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# PROCEEDINGS

OF THE

SEVENTEENTH ANNUAL SESSION

OF THE

# AMERICAN PHILOLOGICAL ASSOCIATION

HELD IN NEW HAVEN, CONN.,

JULY, 1885.

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MEMBERS IN ATTENDANCE AT THE SEVENTEENTH  
ANNUAL SESSION.

Cyrus Adler, Philadelphia, Penn.  
Joseph Anderson, Waterbury, Conn.  
John Avery, Bowdoin College, Brunswick, Me.  
I. T. Beckwith, Trinity College, Hartford, Conn.  
George Bendelari, Yale College, New Haven, Conn.  
Louis Bevier, Rutgers College, New Brunswick, N. J.  
Charles J. Buckingham, Poughkeepsie, N. Y.  
Sylvester Burnham, Madison University, Hamilton, N. Y.  
Henry F. Burton, University of Rochester, Rochester, N. Y.  
John M. Cross, Lawrenceville, N. J.  
Francis B. Denio, Bangor Theological Seminary, Bangor, Me.  
Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.  
L. H. Elwell, Amherst College, Amherst, Mass.  
O. M. Fernald, Williams College, Williamstown, Mass.  
Mrs. G. W. Field, Brooklyn, N. Y.  
Isaac Flagg, Cornell University, Ithaca, N. Y.  
O. O. Fletcher, Ottawa, Ill.  
Farley B. Goddard, Harvard College, Cambridge, Mass.  
Thomas D. Goodell, Hartford, Conn.  
William W. Goodwin, Harvard College, Cambridge, Mass.  
William Gardner Hale, Cornell University, Ithaca, N. Y.  
Isaac H. Hall, New York, N. Y.  
Albert Harkness, Brown University, Providence, R. I.  
William R. Harper, Baptist Theological Seminary, Chicago, Ill.  
James A. Harrison, Washington and Lee University, Lexington, Va.  
Samuel Hart, Trinity College, Hartford, Conn.  
W. T. Hewett, Cornell University, Ithaca, N. Y.  
Edmund Morris Hyde, Cheshire, Conn.  
Charles R. Lanman, Harvard College, Cambridge, Mass.  
Thomas B. Lindsay, Boston University, Boston, Mass.  
T. R. Lounsbury, Sheffield Scientific School, New Haven, Conn.  
David G. Lyon, Harvard College, Cambridge, Mass.  
Francis A. March, Lafayette College, Easton, Penn.  
Winfred R. Martin, Hartford, Conn.  
George B. McKibben, Denison University, Granville, O.  
Augustus C. Merriam, Columbia College, New York, N. Y.  
Elmer T. Merrill, Wesleyan University, Middletown, Conn.  
C. K. Nelson, Brookeville, Md.  
W. B. Owen, Lafayette College, Easton, Penn.  
Albert H. Palmer, Adelbert College, Cleveland, Ohio.  
Tracy Peck, Yale College, New Haven, Conn.  
Bernadotte Perrin, Adelbert College, Cleveland, Ohio.

Samuel B. Platner, Adelbert College, Cleveland, O.  
Samuel Porter, National Deaf Mute College, Washington, D. C.  
L. S. Potwin, Adelbert College, Cleveland, O.  
George Prentice, Wesleyan University, Middletown, Conn.  
C. W. Reid, Allegheny College, Meadville, Penn.  
Rufus B. Richardson, Dartmouth College, Hanover, N. H.  
W. S. Scarborough, Wilberforce University, Wilberforce, O.  
C. P. G. Scott, Columbia College, New York, N. Y.  
Thomas D. Seymour, Yale College, New Haven, Conn.  
Edward S. Sheldon, Harvard College, Cambridge, Mass.  
E. G. Sihler, New York, N. Y.  
Frank B. Tarbell, Yale College, New Haven, Conn.  
Ambrose Tighe, Yale College, New Haven, Conn.  
James A. Towle, Ripon College, Ripon, Wis.  
Addison VanName, Yale College, New Haven, Conn.  
William Hayes Ward, New York, N. Y.  
Benjamin W. Wells, Providence, R. I.  
J. B. Weston, Christian Biblical Institute, Standfordville, N. Y.  
A. S. Wheeler, Sheffield Scientific School, New Haven, Conn.  
William Dwight Whitney, Yale College, New Haven, Conn.  
Henry P. Wright, Yale College, New Haven, Conn.  
John Henry Wright, Dartmouth College, Hanover, N. H.

[Total, 64.]



# AMERICAN PHILOLOGICAL ASSOCIATION.

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NEW HAVEN, CONN., Tuesday, July 7, 1885.

THE Seventeenth Annual Session was called to order at 3.15 P. M., in Sloane Laboratory, Yale College, by the President of the Association, Professor William W. Goodwin, of Harvard College.

The Secretary, Professor John H. Wright, of Dartmouth College, presented the following report of the Executive Committee : —

a. The Committee had elected as members of the Association :<sup>1</sup>

George Gillespie Allen, Boston, Mass.

Sidney G. Ashmore, Professor of Latin, Union College, Schenectady, N. Y.

Francis Brown, Professor of Biblical Philology, Union Theological Seminary, New York, N. Y.

Sylvester Burnham, Professor in Madison University, Hamilton, N. Y.

Adolphe Cohn, Professor of French, Harvard College, Cambridge, Mass.

Henry A. Coit, D. D., St. Paul's School, Concord, N. H.

John M. Cross, Ph. D., Lawrenceville, N. J.

John M. Comstock, Chelsea, Vt.

W. S. Currell, Professor in Hampden-Sidney College, Va.

Miss C. T. Davis, Teacher of Latin, Packer Institute, Brooklyn, N. Y.

Francis B. Denio, Professor in Bangor Theological Seminary, Bangor, Me.

Morton W. Easton, Professor of Comparative Philology, University of Pennsylvania, Philadelphia.

Charles E. Fay, Professor of Modern Languages, Tufts College, College Hill, Mass.

O. O. Fletcher, Ottawa, Ill.

Kuno Francke, Instructor in German, Harvard College, Cambridge, Mass.

Harold N. Fowler, Ph. D., Instructor in Greek, Harvard College, Cambridge, Mass.

Henry C. Johnson, Professor of Latin, Lehigh University, Bethlehem, Penn.

David G. Lyon, Professor of Divinity, Harvard College, Cambridge, Mass.

Miss Ellen F. Mason, Newport, R. I.

George F. McKibben, Professor in Denison University, Granville, O.

Charles R. Miller, Editor of *The New York Times*, New York, N. Y.

<sup>1</sup> In this list are included the names of all persons elected at the Seventeenth Session of the Association.

- George E. Moore, Professor in Andover Theological Seminary, Andover, Mass.  
 Rev. Alfred B. Nichols, Tutor in German, Yale College, New Haven, Conn.  
 Marston Niles, 155 Broadway, New York, N. Y.  
 Albert H. Palmer, Professor of German, Adelbert College, Cleveland, O.  
 George Herbert Palmer, Professor of Philosophy, Harvard College, Cambridge, Mass.  
 John P. Peters, Professor in the Protestant Episcopal Divinity School, Philadelphia, Penn.  
 W. H. P. Phyfe, 12 East 43d Street, New York, N. Y.  
 William T. Piper, Ph. D., Cambridge, Mass.  
 Samuel B. Platner, Ph. D., Instructor, in Adelbert College, Cleveland, O.  
 John W. Redd, Professor of Greek, Centre College, Danville, Ky.  
 Charles F. Richardson, Professor of English, Dartmouth College, Hanover, N. H.  
 Samuel G. Sanders, Professor of Greek, Southwestern University, Georgetown, Tex.  
 C. C. Shackford, Professor in Cornell University, Ithaca, N. Y.  
 Robert Sharp, Professor of Greek, University of Louisiana, New Orleans, La.  
 E. G. Shumway, Professor of Latin, Rutgers College, New Brunswick, N. J.  
 Josiah R. Smith, Professor of Greek, Ohio State University, Columbus, O.  
 Louis D. Ray, Wilson and Kellogg's School, New York, N. Y.  
 F. E. Rockwood, Professor in the University at Lewisburg, Penn.  
 J. R. S. Sterrett, Ph. D., Athens, Greece.  
 E. T. Tomlinson, Rutgers Grammar School, New Brunswick, N. J.  
 William Hayes Ward, D. D., Editor of *The Independent*, New York, N. Y.  
 Benjamin B. Warfield, Professor of New Testament Greek, Western Theological Seminary, Allegheny, Penn.  
 William E. Waters, Tutor in Latin, Yale College, New Haven, Conn.  
 D. M. Welton, Professor of Hebrew, McAllister Hall, Toronto, Canada.  
 James R. Wheeler, Ph. D., Cambridge, Mass.

[Total, 46.]

b. The Proceedings for the Session of July, 1883, were published in November, 1884. The Transactions for the same year (Vol. XIV.) were published in October, 1884. The Proceedings for the Session of July, 1884, were published on January 22, 1885, and the Transactions for the same year (Vol. XV.) were published on the day of making the report (July 7, 1885).

On motion, Professor George Bendelari, of Yale College, was appointed Assistant Secretary for the session.

At 3.45 P.M., the reading of communications was begun. At this time there were about sixty persons in the room; at subsequent meetings the number of those present averaged seventy.

1. Quantity in English Verse, by Thomas D. Goodell, Ph. D., of the Public High School, Hartford, Conn.

It is evident that every syllable occupies in pronunciation a definite amount of time,—definite in any given case, however that amount of time may vary for

the same syllable in different circumstances. In any series of words naturally pronounced, — e. g. "I come from haunts of coot and hern," — the relative time occupied by the voice in speaking each syllable is capable of measurement. The time thus given to each syllable is its "quantity." The subject of investigation in the paper was the "quantities" (in this sense of the word) actually appearing in modern English poetry as commonly and naturally read aloud.

The rhythm of Greek verse consisted in "a definite arrangement of times," *χρόνων τὰς ἀφωρισμένην*. That is, the voice marked off the flow of syllables into little groups by an increase of stress in the enunciation of at least one syllable of each group. This ictus recurred at approximately equal intervals of time, so that in a given line the separate syllabic groups, or feet, were as nearly equal in time as the measures in modern music. Further, the relative quantities of the syllables constituting each foot were such that, as in modern music the measures, so in Greek verse the feet contained, for example, some three, others four units of time. The two factors of rhythm in Greek verse were thus quantity and stress.

All this is equally true of English verse, and in so far English verse is quantitative. Of course English verse is, in a certain sense, based on word-accent. The only essential element of English word-accent is stress; change of pitch may or may not be present without affecting the accentuation of a word; but whatever syllable has the stress has an accent, and where stress is not, there is no accent in English. And, for the most part, the place of the primary accent of English words is fixed. In constructing a line of verse, therefore, enough of the ictuses of the line must be made to coincide with primary accents to enable the reader to locate the other ictuses without effort. So far English verse is based on word-accent. But stress is only one element of rhythm. The other element, quantity, is just as essential in English verse as it is in music. The rhythmical character of a foot depends on the relative times of the syllables constituting the foot, precisely as in Greek verse, and precisely as in modern music. The late Sidney Lanier, in his volume on "The Science of English Verse" (New York, 1880), was apparently the first to point out the full significance of this fact; but owing to his faulty method of presenting the subject, and also to the intermingling of not a few errors, many readers have been so repelled as quite to overlook his valuable kernel of truth.

In illustration and proof of the above statements, passages of familiar English poetry were read, and their quantities indicated. It was shown that all varieties of Greek feet of four and of three times are common in English; while some combinations are frequent in English which were either rare or unknown in Greek.

Finally, an endeavor was made to state some of the laws governing the quantity of English syllables in connected discourse.

Remarks upon the paper were made by Professors W. D. Whitney, F. A. March, W. W. Goodwin, and in reply by Dr. Goodell.

Professor Whitney said: —

To claim quantity as an element in English measure is tautological, since measure is quantity. It amounts only to claiming that English verse is indeed measure, and not, like French verse, merely enumeration. If the successive ictuses did not follow one another at sensibly equal intervals in our verse, there



would be no measure, and hence, to our sense, no verse. But whereas in Greek (taking that language as an example) each syllable had its own independent quantity, as long or short, and these quantities, fitted together, determined the measure of the verse, the measure of English verse is determined only by accent, and the quantities of syllables are determined by the measure being made longer or shorter (by prolongation and abbreviation of the pronounced elements — especially, of course, the vowels — and by management of pauses) as the measure requires. Hence, measure being postulated as a common fundamental element, the method of its establishment in Greek and English respectively has all the difference ever claimed for it, — all, in fact, that one can well conceive; and Lanier's attempt to explain away this difference is a failure.

Professor March said : —

The common notation of English prosody exhibits the line as made up of equal times (feet), and the foot as made up of an arsis and thesis, the arsis being an accented syllable, the thesis unaccented syllables and rests. The way in which the time of each foot is divided between the syllables and rests is commonly not indicated. But it might be, of course; and it often has been.

Many school grammars still mark the syllables as long and short, holding the ictus to lengthen its syllable if otherwise short, and the thesis to shorten. This makes the English line similar in sound to a Latin or Greek line. But it does not accurately represent the facts. There is a striking difference between an English verse and a Greek one regarded merely as a succession of sounds; the ictus, the arsis of the foot, is the long syllable in Greek, but in English freely the short one. Imagine an Athenian actor undertaking to recite an iambic line with the ictus on the short syllables!

A considerable number of English prosodists, who have recognized the varying lengths of the syllables in arsis and thesis, have undertaken to represent the lengths which ought to be given to each syllable in selected passages of English poetry, using the common musical notation.<sup>1</sup> They have not accomplished much as yet; they have indeed hardly attempted more than to give elocutionists directions for tasteful reading. But it seems to me that there is an interesting field here for further study, as suggested by the paper.

It is possible that there are certain accented syllables so short that they are never combined with a short unaccented syllable to make a foot; or certain unaccented syllables so long that they are never put with long accented syllables. This can be ascertained by an examination of all the feet in Milton, Shakespeare, and the rest, as Sievers has just examined *Béowulf*.

If no such syllables are found, it is still likely that there may be some as to which a large majority of the feet indicate one quantity or the other, and show that certain combinations are preferred for the happiest verse.

<sup>1</sup> Joshua Steele, *Prosodia Rationalis*, London, 1775. Richard Roe, *English Metre*, London, 1801. J. Odell, *Essay on the Elements, Accents, and Prosody of the English Language*, for Supplement to Johnson's Dict., London, 1806. John Thelwall, *Illustrations of English Rhythmus*, London, 1812. He contributed articles on this subject to Rees' *New Encyclopædia*. He holds that the English rhythmus is one of measure; we have all the feet of the classic languages, and more; all feet are measured from the ictus. He uses musical notation of length, common and triple time; lays foundations for everything in physiological facts. Sidney Lanier, *The Science of English Verse*, New York, 1880.

Or if not in all the poets, yet in some single poet it may appear that they are pronounced in such and such ways. It is likely that personal preferences for such and such combinations may be established from the poetry of Milton and Shakespeare and Tennyson.

The expressiveness and harmony of such and such combinations may also be established by induction.

The study of these personal elements, and of rules of expression and harmony, is as valuable perhaps as that of the essential laws of verse.

Notations of readings such as have been given in the paper just read, in Lanier, Thelwall, and the rest, are interesting, and would be more so if recorded by phonograph; if accumulated, they might rise to scientific value.

Rules such as are given in the paper for adjusting the prose quantities to the measure of a verse are valuable. The fundamental rule which was generalized in the classic poetry of Greece and Rome is to keep your ictus long, your thesis short, as far as may be. Rules for more delicate adjustment are as yet in the realm of taste. See "Harmonies of Verse," Proceedings of this Association for 1883, pp. xi, xii.

Our scholar poets are now often trying their skill in making verses exactly like those of Latin and Greek poetry, as other poets occasionally have done since Spenser. They may use rules of taste in reading as rules for construction of the poetry of the future.

## 2. Equestrianism in the Doloneia, by Professor B. Perrin, of Adelbert College, Western Reserve University, Cleveland, Ohio.

In the Homeric poems the horse is driven to the war chariot in a manner purely Oriental. There is no fighting on horseback. Ordinary riding is not even mentioned, either in peace or war. Instances of professional riding or performing on horseback are O 679 ff., and ε 370 ff., both in similes which probably involve features of the poet's own period. The only other place in Homer where riding is mentioned at all, and the only one where a hero is represented as riding, is in the Doloneia, vv. 469 ff. That Diomedes at least, if not Odysseus also, is made to ride the horses of Rhesus back to the Greek camp, has been the almost unanimous view of commentators. But the last edition of Liddell and Scott, s. v. *ἵππος*, adds to previous material this parenthesis: "For a careful reading of the whole passage shows that Diomed and Ulysses were *driving the chariot* of Rhesus, not *riding his horses*."

In persuading the Greek heroes to attack the Thracians, Dolon dwells about equally on the horses, chariot, and armor of Rhesus. Of the armor no further mention is made, except that it lay on the chariot (v. 504). To the chariot certain reference is made in vv. 475, 501, and 504 f. In the first passage the horses are described as haltered to the railing of the chariot box. In the second, Odysseus is said to have forgotten to take the goad from the chariot when he untied the horses from it. In the last, Diomedes thinks of stealing the chariot by dragging or carrying it away. Here only does the poet represent Dolon's description of the splendor of the chariot as inflaming the cupidity of the Greeks. Their ambition was centered on the horses as the chief prize.

The only phrase of the poet which can lead one to think of the chariot as taken with the horses is the *ἵππων ἐπεβήσето* of vv. 513 and 529. Everywhere else in Homer this phrase is used of mounting to the chariot behind the horses. It

was this consideration which led Welcker (Ep. Cyc., II., p. 217) first to dispute the inference of Wolf and others that the Doloneia afforded the solitary instance of actual riding in Homer. Welcker's view has been adopted by only two scholars (Anhang to the Ameis-Henze Iliad *ad loc.*), — Sickel, in an essay as yet inaccessible to the writer, and Döderlein, in his note on K 513. Aside from these, the scholiasts, Eustathius, and all commentators accessible to the writer interpret the passage as Wolf did (Proleg., p. 80).

Against this view of Welcker, thus unexpectedly restored to notice by Liddell and Scott, may be reproduced the arguments of Düntzer (Philol., XII., p. 54 f.), and one or two fresh arguments may be urged, suggested by a review of the episode.

1. For ἵππων ἐπεβήσето = *he mounted the horses*, the original meaning of ἵππων, and the fact that this is the only place in Homer where mounting on horseback is described at all, so that the serio-comic return of the Greek heroes to their camp involves the poet in a description of that for which there was no well-established phraseology, justify the somewhat forcible appropriation of a stock phrase current in another sense than the exact one here needed.

2. The dilemma of Diomedes (503 ff.), was as to what rashest thing he could do, not whether he should continue or cease his rashness. The alternative of total opposition, like the second in the mind of Achilles, A 192, is presented to the mind of Diomedes by the signal of Odysseus for return. Athene then dissuades him, not from killing more Thrakians only, as Welcker puts it, but also and just as much from stealing the chariot.

3. The author of the Rhesus agrees with that of the Doloneia in having the horses stolen without the chariot. Cf. Rhesus, 616 ff., 780-798. In both passages ἔχημα πωλικόν refers to the horses alone.

Amid noticeable variations from the Doloneia and the Rhesus in Vergil (Aen. I. 469 ff., cf. Servius *ad loc.*), there is plain agreement in this, that the horses only are stolen. Ovid alone, in the speech of Ulysses for the armor of Achilles, where other familiar Homeric episodes, as well as other features of this, are freely distorted, thinks of the chariot of Rhesos as stolen (Met. XIII. 239 ff.).

Diomedes at least, then, rode one of the horses which Odysseus had hitched together. But both heroes are made to dismount at v. 541, although it is nowhere expressly stated that Odysseus mounted with Diomedes. The point in the narrative where this is to be understood is held by some commentators to be v. 499, by others v. 513. No very conclusive arguments can be urged for either view. The paper endeavors to show that one moves along the line of least resistance by following Eustathius, and making Odysseus mount at v. 513, after Diomedes.

The Association adjourned to 8 P. M.

NEW HAVEN, CONN., Tuesday, July 7, 1885.

EVENING SESSION.

One of the Vice-Presidents, Professor Tracy Peck, of Yale College, called the Association to order, at 8.15 P. M., in the Lecture-Room of Sloane Laboratory, where a large audience had gathered to listen to the address of the President.



The Secretary read the programme for the meeting of Wednesday.

On behalf of President Noah Porter, of Yale College, necessarily absent from town, Professor Peck invited the members of the Association and their friends to visit the Library, Battell Chapel, the Art Gallery, the Museums, and other collections of Yale College. He also extended an invitation to the Association to join in an excursion upon the Sound, on Wednesday afternoon, in the barge Juno.

3. The Annual Address, by Professor William W. Goodwin, of Harvard College, Cambridge, Mass., President of the Association.

The Address began with a brief review of the early history of the Association, with reminiscences of the first three meetings, of 1869, 1870, and 1871, and a tribute to the memory of Professors Hadley and Packard, which the second meeting in New Haven suggested.

After a short discussion of the scope of the science of Philology, to which the Association is devoted, the speaker passed to the chief subject of his address, — *the American School of Classical Studies at Athens*. From what was said on this topic the following extracts are made: —

“I wish to make an earnest appeal to the members of this Association, individually and collectively, in behalf of the boldest enterprise that has ever been undertaken by our countrymen to maintain the broad definition of classic Philology to which we are pledged. I mean the American School of Classical Studies at Athens. Although this was not founded by our society, it is yet an institution which deserves the earnest support of every friend of sound learning, of every one who is eager to increase the depth and the breadth of American scholarship. The studies which it was established to encourage are those which lie at the very foundation of classic philology, as this science was understood by its greatest masters. It was a wise and far-sighted policy which led Germany more than fifty years ago to establish her Archaeological Institute in Rome; and it was a still wiser policy which led the Imperial government of Germany about ten years ago to give this body two permanent homes in classic lands, — one upon the Capitol of Rome, the other at the foot of the Acropolis of Athens. The German Institute found a French school at Athens, which had been working there since 1846; and the example of these successful institutions soon inspired English scholars to prepare to enter the same field. While our more cautious English brethren were planning and securing the means to establish themselves permanently at Athens, our own more impetuous scholars, with a zeal which has called forth surprise and admiration, saved the time which elaborate financial schemes would have cost us, and established our School at Athens without capital, through the co-operation of twelve American colleges. These colleges agreed to supply us with a director each year from their bodies of professors, without expense, except for house-rent; and the friends of our School at each college agreed to pay an annual contribution (generally \$250) for a fixed term of years, to meet the other expenses of the School, except the salaries of the professors, which sum was voted from the college treasury. We have thus a fine foundation which enables us now to enter upon our fourth year with an honorable past and bright hopes for the future; but we must not conceal

or from ourselves that this is even now a precarious foundation, and one upon which we cannot safely rely for our future support.

"The object of the School at Athens is to afford American students the same advantages for studying in Greece itself the many lessons which the great mother of arts has still to teach them as are now enjoyed there by the students of Germany and France, and will soon be enjoyed by those of England. These advantages may seem sentimental and unsubstantial to those who have never known them; but no arguments are needed by any one who has once trodden the soil of Greece and breathed the air of Attica to convince him of their reality. The school will be equally beneficial to two classes of students, and a young man coming to Athens fresh from an American college may often doubt into which of these he will ultimately fall.

"It will afford the most ample facilities for those who wish to make a professional study of the monuments of Greek art and architecture which are preserved in such perfection at Athens, to study the vast collection of inscriptions which surround the visitor on every side as he enters the Acropolis, or to make topographical investigations in Athens or its neighborhood, of which there is still need in every direction. Let no one imagine that all the questions — even the *great* questions — which the architecture and the topography of Athens herself have to answer, have already been settled. The English architect Penrose is (or was recently) in Athens, making measurements for a revised edition of his great work on the Principles of Athenian Architecture. The whole question of the ancient roadway to the Acropolis which led to the Propylaea was still open when I left Athens two years ago; many important points in the original plan of the Propylaea itself are still under active discussion; and the western slope of the Acropolis still offers one of the most promising fields in or near Athens for archaeological discoveries. In 1882 Dr. Dörpfeld, the distinguished architect of the German School at Athens, caused much excitement among scholars by calling in question the common estimate of the Attic foot, on the ground of measurements made upon the Parthenon and the temple of *Νίκη ἄντροπος*. We do not yet know which of several hills is the famous citadel of Decelea, which the Spartans fortified in the last year of the Peloponnesian war; and the place of meeting of the public assembly of Athens, the renowned Pnyx, the deme of the great Attic Demos, is still a mystery to most scholars, — to none more than to those who most strongly reject the ancient remains now commonly known at Athens as the Pnyx and the Bema. The whole inner structure of the Erechtheum is a puzzle upon which no two scholars can agree. The so-called Theseum at Athens proudly keeps its famous name, and claims to be the original monument erected by the Athenians over the colossal skeleton which Cimon brought from Scyros in 468 B. C., on the very day when Sophocles first defeated Euripides in tragedy in the Dionysiac Theatre; while its identity is absolutely rejected by most modern archaeologists, who at the same time are unable to agree upon a satisfactory name for it. The question of the manner of lighting the Erechtheum without side windows is still vigorously discussed; for, although some distinguished scholars confidently assert that the structure of the great temple at Olympia settles the controversy decisively in favor of the theory of an opening in the roof, others are equally convinced that the Erechtheum is a different notion. I mention these items merely as evidence that there are still many important and interesting subjects, still left for stu-



dents of Greek architecture and topography. If our School is ever supplied with the means of making independent archaeological explorations and excavations, as we must hope it will be, there is no limit to the new opportunities for original study which may suddenly be opened to the students. The French School sent its expedition to Delos many years ago; the German Institute was an important centre of exciting news while the exploration of Olympia was going on, and its present architect, Dr. Dörpfeld, was one of the chief directors of the excavations. The German Institute last year made important excavations and discoveries in and around the temple of Sunium. The Archaeological Society of Athens has disclosed a wealth of ancient temples in the sanctuary of Aesculapius, near Epidaurus, — among others, the beautiful round building erected by Polycle- tus, and the theatre, also the work of Polycle- tus; and the same society has now opened to the day the foundations and pavement of the great sanctuary of Eleu- sis, the home of the Eleusinian Mysteries, which offers more problems to architects and archaeologists than will soon be answered. Every part of Greece is full of plans for new excavations, which merely need money to be carried out with sub- stantial results. The ruins of Delphi, with their countless buried temples, which peer imploringly from the scanty earth as if beseeching the traveller to restore them to the light of the sun, lie at this moment waiting only for some power to decide who shall excavate them, — the French, who are both willing and able to complete the work at their own expense, and ready to leave all that may be found to the Greeks, — or the Greeks themselves, who are equally willing, but are unable to meet the expenses of so great an undertaking. In the mean time, the people of the wretched village which covers these precious ruins with only a few feet of earth, have unfortunately become fully aware of the value of their sacred soil, and now demand about \$100,000 for their houses and land, of which the government hesitates to dispossess them. But this dead-lock must soon be ended; and happy will be the scholars who are fortunate enough to be in Greece when the solemn silence of that wonderful valley of Delphi is first broken by the pickaxe and the spade.

“But although Athens and the rest of Greece offer such great and ever increas- ing attractions to special students of archaeology, the chief object of the School at Athens must always be to enlarge the scholarship of those who are to teach our youth in our own higher institutions of learning, by enabling them to com- plete their classical studies under all the inspiring associations of the real Athens. Such students will naturally add a year or more in Athens to a course of philological study in Germany or perhaps at home. Now, without entering upon any professional investigations in either architecture or archaeology, without undertaking excavations or making a special study of inscriptions or disputed points in antiquities, every classical student will find a large amount of which he *must* do somewhere, and which he can do nowhere else so well as in Greece itself. There can be no better supplement to most of the philological studies of the German universities, and no better antidote for others, than a year or two spent in actual study in the countries and amid the people to which the student's university life has been chiefly concerned. It is one of the chief functions of the School at Athens to complete the most strict training in scientific philology which students will receive in any of our universities or perhaps from our own, and thus to round off the classical education and give it a practical turn, which will be its strongest safer

try. A student will find a large range of classical subjects to which he can profitably devote a year in Greece. Every classical teacher should have a general acquaintance with at least the topography of Athens and Attica, and with the chief monuments of architecture and art in Athens. He should study the position of the three lines of wall by which Athens was connected with her harbors, and examine the massive remains of the fortifications with which Themistocles surrounded the Piræus and Munychia. The account which Thucydides gives of the solid construction of these walls will be no longer a mere piece of ancient history to one who can make the circuit of the Piræus; and the line of the southern Long Wall can be traced for perhaps half a mile from the hill of Munychia by scattered stones all pointing towards the Acropolis, while a cut in the railway discloses a section of this wall with several courses in place. The famous temples of the Acropolis and the other ruins of the city will impress themselves upon his mind and his future teaching almost without study: he cannot escape their influence if he will. Again, the whole literature of Greece is full of passages which can be fully appreciated only when they are read or remembered on the spot, in full view of the scenes which they describe. Where else than in Athens can the noble verses of the Attic poets, in which they celebrate their beautiful home, be so thoroughly understood? The historic scenes on which one looks down from Mount Pentelicus are far more vivid to the eye than years of study with books and maps can make them. We have here unfolded before us a map of Attica such as no Kiepert can draw for us: we see the beautiful bay and plain of Marathon lying almost at our feet; we try to follow the blue Euripus in its windings between the steep shores until the hills of Attica and of Euboea become inextricably blended; we look upon the sea from the bay of Eleusis and the coasts of Corinth and of Argolis to the islands beyond Sunium; and we see the great plain of Attica between Parnes and Hymettus, stretching to the Saronic Gulf and the Piræus, with its central point of white where the marbles of the Acropolis flash in the sun. What place can equal Athens for studying the whole marvellous history of Attica? What a change is effected in every student's mind when first he can substitute the glorious panoramas which he beholds from the Attic hills, from Aegina, or from Salamis, for the maps which have hitherto represented these scenes to his mind!

"I shall never forget the sensation when Kiepert's map of Laconia suddenly vanished from my thoughts at the first sight of the valley of the Eurotas and Taygetus; nor when the puzzling topography of Boeotia cleared itself up as I saw it gradually unfolded from the citadel of Chaeronea, from the mighty fortress of the Minyan Orchomenos, and from Thespieae, Plataea, and the Cadmea of Thebes; nor when a black spot on the map was replaced by the snow-capped Parnassus himself, standing in all his dignity as sentinel over the great plain of Boeotia. The first sight that meets the traveller's eye when he enters the plain, the first sight that vanishes as he passes into the hollows of Cithaeron on the road to Athens.

I pointed these points chiefly at random, to answer the question which I was asked, What are our students expected to do in Athens? Every student should choose the subjects which he will study according to his own tastes. There is no lack of literary, historical, topographical, or architectural questions to be asked. I will find any lack of subjects; and I am sure that neither

the student himself, nor the school or college in which he teaches on his return will ever have reason to regret the time that he spent in Greece."

"I wish to make a special appeal at this time in behalf of our School, because we are now at a crisis in our affairs when it is of the highest importance that we should at least begin the erection of a building in Athens during the coming year. The Greek government has most generously offered us a piece of land on the slope of Lycabettus, near the building of the French School, and adjoining the lot recently granted to the English School; and it behooves us to show that we are disposed to accept this liberal offer without further delay. It is a wretched policy for us to hire our present expensive quarters from year to year at a constantly increasing rent, while the land upon which we may now build a permanent home for the School is rapidly becoming occupied by new streets, and its price is as rapidly rising. If we reject the kind offer of the Greek government, or allow it to lapse by inaction, we shall never have an equally good opportunity to secure a house in Athens. If we accept it, we shall gain the dignity which will belong to *γεωμύροι* at Athens, and we shall save the annual rent of a piece of land valued at more than \$10,000.

"When a similar offer was made to the committee of the British School, a large and enthusiastic meeting was at once held in London, under the presidency of the Bishop of Durham, at which it was unanimously voted to accept the land, and to use the £4,000 already subscribed for the School in erecting a house on Lycabettus; and Mr. Penrose, on his visit to Athens this year, was to make plans and begin work. At this meeting one of the strong motives urged for immediate action was the noble example of the American School, and the disgrace of allowing England to be behind us in this race. According to the report in *The Times*,—

"The Bishop of Durham said that circumstances to which the report alluded had occurred since this scheme had first been mooted, which had very considerably altered their position. It now touched our honor as Englishmen very nearly that this scheme should be carried out without delay. France and Germany had long been in the field. France had her school, and Germany her institute, and now America likewise had forestalled us in this race. That new country, notwithstanding the vast and absorbing interests of the present, notwithstanding the boundless hopes of the future, had been eager to claim her part in the heritage. While all the civilized nations of the world, one after another, had established their literary councils at Athens, should England alone be unrepresented at the centre of Hellenic culture? It might have been expected that England would have been foremost in the field. In speaking of altered circumstances, he had not alluded only to the generous rivalry of America, which had outstripped us, but he had referred likewise to the important fact that the Greek government had offered a site for the School. This was a most generous act, and ought not long to remain unrecognized. It was of double value; not only was it a relief to their finances, but also an assurance and a pledge of a hearty welcome to them. We should indeed have occasion to hang our heads and blush for shame if it remained a day longer a dead letter. There was indeed every need for such an institution. . . . It was a great satisfaction to know that the universities were taking up the study of archaeology, making it part of their examination system, and so endeavoring to promote its spread. But what we wanted was to connect ourselves directly with the heart of Hellenic culture,



so that its very life-blood might flow through our veins, and this we should gain by the establishment of the School at Athens.'

"By a slight change these words will refer to our own present position. Can we, now that we have placed ourselves foremost in this race, consent to allow England to reach the goal before us, and to let our own example be used as a stimulus to urge her to outstrip us? Can we, after three years of honorable life in Athens, now consent to play the sleeping hare in the race with the tortoise? I feel sure that this will never be permitted when the urgent needs of our school are once known to the friends of learning in this country. We began our enterprise, as I have explained, in a peculiarly American way, — perhaps not very unlike the way in which some of our great Western railways are said to have been built, on the credit of bonds payable in the next century. We could not have begun it in any other way, at least for many years; and now that we have shown the necessity for the school, and the possibility of having one, we find it necessary to call on our friends to subscribe to our stock, that we may pay off our mortgage, as many a Western railway has done before us. We have followed the sage maxim of Aristotle, that 'whatever we have to learn to do, we learn by doing'; we learn to build a house by building a house; we learn to found a school by founding a school.

"For our full endowment we need a house in Athens, and also a permanent fund of \$80,000 or \$100,000, the income of which will pay a permanent director, supply the library with its annual needs, and defray the other expenses. Our School can never aspire to the rank which the French and German Schools now hold, unless it can keep a director in Athens who can aspire to be the peer of Foucart and Köhler; and it is not too much to say, that this can never be secured by sending a new man each year to take charge of the School. At the end of a year, our director will always feel that he has spent his whole time in preparation, and that he is just ready to begin his work in earnest; but he must then give place to his successor, who will repeat the same experience. But until we can secure our full endowment, we must be content to remain under this disadvantage, and to depend a few years longer upon the annual directors with whom the liberality of our supporting colleges supplies us. But we cannot safely postpone the more pressing call for a fixed home in Athens; and we cannot risk the combined danger of rejecting the offer of the Greek government, and of depending on our present annual subscriptions while we are paying rent for land which we might own without expense. For the house, furniture, and a fund for repairs and future enlargement, we need the same sum which the British School will invest in their proposed building, or \$20,000. Of this amount about \$4,000 has already been given us; and I again call on all who can either contribute themselves or induce others to contribute, to see that the remainder is provided in time for us to begin our building during the coming year. Will not some one friend of learning seize this rare opportunity to do a great service to letters, and connect his or her name imperishably with Athens, by erecting a house on Mount Lycabettus, which, by an inscription in classic Greek on Pentelic marble, shall testify this generosity to future generations of the many nations which visit that famous height?"

At the close of the Address, the Association adjourned to Wednesday, July 8, at 9 A. M.

NEW HAVEN, CONN., Wednesday, July 8, 1885.

MORNING SESSION.

The President called the Association to order, and the reading of communications was at once resumed, at 9.20 A. M.

4. The Tibeto-Burman Group of Languages, by Professor John Avery, of Bowdoin College, Brunswick, Maine.

The extensive group of related tongues which has been called by recent writers Tibeto-Burman lines the northern and eastern border of Hindustan, and stretches across Farther India into the westernmost provinces of China. Roughly speaking, this linguistic domain is bounded by  $72^{\circ}$  and  $102^{\circ}$  of east longitude, and by  $10^{\circ}$  and  $35^{\circ}$  of north latitude; so that geographically, and, as will appear, linguistically, the group lies midway between the principal isolating and agglutinative languages, and forms, so to speak, the step by which we ascend from the lower to the higher type of structure. It is, therefore, the relation of these languages to a general philosophy of human speech, and not their historical prominence, that entitles them to attentive study.

The scanty knowledge which we possess, as yet, of many of the tribes occupying this region, renders hazardous any attempt to fix precisely the limits of the group, or to name its subdivisions, except in a general way. We shall, therefore, in this abstract, follow a geographical order, noting in the fewest possible words the salient features of the most interesting languages or groups of associated dialects.

We begin with the Tibetan, whose standard, though most corrupted, dialect is spoken in the region of Lhasa; but which, in much variety of usage, encroaches on Chinese territory in the east, and overlaps Cashmere and the Panjab in the west. Literary culture came to Tibet from India in the seventh century A. D. The alphabet, derived from the same source, is syllabic, and has thirty characters, not including the subjoined vowel-signs. It represents some sounds not heard in *devanāgarī*, but has neither the cerebral row of mutes, nor the sonant aspirates. A striking peculiarity of Tibetan is its silent consonants, witnesses to a pronunciation which is bygone, save here and there in the dialects. To some extent, these letters serve the purpose of inflection. Case relations are denoted by added syllables, some of which retain their form and sense as independent words, and others have been degraded into servile particles. Adjectives, when they precede their substantive, take the genitive form, as abstract nouns of quality; but when they follow, assume the endings of declension, while the substantive is unchanged. The language has no possessive or relative pronoun, the genitive of the personal pronoun supplying the former, and a participle or independent sentence the latter. The verb is poor in forms, except participles and gerunds. It has neither person, number, nor voice; is always used impersonally,—what we call the subject being in an oblique case. Distinctions of tense are denoted by processes analogous to true inflection. The verb stands last in the sentence; postpositions take the place of prepositions; conjunctions are seldom used, on account of the preference for participial constructions; tones eke out scanty inflections, but do not form an important feature of the language.



Descending the southern slope of the great range, we come upon numerous small tribes, whose physical appearance and speech betray their relationship to the Tibetans, as well as to tribes more remote. They are found on the rugged slopes or the swampy lowlands from the Kali River, long. 80°, eastward beyond British India into Burma. On the uplands of Nepal are the Sunwar, Gurung, Magar, Murmi, Newar, Kiranti, and Limbu; lower down, the Bramhu, Kusunda, Chepang, and Vayu; next eastward, the Lepcha and Bhutanese. Only three of these tribes — the Newar, Limbu, and Lepcha — use alphabetic characters, and that to only a small degree. Though most of the languages of this region have a simple word-structure, bringing them near the level of the isolating tongues, the Kiranti and Vayu present a striking contrast. The personal pronouns have three numbers and a twofold form — exclusive and inclusive — for the first dual and plural. They likewise have distinct forms as they are used substantively or as suffixes. The verb has a remarkable development, for, though poor in tense-forms, it has a profusion of forms expressive of the relations of subject to object. Participles, too, vary according to the tense of the principal verb. Altogether, the possible forms of a Kiranti verb amount to several hundred. The existence of a language having so complex a structure in the midst of tongues equally marked for poverty of forms, presents an interesting ethnological and linguistic problem. The Lepcha has been greatly influenced by the Tibetan, from which it received its literary cultivation; but it has a distinct character of its own. Its words are mostly of one syllable; but derivation and composition are familiar features of the language, and examples of true inflexion are not wanting. The Bhutanese is merely a dialect of Tibetan. In the swampy region at the foot of the range are the Koch, the Bodo or Kachari, and the Dhimal tribes. The Koch language has nearly disappeared, and been replaced by corrupt Bengali. The Kachari and Dhimal closely resemble the Lepcha in type of structure. Following the range eastward, we find a succession of tribes whose languages, though not much studied yet, are believed to have a place in this group. The names are, in order of location, Akas, Dophlas, Miris, Abors, and Mishmis. On the eastern border of Assam are the Singphos, who under the name of Kakhyen extend across upper Burma into Yunnan. On the southern border of Assam are the numerous Naga tribes, the Mikirs, and the Garos. The Garo is closely allied to the Kachari, which we found in Northern Bengal. It has the "exclusive and inclusive" forms of the first personal pronoun, as does the Kiranti; it has a negative conjugation of the verb; it employs infixes instead of prefixes or postfixes as modifiers of its verbs; it has no relative pronoun, except as one is sometimes borrowed from the Bengali. South of Assam are many languages and dialects of the same general type; but those belonging to the wilder tribes are scarcely well enough known to be classified with confidence. The most familiar names are the Manipuri, Khyeng, Kumi, Mru, Banjogi, Lushai, and Shendu. The position of the Karen dialects of British Burma is not yet settled, since they present features of both the isolating and agglutinative languages. The Burmese is the last name to be mentioned in this group, and has been too often described to need detailed examination. It resembles the Tibetan, not only in the kind and degree of its literary cultivation, but in many features of its structure. Its pronunciation has, like that of Tibetan, departed far from its written form. It has fewer silent consonants, but makes larger use of tones.

In place of further details, for which we have no space, the following compendious statements will give a general idea of the group as a whole.

1. The Tibeto-Burman alphabets want the Indian cerebrals and sonant aspirates, except so far as these have been introduced for writing foreign words, and in that case they lose their distinctive pronunciation. Both classes of sounds are found in the Santal, a Kolarian language of Central India, and in the Telugu, Canarese, and Malayalam of the Dravidian family. The Tamil has discarded aspirates.

2. These languages are not so dependent upon position to express the relations of the parts of a sentence as are the languages on their eastern border. Besides proper suffixes, prepositional words, derived from various parts of speech—mostly nouns, are much used, and regularly follow the words which they limit.

3. Pronouns have the same declension as nouns. A proper possessive pronoun has been developed from the genitive of the personal pronoun in a few instances, but ordinarily the simple genitive is made to suffice. So the Santal inflects the genitive of its personal pronoun, while its near kindred, the Kol, uses it without inflection. Inclusive and exclusive forms of the dual and plural of the first personal pronoun occur here, as in Central and Southern India. The absence of the relative pronoun, as an original possession, in these languages, is also a feature in which they coincide with Kolarian and Dravidian speech.

4. The distinction between verb and noun is not so clearly maintained as in the inflecting languages. Where we use a verb, these tongues oftener employ a verbal noun, with copula expressed, or more often understood, and agent in the instrumental case. In a majority of the languages the verb marks neither person nor number; a few do it in part, and the Kiranti alone wholly. Tense is generally denoted by suffixed syllables, which are more or less distinctly independent words, rarely by prefixes or a change of radical vowel. A negative conjugation, like that in the Dravidian verb, occurs in a few languages, but is not universal.

5. There is a customary order of words in the Tibeto-Burman sentence, but it admits of some variation. The verb stands last, and the subject at or near the beginning. The adjective commonly follows the substantive, taking the signs of declension; or may precede it, in which case it is treated as a noun of quality, in Tibetan having the genitive suffix. The last is the ordinary position of a limiting noun. The same rules of position are observed in the Kolarian and Dravidian languages, except that there the adjective precedes the substantive. The Chinese agrees with the Tibeto-Burman group in placing the limiting before the limited substantive, while the Mon-Anam languages of Indo-China reverse the order. In some other particulars the Tibeto-Burman and Mon-Anam groups agree as against the Chinese, from which it appears that the order of words in the sentence is not conclusive evidence of genetic relationship.

5. The Neo-Grammarians ("Junggrammatiker"), by Professor F. A. March, of Lafayette College, Easton, Penn.

This paper was in the form of comments on the article on Philology by Professor E. Sievers in the ninth edition of the *Encyclopædia Britannica*. He gives three characteristics of the neo-grammarians:—

1. They abandon glottogenic problems as insoluble.

2. They object to misleading metaphors from organic development.
3. They hold that living languages are the ones in which to obtain insight into the working forces of language.

As to the first and second, the old field and old method have been worked long and hard. It is natural to turn to new fields and new methods; but in so far as there is an implication in the form of statement that Bopp and his school have solved no glottogenic problems, and that Schleicher and others have never been led to important discoveries by analogies between languages and organic beings, objection is taken.

As to the third position all are agreed. Among the forces found at work two are dwelt on by Prof. Sievers as specially prominent: phonetic variation, and formation by analogy. The first is the substitution of one sound or sound-group for another. He labors to show that such changes admit of no exceptions. This may answer as an elementary guide for framing laws from statistical tables of phenomena; state the laws so as to cover the phenomena. But it is desirable to aim at induction of powers; and Sievers seems to think that powers do operate, and change at once the mode of articulation of every man speaking a language in every word he speaks. Americans are in the midst of changes, and are able to observe that the spread of new sounds is gradual, like other habits. There is a fair field here for stoicheiogenic investigation.

As to analogy, Sievers' main point is that it is apt to be entirely arbitrary and irregular. He gives examples of peculiar inflection: as, *foot, feet*, compared with *book, books*; *ride, rode* compared with *bind, bound*. These, he says, are entirely arbitrary. They must be accepted as facts not allowing any special explanation.

The reasons for these changes were given, and it was said that everything in language has its reason, and should be hunted to its laws of mind and matter. Science should not deliberately set apart a refuge for ignorance.

Objection was made to the word *level* for the operation of analogy; *conform* was thought better. The minority conform to the majority. Forms may wether to a level from fonetic decay, or from other external causes.

Sievers says that the most brilliant result of the recent researches is the discovery that the system of etymological vowel change which pervades the Aryan inflection was chiefly developed under the influence of stress and pitch. "This," Prof. March said, "I read with great satisfaction. I, too, am a junggrammatiker of a primæval period. But as I read on the world seems to turn topsy-turvy. The old linguistic tree is bottom up. *Vid* and *vaid*, *bhug'* and *bhaug'*, are here, but the *vaids* and *bhaug's* are now the roots from which *vids* and *bhug's* spring. It might be said, that, if it is agreed that unaccented *i* corresponds with accented *ai*, it makes no difference which is called the root. But a comparison of the words in Sanskrit, Greek, and the like, containing these sounds, as well as a general comparison with the sounds of all languages, indicates *i* and *u* to be primitive sounds, while a study of English and other living languages assures us that historically *ai* follows its *i*, *au* follows its *â*; *lif* was before *laij*, *nâ* before *nau*. Sievers says that the English *milord, milady*, against the usual full *my (mai)*, is an exact parallel to Sanskrit *vidmâ* against *vaida*. But *my (mai)* is a lengthening of *mî*, so then *vaid* of *vid*."

Remarks were made upon the paper by Professor Whitney and Mr. Cyrus Adler, and in reply by Professor March.



Professor Whitney said : —

While the so-called neo-grammatical movement is indeed a highly interesting and important one, having brought much new truth to light, and wholesomely stirred up many questions which by prevalent opinion had been erroneously regarded as settled, its range and scope should not be mistaken nor its originality overstated. The truth of the three characteristics just laid down he could by no means admit. If the first, indeed, were a true characteristic, it would constitute the irrevocable condemnation of the new movement; since every language is the product of a series of historical changes, and to trace these out and to discover their causes is the scientific study of language. The question whether *vid* precedes *vid*, or the contrary, is a "glottogonic problem" as much as any other; and all the other questions as to what precedes what in language-history are of the same sort, and have an equal claim to be investigated; to set aside any part of them as insoluble, is simply unscientific. As regards the second point, if one really understands what language is, and what are the forces that shape its growth, and how in general they act, he is in no danger of being misled by organic metaphors, but may find them interesting, and sometimes even instructive. That caution as to using such metaphors is a peculiar merit of the new school is a claim without any foundation whatever. Then, that one must study the growth of living languages in order to understand that of older ones, is a truism; no one who knew anything about the science of language has thought of disputing it. And there are phases of it which are calling vainly for the attention of the new school. From it results, for example, that agglutination, with consequent adaptation, is the only process by which grammatical structure in language can be brought into existence; and hence that the glottogonic problems relating to the genesis of forms occupy as high a place in linguistic science as does grammatical structure in the development of language.

General opinion attributes to the new school, as the most essential article in its creed, the invariability of phonetic change. But that is not an induction, nor a deduction; it is simply an assumption, a hypothesis as yet undemonstrated, and probably never to be demonstrated. Such a doctrine should be the final goal, not the starting-point, of a new school.

6. The Genealogy of Words, by Professor Morton W. Easton, of the University of Pennsylvania, Philadelphia; read, in the author's absence, by Professor W. B. Owen, of Lafayette College.

This paper was, in substance, an extension of the principle of analogy to nearly the whole field of phonetic changes and law.

The syllables and the groups of letters most frequently used determine the direction of alteration in form. *These, and not the single sounds, are to be regarded as the phonetic units*, and a change in the phonetic constitution of a word should be, in the great majority of cases, attributed not to ease in enunciation alone, but to unconscious imitation of some other more frequently uttered vocable. Ellis attributes the change of *pers-u-ade* to "*perswade*" to the influence of the current combination *qu* (sounded *kw*). This may be taken as a type of the whole process.

A great variety of phenomena were attributed to this process: sporadic

changes, such as the confusion of *clad* and *glad* (including *clory* for *glory*); of *kin* and *can*; the displacement of *-ung* by *-ing*; of the proper representative of *-ig* by *-ow*, as in *hallow* for *hālig*; palatalization; labialization; inorganic sounds; anaptyctic sounds; cases such as the initial vowel in *ῥοφος*, etc., etc.

Support for this theory and fuller illustration were sought in the history of the changes of the English vowel system, especially of *a*, *e*, *i*.

7. The Appeal to the Sense of Sight in Greek Tragedy, by Professor Rufus B. Richardson, of Dartmouth College, Hanover, N. H.

There is in Greek tragedy an evident lack of scenes of violence such as are common on the modern stage. Things of this sort are relegated to the parts of the *ἄγγελοι* and *ἐξάγγελοι*.

A widely prevalent view is that the Greeks avoided, on principle, presenting the horrible to the eye, either because it was too overpowering, or, on the contrary, (e. g. Köchly, Vorlesung über Sophokles' Antigone,) because it was not so effective a means of reaching the soul as vivid narration. Whether the Greeks were ruled by any such principle is doubtful. A review of the passages in Aristotle's Poetics bearing on this point, especially vi. 7, 8, vi. 19, and ix. 6, fails to establish an affirmative.

Turning to the Greek tragedies themselves, we find the Bacchae of Euripides completely upsetting any preconceived notions that horrible scenes must be avoided. Everything in that play leads up to the crowning horror presented when Agave appears bearing the bloody head of her son.

A review of all the extant Greek tragedies yields the following result. Presentation of the horrible to the eye is avoided only when it would be difficult to maintain the *illusion* in the matter. Bloody bodies are shown, even if, as in Euripides's Andromache and Suppliants, they are thought of as brought from some distant place for that very purpose.

Suicide might be successfully represented, but anything like a combat was almost incapable of successful representation by Greek actors, who were practically set up on stilts, with the danger of an awkward fall ever threatening them. (Lucian, Somnium, 26.) A laugh inadvertently raised by a too venturesome attempt at representation would be fatal to the proper effect of the piece. Moderns sin against this principle, and pay the penalty for it. Gessler's fall from his horse, in Schiller's Wilhelm Tell, generally raises a laugh.

The much quoted passage from Horace, Ars Poetica, 179 ff., though often taken as discriminating against scenes of bloodshed *per se*, really sets forth the need of care not to break the illusion of the spectator. To show the transformation of Cadmos and Procne, or the doings of Atreus and Medea, awakens incredulity, and so disgust. *Incredulus odi* covers all four cases.

Remarks were made upon this paper by Dr. E. G. Sihler, and by Professors M. L. D'Ooge, W. W. Goodwin, and W. T. Hewett.

8. The Value of the Attic Talent in modern Money, by Professor W. W. Goodwin, of Harvard College, Cambridge, Mass.

In the table at the end of Smith's Dictionary of Antiquities the value of the Solonic talent is given as £243 15s. and this has generally been accepted as



the correct value in England, while the corresponding value of \$1,200 is usually adopted in the United States. The difference between this value and Boeckh's estimate of 1,500 Prussian thalers for the Attic talent, is surprising. If we estimate the weight of pure silver in the talent at 404,283 grains Troy (the drachma having 67.38 gr.), we get the equivalent of about \$1,088 in the present U. S. "standard" dollars (each containing 371.25 grains of *pure* silver), or less than \$1,000 in honest money. This agrees with the only fair estimate in English money, by which 404,283 grains Troy are equivalent to £200 when pure silver is worth 57*d.* per ounce Troy and English standard silver (.925 fine) is worth 52.7*d.* When this was the ordinary value of silver, the weight of silver which made an Attic talent (about 57¾ pounds avoirdupois) would have been worth about £200, or less than \$1,000. Within the last few months, however, silver has fallen about ten per cent below this value (to about 47½*d.* per ounce), which of course reduces the *present* value of the talent (on a gold basis) to £180, or less than \$900.

The cause of the error of more than £40 in the estimates in Smith's Dictionary is not far to seek. In the article *Drachma*, the weight of the Solonic drachma is assumed to be 65.4 grains; and this is divided by the weight of pure silver in the English shilling (80.7 grains) to get the value of the drachma, which thus appears to be 9.72*d.*, making the value of the talent (6,000 drachmas) £243. But if 80.7 grains of pure silver were worth a shilling, an ounce Troy of silver (480 gr.) would be worth nearly six shillings, or 72*d.* It is plain that the error here arises from comparing the Attic drachma, which is reckoned at its full value as pure silver, with the shilling, which is merely a subsidiary coin (strictly limited as legal tender) containing less than ninepence worth of silver; and the error thus introduced is of course multiplied *six thousand times* in estimating the value of the talent.

## 9. The Vowels *e* and *i* in English, by Benjamin W. Wells, Ph. D., of the Friends' School, Providence, R. I.

The writer traced the origin of Old Germanic *e* to IG. *a*<sup>1</sup>, and of OG. *i* to IG. *i* in most cases, but endeavored to show that there was a considerable number of cases where OG. *i* was derived from an IG. *a*<sup>1</sup>, and a very few where OG. *e* was from IG. *i*. The development of OG. *e* and *i* in OE. was then shown; under what conditions OG. *e* became in OE. *éo*, *ie*, or *ié*, and when it remained *e*; how *i* remained *i* in most cases, but also became *e* and *éo* in OE.

The second section showed the origin of the OE. sounds *i*, *ie*, *ié*, *e*, *éo*. *i* was shown to be from OG. *i* in most cases, but also from *e* and *ī*. OE. *e* was traced to OG. *a* (umlaut), to OG. *e*, and to OG. *i* and *ai* in rare instances. OE. *éo* was shown to be from OG. *e* and *i*, without regard to their origin, and from no other source; *ie* was regarded as the umlaut of *éo*, showing that the "breaking" of *e* to *éo* was previous to the umlaut in Germanic; *ié* was shown to be a late and irregular development from *e* after palatals.

The next section spoke of the development of OE. sounds in NE. The ME. was passed over, as adding little to our knowledge except in exceptional cases. The NE. sounds were made the basis of the comparison, and the notation used for these was that of Brücke: *i* *hit*, *i* *heed*, *e*<sup>a</sup> *tell*, *e* *hate*, *æ* *hat*, *a* *far*, *o*<sup>a</sup> *or*, *o* *home*, *ö* *not*, *ö*<sup>e</sup> *fur*, *ü* *hut*, *u* *shoot*, *ai* *kite*, *au* *cow*. OE. *i* was pronounced in

NE. usually *ī*, but often *i*, *e<sup>a</sup>*, *ai*, *ð<sup>e</sup>*, *u*, *o*. OE. *e* was usually pronounced *e<sup>a</sup>*, but also *i*, *e*, and less commonly *ī*, *ae*, *a*, *ð*, *ð<sup>e</sup>*. OE. *īe*, *īē*, were found, with rare exceptions, to be treated as if only the accented vowel were present; that is, as if they were *i* and *e*. OE. *ēo* was very irregular in its development, being represented by the sounds *ī*, *i*, *e<sup>a</sup>*, *ae*, *ai*, *a*, *o<sup>a</sup>*, *o*, *ð*, *ð<sup>e</sup>*; and these variations do not always admit of satisfactory explanation. OE. *ēa* also presents many difficulties. We find *e<sup>a</sup>* and *a* frequently for this sound, but also *o<sup>a</sup>*, *ae*, *e*, *ð*, *o*. OE. *ae* is usually pronounced *e*, *oe*, or *a* in NE., but also *i*, *e<sup>a</sup>*, *o*, *o*, *ð*, in some cases. The changes in sound are usually due to following consonants, liquids and *w* being especially active. The spelling is in general dependent on the sound, though it is much more irregular.

In the fourth section the NE. sounds were traced back to their OE. origins. NE. *ī* was found to come from *i* or *y* usually, but also from *ī*, *ȳ*, *ē*, *ā*, *ēa*, *ēo*, and *u*, in exceptional cases. The sound *e* in NE. is usually from OE. *a* or *æ*, but also for OE. *e*, *ēa*, *y*, *ē*, *ēa*, *eā*, *ā*, *ōē*. The sound *e<sup>a</sup>* is used for OE. *e*, *īē*, regularly, and also for *i*, *ēo*, *ēa*, *ae*, *a*, *o*, *y*, and *īe*, *ē*, *ēo*, *ēa*, *ōē*, *eā*, *ō*, in exceptional cases. The sound *ae* is used in NE. for OE. *a* and *æ*, and sometimes for *e*, *ēo*, *ēa*, *ē*, *ēa*, *ōē*, *ā*. Notice was taken throughout of the spellings used for the NE. sounds.

The fifth section treated of the NE. letters. Of the thirty-two signs for vowel sounds, nine were found to be French, and used only in foreign words. Of the remaining twenty-three, the following twelve were treated here: *i*, *e*, *y*, *ai*, *ay*, *ea*, *ee*, *ei*, *ey*, *ew*, *ie*, *ye*. *i* has the sounds *i* and *ai*, and is the usual representative of those sounds. *e* is used for the sound *e<sup>a</sup>* regularly, often for *ð<sup>e</sup>*, and sometimes for *i*; it stands for seventeen OE. sounds. *y* is used for *ī*, *ai*; it is the final sign for NE. *i*. *ai* and *ay* are used for the sounds *e*, *e<sup>a</sup>*, and in French words for the sound *ai*; nearly always this digraph stands for a vowel + *g* in OE. *ei*, *ey*, occur with the sounds *i*, *e*, *e<sup>a</sup>*, *oi*, but are never regular signs for any OE. vowel. *ea* has the sounds *i*, *e<sup>a</sup>*, *o<sup>e</sup>*, and rarely *e*; it is used for fourteen OE. sounds. *ee* is always sounded *i* except in the short pronunciation of *been*; it is used for seven OE. sounds. *ie*, *ye* are used with the sounds *i*, *ī*, *ai*, *e<sup>a</sup>*, but never regularly. *ew* is used for the sounds *u* and *o*, and always represents a vowel + *w* in OE.

The general tendency of the vowel changes is from *a* toward *i* in the period from OG. to OE.; and since the OE. times the tendency is downward toward *a* and *u* for short vowels, and toward the extremes *i* and *u* in the long vowels.

10. An unpublished Introduction to Hesiod's Works and Days, by Professor Isaac H. Hall, of New York, N. Y.

One of the three classic manuscripts recently acquired by the Astor Library is a paper manuscript of Hesiod's Works and Days, of the thirteenth century. It is clearly and beautifully written, and contains an Introduction—filling two pages of twenty-three lines each, or forty-six lines in all—which is said to be found in none of the many editions of the poet, and to have been hitherto unknown. The MS. consists of thirty-four leaves, each  $24\frac{1}{2} \times 17$  centimeters in dimension, and presents a singularly good text. On the fly-leaf at the beginning is written in uncials, all in one line except the last word,—

ΚΑΚΗ' ΓΥΝΗ' ΜΕΤΑ ΠΗΜΑ ΤΩΙ 'ΑΝΔΡΙ' 'ΙΗΣΟΤ'Σ ∙ ΧΡΙΣΤΟ'Σ ∙

— : ΜΑΡΙ'Α : —

The first 274 verses of the poem, with also verse 499, have an interlinear gloss, written in red ink, which gives a paraphrase of Hesiod's expressions; sometimes explaining almost every word, but not always either explaining or repeating. The following half-dozen lines (three pairs), taken from the beginning of the poem, show its character. This particular portion is selected as a specimen because of its bearing on the Introduction above mentioned. The gloss is written above its line:—

- |                |            |                   |          |                    |
|----------------|------------|-------------------|----------|--------------------|
| 1 <sup>a</sup> | ὦ          | ἀπὸ τοῦ ὕρου      | ποιήσεσι | δοξάζουσαι         |
| 1              | Μοῦσαι     | πιερίθην          | αἰοιδήσι | κλείουσαι          |
| 2 <sup>a</sup> | ἄγετε      | εἵπατε            | ἴδιον    | τὸν ὑπανοῦσαι      |
| 2              | δεῦτε      | δὴ ἐννέπετε,      | σφέτερον | πατέρ' ὑμνεῖουσαι  |
| 3 <sup>a</sup> | δὶ οὔτινος | ἄνδρες            | ὁμοίως   | ἀνώνυμοι ὀνοματοὶ  |
| 3              | ὃν τε      | διὰ βροτοὶ ἄνδρες | ὁμῶς     | ἄφατοὶ τε φατοὶ τε |

In line 3 of the poem above, ἄφατοὶ was written ἄφωτοὶ, but corrected by the scribe himself.

The Introduction is as follows:—

### Ἡ σίλος :

- Line 1. Ἴστέον ὅτι πάντα οἱ Ἕλληνες ἃ δύνανται ἔχοντα
2. ἐώρων οὐκ ἄνευ ἐπιστάσις θεῶν τὴν δύνανται
  3. αὐτῶν ἐνεργοῦντα ἐνόμιζον· ἐν δὲ ὀνόματι, τό τε τὴν
  4. δύνανται ἔχον καὶ τὸν ἐπιστατοῦντα τοῦτο θεὸν
  5. ὠνόμαζον· ὅθεν Ἡφαιστον ἐκάλουν, τό τε δια-
  6. κονικὸν τοῦτο πῦρ, καὶ τὸν ἐπιστατοῦντα ταῖς διὰ
  7. τούτου ἐνεργουμέναις τέχναις· καὶ Δήμητρα
  8. τὸν σῖτον καὶ τοὺς καρποὺς· καὶ τὴν δωρουμένην
  9. τούτους θεὸν καὶ ἐπιστατοῦσαν αὐτοῖς. καὶ Ἀθηνᾶν
  10. τὴν φρόνησιν καὶ τὴν ἔφορον τῆς φρονήσεως θεὸν· καὶ
  11. Διόνυσον τὸν οἶνον καὶ τὸν διδόντα τοῦτον θεὸν.
  12. ὃν καὶ ἀπὸ τοῦ διδόναι τὸν οἶνον ὁ Πλάτων πα-
  13. ράγει, καὶ διδόνυσον τοῦτον ποιεῖ· εἶτα καὶ Διό-
  14. νυσον· καὶ Εἰλείθυϊας τοὺς τόκους καὶ τὰς ἐφορώσας
  15. τοὺς τόκους θεὰς· καὶ Ἀφροδίτην τὴν συνουσίαν·
  16. καὶ τὴν ἐπιστατοῦσαν ταύτῃ θεὸν· κατὰ τοῦτο καὶ Μοῦσας
  17. ἔλεγον· τὰς δὲ λογικὰς τέχνας· οἷον ῥητορικὴν·
  18. ἀστρονομίαν· κωμῳδίαν· τραγωδίαν, καὶ τὰς
  19. ἐφόρους καὶ περιόχους τούτων θεὰς· ἃς ἐνταῦθα
  20. καλεῖ ἀπὸ τῆς Πιερίας τοῦ ὕρου ἐνθα ἐτι-
  21. μῶντο· αὐτόθι δὲ καὶ γεγενῆσθαι αὐτὰς
  22. ἔλεγον· καὶ φησὶν· ὦ Μοῦσαι αἱ δοξάζουσαι
  23. τῇ δωρεᾷ τῶν ὑμετέρων ὠδῶν οὓς ἂν
  24. ἐθέλητε δὴ· αἱ ἔργα ἔχουσαι ὑμνεῖν τὸν ὑμέτερον
  25. πατέρα ἢ δὲ τὸν Δία· ἄγετε εἵπατέ μοι ἀπὸ τῆς διερίας,
  26. ἐκείνων δι' ὃν οἱ ἄνδρες ὁμοίως βρότοι ἢ δὲ φατοὶ·
  27. ἀνώνυμοι εἰσὶ καὶ ὀνομαστοὶ, καὶ ῥητοὶ καὶ ἄρρητοι
  28. ἐκ παραλλήλου· τὰ αὐτὰ γὰρ καὶ ταῦτα δύναται,
  29. ἢ τὸ ἄφατοι καὶ φατοὶ· εἶτα παράγει τὰς μούσας



30. ὥσπερ ἀποκρινομένης αὐτῷ· καὶ τὸν Δία λε-  
 31. γούσαις εἶναι τούτων αἴτιον· πρὸς δὲ ἀποβλέ-  
 32. ψας αὐτὸς, αἰτεῖται ἀκούειν αὐτοῦ· εἶτα  
 33. ἄρχεται τῆς πρὸς τὸν ἀδελφὸν παραινέσεως· καὶ ταῦτα  
 34. δὲ οὐ μικρὰν ἔχει πρὸς αὐτὸν τὴν παραίνεσιν· ἐν οἷς  
 35. οὐκ αὐτομάτῳ δέκνυνται τὰ πράγματα γίνεσθαι·  
 36. ἀλλ' εἶναι τὸν διὰ τούτων ἔφορον καὶ προστάτην· καὶ τοὺς  
 37. μὲν δίκαιους ἀγαθοποιούοντας· τοὺς ἀδικούντας  
 38. δὲ, τιμωρούμενον· ἄδικος γὰρ ὢν  
 39. ὁ Πέρσης καὶ πλεονέκτης,  
 40. διὰ τούτων ὥσπερ  
 41. ἀναστέλλεται καὶ  
 42. παιδα-  
 43. γωγεῖται δικαιοσύνην  
 44. προσέχειν τὸν νοῦν· ἵνα μὴ τῆς τοῦ Διὸς ὀργῆς  
 45. πειρασθῇ· τὴν πλεονεξίαν ὀρώντος  
 46. αὐτοῦ: —

In the margin, opposite the end of line 12, is written *διατί λέγεται Διόνυσος*.

There is no subscript, but I have supplied it above. Tachygraphic signs are generally simple, and occur with short words or terminations. Accents (as frequently in MSS.) often have to decide what the termination is (e. g. as between *τούτῳ* and *τούτο*). Points at the top, middle, and bottom of the line, with the modern comma, are about the only punctuation; and it is doubtful whether the points at the top and bottom of the line are not really intended to be in the middle. Grave accents are written irrespective of punctuation; or rather, as if there were no punctuation, except in one or two instances. Ligatures are few, and generally easy. The breathings of the capital letters are the early ones, namely, halves of the split *Η*; elsewhere they are like the modern ones. Capitals are not used in the body of the Introduction; only with its initial letter and that of its title. *Iota* has the common two points at the top. Hyphens are written where a word is broken at the end of a line. In line 28 (as in line 3 of the poem), *ἄφατοι* was written *ἄφωτοι*, but corrected by the scribe himself. In line 21, the reading *γεγενήσθαι* has no mark of correction. In line 38, *τιμωρούμενον* was written *τιμωρούρομενον*, but a mark of erasure is drawn through the superfluous letters. In line 13, an irregular perpendicular line is drawn through the word *διδόνυσον*, apparently by the scribe, to show its elements. In line 4, *τούτο* appears to be an error for either *τοῦτο* or *τούτῳ* (more likely the latter, though the final *ο* is written below the *τ*). In line 16, *θεον* has no accent written.

Except as here stated, the Introduction is given line for line with the original MS., copying the punctuation, hyphens, accents, and breathings. The few other clerical errors of the scribe are so obvious that it is hardly worth while to note them. I do not deem it necessary to add a translation. The use of *ἔφορος* is a little noteworthy. (In the poem, line 122, *ἔφοροι* is the gloss for *φύλακες*). In line 14, the form *Εἰλειβύιης* is also noteworthy.

The afternoon session of Wednesday was omitted, that the members of the Association and their friends might make the excursion to

which, on the preceding day, they had been invited by Professor Tracy Peck, on behalf of the resident members of the Association and other citizens of New Haven.

At about 3 P. M., nearly one hundred and fifty persons, members of the Association and friends in New Haven, proceeded to Belle Dock, where the barge Juno was in waiting for the party. The sail was down the harbor of New Haven, and eastward upon the Sound till off Brantford, and back to the breakwater, near which the barge passed. The city was reached, after a delightful sail of about four hours, at 7 P. M.

NEW HAVEN, CONN., Wednesday, July 8, 1885.

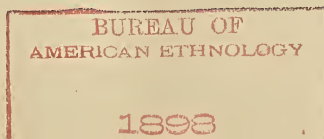
EVENING SESSION.

In the temporary absence of the President, the Association was called to order by the Secretary at 8.10 P. M.

The reading of papers was at once resumed : —

II. The Roots of the Sanskrit Language, by Professor W. D. Whitney, of Yale College, New Haven, Conn.

Passing over all the difficult questions attaching to the word "root," and using it simply in its current and sufficiently understood sense, there are certain special difficulties attending the identification of the Sanskrit roots, arising chiefly from the fact that the Hindu grammarians have set up a faulty, and in great part fictitious, list of them. Not only do these authorities omit a considerable number of real roots, found in the older memorials of the language though obsolete in the classical period, but, what is much worse, they add a very considerable number — even the larger half of the whole list — that are unquotable from the literature, and will always remain so, being in the main evidently fictitious, and in the rest part presumably so. Moreover, as a matter of course, the native writers on grammar make no attempt to distinguish between earlier and later roots, between (apparently) primary and secondary roots : all are given upon the same dead level. Hence it has been very difficult for the Indo-European etymologist to distinguish between what he has and what he has not a right to use in this body of material ; and, to help establish the history of a word, there has been in numberless instances a "Sanskrit root" called in which has not the smallest right to figure as such, being either the figment of a grammarian, or something that shows itself for the first time in some recent period of the history of the Sanskrit itself. The great Petersburg Lexicon of Sanskrit (with its abridgment and supplement, Böhtlingk's minor Lexicon, not yet quite finished) furnishes the means at present of bettering this state of things, by distinguishing the genuine and quotable from the non-authentic, and by illustrating the period of use of any given root. But the Lexicon is comparatively





a rare book, and not easily usable, even when accessible, except by one who is a practised Sanskrit scholar; nor, in very many cases, is it easy for such a one to bring its evidence to bear upon a given point. The writer has been engaged during some years past in endeavoring to facilitate the task, by preparing (as a supplement to his Sanskrit Grammar) a work entitled "The Roots, Verb-Forms, and Primary Derivatives of the Sanskrit Language," which is just now (July, 1885) leaving the press at Leipzig. In it are given all the quotable roots, with all the tense-formations made from them that have been met with hitherto in use, and with their derivatives usually reckoned as primary — each and every item being dated according to the period to which it belongs in the history of the language, so far as yet ascertained; and such is the completeness with which the literature has been excerpted, that any further modifications to be made will be only of minor consequence. In order, now, to make the main results of this work, so far as concerns the roots themselves and their place in the language, yet more readily accessible, the writer had drawn off from that work a classified List of Roots, with the briefest possible explanatory statement under each one, and offers it to the Association for publication in its Transactions.

The List begins with those roots which are found in use through the whole history of the language, from the Vedic down even to the latest or classical period; and next follow those which are met with in the Vedas, while they are either restricted to those works, or at least occur only in the older language — since (unless in rare and exceptional cases) it must be among these alone that materials for Indo-European etymologies have a right to be sought. Then follow those that first show themselves at periods later than the Vedic: as in the Brāhmaṇas, the Sūtras, in the epics, and, finally, in the latest period only — the probability of Indo-European value growing less in each successive division. An alphabetic index at the end gives the means of determining the place and period of any given root sought.

It is sufficient to add here a few of the roots, as specimens of the method followed. In the first division, or under the head of roots found occurring at every period, from the Vedic to the classical, the first ones are the following: —

1 **akṣ**.

Secondary, from 1 **aç**. Only sporadic cases.

**ac**, **añic**, bend.

Hardly used after B. except in caus. and deriv. Query whether **-añic** (**pratyañic**, etc.) is this root or a suffix.

**aj**, drive.

Hardly used after S. except in derivatives.

**añj**, anoint.

Rare in later lang., except pple, caus., and derivatives.

**at**, wander.

Rare, pers. forms only in RV.; compare **at**.

**aḍ**, eat.

**an**, breathe.

Rarer later; some deriv. common throughout.

**arc**, **ṛc**, praise.

**arh**, deserve, etc.

Grows more common later.

**av**, favor.

Much rarer later, as also deriv., unless **avi**.

1 **aç**, attain.

Compare 2 **aç** and 1 **akṣ**; little used later.

2 **aç**, partake of.

Probably ultimately the same with 1 **aç**.

1 **as**, be.

Abundant throughout. Few derivatives.

And so on, through the whole list.

It may be added, that the list contains (apart from obviously secondary forms) somewhat over eight hundred roots, just about half of them belonging to the

first division, or occurring in every period of the history of the language; while about a hundred and fifty more are found in the Vedas, but drop out later, at one or another stage in the history. About a hundred and twenty-five occur only in the later language, epic and classical; of these, rather more than half are wanting even in the epics.

On invitation of the President, the Rev. Dr. William Hayes Ward, Editor of *The Independent*, recently returned from the Wolfe Expedition to Babylonia, made a few remarks upon the work and the results of the expedition.<sup>1</sup>

The speaker gave a familiar account of the Wolfe Expedition to Babylonia, stating that it had its origin in the feeling of a number of the members of the American Oriental Society that it was time that steps should be taken to cultivate the interest of American people in the field of Assyrian and Babylonian investigation. A committee had been appointed three years ago to see if an expedition to Mesopotamia could not be provided for, which should, in a preliminary way, examine the field, and report in America whether there was reason to believe that further excavations would be of profit. Miss Catherine Lorillard Wolfe, of New York, gave \$5,000 for this purpose, and the speaker was requested by the committee to take charge of the expedition. Dr. Ward left New York on September 6, 1884, and, after spending some days in the British Museum and the Louvre with the Assyrian collections there, went to Constantinople and Smyrna, where he was joined by Mr. J. H. Haynes and Dr. J. R. S. Sterrett, two young American gentlemen who had for several years been devoting themselves to archaeological investigations in Asia Minor. The party then went to Mersin by steamer, whence they went inland, by way of Tarsus, Adana, the old Hittite capital now known as Marash, and Aintab, to Jerabis, the site of the larger Hittite capital of Carchemish. After making observations and taking photographs of exposed sculptures, the party went by way of Urfa, Mardin, and through the Syriac-speaking country of the Târ Abdîn to Mosul. Here visiting the famous Ninevite centres of Koyunjik, Nebby Yunus, Khorsabad, and Nimrûd, they went down the east side of the Tigris through Arbela and Kerkuk to Baghdad. Thence they passed by way of Abu Habba to the mounds of Babylon and Borsippa, and through nearly the whole of Southern Babylonia, including such famous mounds as Zibliya, Niffer, Hammam, Tello, Zerghul, Mugheir, and Warka. Observations were made everywhere with the prismatic compass, for the correction of maps. The party visited nearly all places where excavations have been made, located many sites of old towns never before visited, and made such observations as the limited time allowed, with a view to future work. They also put themselves in communication with all those who made it a business to collect and sell antiquities. Returning to Baghdad with their caravan in season to avoid the spring floods, they crossed over again to the Euphrates at Sakhlawieh, where they discovered the magnificent ruins of the mediaeval Anbar, the site of old Sippara, and thence passed up the west side of the Euphrates by Hit (Issus) and Anah (Anatho) to Ed Deir. Thence they crossed the Syrian Desert

<sup>1</sup> The official report of the expedition will soon be published by the Archaeological Institute of America.

to Palmyra, where they spent several days taking squeezes of Palmyrene inscriptions. Thence they went by way of Emesa to Damascus, and reached the seacoast at Beirut. Everywhere photographs were taken. The expedition was indebted to the Turkish officials everywhere, and to the Turkish government, for much courtesy and attention. The result was a considerable addition to geographical data, and the discovery of many places where there is every reason to believe that excavation would produce rich fruit. A number of tablets and other smaller engraved objects are among the fruits of the expedition.

In accordance with votes of instruction, the following Committees were then announced by the President of the Association : —

Committee to nominate Officers for 1885-86, Professors W. D. Whitney, R. B. Richardson, and W. S. Scarborough.

Committee to arrange Time and Place of next Meeting, Professors F. A. March, T. D. Seymour, and W. G. Hale.

The report of the Treasurer of the Association for the year ending July 7, 1885, was then presented by Professor John H. Wright, Secretary and Treasurer. The summary of accounts for 1884-85 is as follows : —

#### RECEIPTS.

Balance on hand, July 3, 1884 . . . . .	\$635.29
Fees, assessments, and arrears paid in . . . . .	\$718.00
Sales of Transactions . . . . .	159.50
Sales of reprints, etc. . . . .	11.75
Interest on deposits . . . . .	8.21
Total receipts for the year . . . . .	897.46
	<hr/> \$1532.75

#### EXPENDITURES.

Plates for Vol. XIV. (1883) of Transactions . . . . .	\$325.34
700 copies of Proceedings for 1883 separate . . . . .	30.10
600 copies of Vol. XIV. (Trans. and Proc. together) . . . . .	107.71
Reprints of separate articles for authors . . . . .	21.50
Job printing . . . . .	30.80
Plates for Proceedings for 1884 . . . . .	183.99
750 copies of Proceedings for 1884 . . . . .	46.60
Mailing, shipping, expressage, postage, and stationery . . . . .	55.61
Miscellaneous (advertising, binding, writing, etc.) . . . . .	18.50
Total expenditures for the year . . . . .	\$820.15
Balance on hand, July 6, 1885 . . . . .	712.60
	<hr/> \$1532.75

The chair appointed, as Committee to audit the report, Professor A. Harkness and C. J. Buckingham, Esq.



12. Negro-English,<sup>1</sup> by Professor James A. Harrison, of Washington and Lee University, Lexington, Va.

"The area embraced within the ensuing investigation is the area lying between the Atlantic Ocean on the East, the Mississippi River on the West, the Gulf of Mexico on the South, and 39° north latitude ('Mason and Dixon's line,' a name given to the southern boundary of the free State of Pennsylvania, which separates it from the former slave States of Maryland and Virginia).

"This area now contains between 6,000,000 and 7,000,000 negroes, who speak, in large measure, the English to which attention is drawn in this paper. There are several distinctly marked dialects of this English, — prevailing respectively in Virginia, on the sea-coast of South Carolina and Georgia, and through the middle Southern States, — examples of which are given at the end of the paper.

"It has been impossible to register scientifically the varied phenomena of Negro phonetics or to reproduce the quite indescribable intonation and shades of intonation with which the sounds are uttered; but an effort has been made to approximate a correct reproduction of the pronunciation by an imitative orthography, and by key-words serving to show the dialectal variations of different localities.

"It must be confessed, to the shame of the white population of the South, that they perpetuate many of these pronunciations in common with their Negro dependents; and that, in many places, if one happened to be talking to a native with one's eyes shut, it would be impossible to say whether a Negro or a white person were responding.

"The humor and naïveté of the Negro are features which must not be overlooked in gauging his intellectual caliber and timbre; much of his talk is baby-talk, of an exceedingly attractive sort to those to the manner born; he deals in hyperbole, in rhythm, in picture-words, like the poet; the slang which is an ingrained part of his being, as deep-dyed as his skin, is, with him, not mere word-distortion; it is his verbal breath of life, caught from his surroundings and wrought up by him into the wonderful figure-speech specimens of which will be given later under the head of Negroisms.

"The results of a total abstraction of all means of self-cultivation from the field of Negro life are clearly enough seen in the representations which follow of his treatment of the English tongue. Negro English is an *ear-language* altogether, a language built up on what the late Professor Haldeman of Pennsylvania called *otosis*, an error of ear, a mishearing, similar to that by which Sirâdyhu-d daula, a viceroy of Bengal, became in the newspapers of the day Sir Roger Dowler! The only wonder is how the Negro could have caught the rapidly uttered sounds of the language spoken around him so truly, and reproduced them so ingeniously, transmitting what he had learned in a form so comparatively unspoiled. He has simply taken the principle of *paresis*, or word-neglect, — a principle by which *maculate* becomes *mote* (a spot), — and worked it out to its ultimate consequences, so far as English is concerned. If his masters say *won't*, *sha'n't*, why should not he say *dasen't* ('dares not') and use it for

<sup>1</sup> The paper was originally printed in *Anglia* (Leipzig), 1884, and only portions were read before the Association. The Introduction, with an abstract of the contents of the paper, is here reproduced.

every person? If his master says, paroptically, *énjine* (so-called long *i*), why should not he say *injine* (for 'engine')? If euphemism so dominates the master that, in his oaths, he must say *dad blame* for something much stronger, why should not the Negro catch it and apply it analogically to a whole class of expressions (see Interjections)?

"Such parasynthetic forms as *sparrer-grass* for *asparagus*, due to misunderstanding or misconception of a word, are common enough in Negro; but the African, from the absence of books and teaching, had no principle of *analepsy* in his intellectual furnishing by which a word, once become obscure from a real or supposed loss of parts or meaning, can be repaired, amended, or restored to its original form. He is continually led by analogies, and induced by classes of words like *gift*, *lift*, to add, for example, a *t* to *cliff*, if indeed he can be got at all to pronounce this, to him, very difficult final dental.

"The process of hybridization both in word-formation and in word-pronunciation (if one may so apply the term) is extensively practised by him; for not only have we such formations as *smartually* (smartly) and the like in Negro, but such pronunciations as *ailmént*, *président*, *obleege*, (caught from the Romance settlements in the South,) are common enough all over the South among white and black alike.

"The opposite principles of eduction and absorption are actively at work in the processes of Negro speech, giving rise on the one hand to such lengthenings and strengthened forms as *cornder*, *drownded*, *clost*, *'crosst*, *roust*, and on the other to such syncopations and contractions as *'spe'unce* (experience), *cu'ius* (curious), *mo'*, *'membunce*, &c.

"Numerous examples of aphæresis, apocope, syncope, epenthetic insertion, prothesis, epithesis, and metathesis have been collected and are given under these heads in their special section of this paper.

"What has been called *dimorphism* — a principle according to which a word may appear in the course of time under two forms — is not without suggestive illustration in Negro; e. g. the word *admiration* has not only its usual meaning, but, in the form 'to make a great *'miration*,' has gone back to its early meaning of wonder, astonishment; *up* is made to do the duty of a verb in such expressions as 'he *up* en duz'; *allow* comes to signify, additionally, *maintain*, *insist*; *parade* ('perrade') means also *walk*, etc.

"The fertility of the Negro dialect, indeed, is really wonderful, not only in the ingenious distortion of words by which new and startling significance is given to common English words (e. g. a *hant* in Negro means a *ghost*), but more especially in the domain of imitative sounds, cries, animal utterance. To the Negro all nature is alive, anthropomorphized, replete with intelligence; the whispering, tinkling, hissing, booming, muttering, 'zoonin,' around him are full of mysterious hints and suggestions, which he reproduces in words that imitate, often strikingly, the poetic and multiform messages which nature sends him through his auditory nerve. He is on intimate terms with the wild animals and birds, the *flora* and *fauna* of the immense stretches of pine woods among which for generations his habitation has been pitched. His mind is 'yet in the stage in which ready belief is accorded to the wrangles of shovel and tongs, the loves and hates of dish and platter on the kitchen shelves, the naïve personification of the furniture of his cabin; and for him rabbits and wolves, terrapins and turtles, buzzards and eagles, live lives no less full of drama and incident, of

passion and marvel, than his own kith and kin gathered around the pine-knot or the hickory fire.

"The Negro passion for music and for rhythmic utterance has often been remarked; a Negro sermon nearly always rises to a pitch of exaltation at which ordinary prose accent, intonation, word-order, are too tame to express the streaming emotion within; the sermon becomes a cry, a poem, an improvisation; it is intoned with melodious energy; it is full of scraps of Scripture in poem form, and to say that it becomes an orgy of figures and metaphors sobbed or shouted out with the voice of Boanerges is hardly going at all too far. The sermon style naturally exerts a powerful influence on the style of ordinary life; so that it is not remarkable if the utterance and language of the household and the street are largely cast in a rhythmic mould. Nearly every Negro above the average is a hymn-maker, or at least co-operates with others in the production of hymns, songs, plantation rhymes, 'corn-shucking' glees, 'joubas,' and the like. He invents his own airs and tunes, which are often profoundly touching and musical; his sense of *Takt* is delicate, and in congregational singing his voice has a beauty and richness and justness which often exceed the best efforts of the trained choirs of the cities.

"In this paper the author has endeavored to give merely an outline of Negro language usage, — an outline far from exhaustive or immaculate, but which, he hopes, will attract the attention of better qualified linguists to a series of phenomena which are certainly not devoid of interest. A life-long residence in the Southern States of North America enables him to say that what is here given is at least approximately correct. It will perhaps be several generations before the American public school system has sufficiently penetrated the wilds of the Negro South to render what is here recorded obsolete."

This Introduction was followed by a tolerably exhaustive registration of the phenomena of Negro grammar, including phonetics (Negro treatment of the English vowels, diphthongs, and consonants), aphæresis, syncope, apocope; letters added prothetically, epenthetically, epithetically; metathesis. The chief rubrics of grammar were then systematically taken up, and the Negro manipulation of them was shown in very numerous examples: the articles, definite and indefinite; the noun (formation of plural and of the possessive case); the comparison of adjectives; the personal, emphatic, demonstrative, relative, interrogative, and indefinite pronouns; the numerals (cardinal, ordinal, multiplicative); the verb (regular and irregular); the auxiliary verbs (be, have, etc.); table of principal irregular (Negro) verbs, with numerous observations on peculiar Negro innovations, barbarisms, and corruptions; the adverbs, prepositions, prepositional phrases, and conjunctions; interjections (in which Negro was shown to be peculiarly rich); modes of address, with answers; Negro intensives, expletives, agglutinations; archaisms in Negro surviving from the Elizabethan and Jacobin usage of the early Virginia colonial settlers; and about twenty closely printed pages of representative Negroisms. The entire essay covered about fifty pages octavo.

The reading of portions of the paper gave rise to an interesting discussion, in which it was shown that many of these "Negro" corruptions and provincialisms were known also in New England and elsewhere in the Northern States.

Remarks were made upon the paper by Professor E. S. Sheldon,



Dr. B. W. Wells, Professor A. C. Merriam, Rev. Dr. W. H. Ward, Dr. C. P. G. Scott, and in reply by Professor Harrison.

13. A Study of Dinarchus, by E. G. Sihler, Ph. D., of New York, N. Y.

Even at the time of Dionysius of Halicarnassus, shortly before the beginning of the Christian era, the literary remains of the last of the Attic orators were almost buried under the dust of neglect, and he has not fared much better in later and more modern times. The paper aimed to gather together the data of Dinarchus's life in its professional and political aspects, noting particularly the favorable effect upon the orator's professional prosperity caused by the departure of Aeschines from Athens in 330 B. C. He certainly became a successful servant of Macedonian interests at Athens.

As a speech-writer, Dinarchus was an imitator, not only of Demosthenes, but also of Lysias and Hyperides; but his extant performances show him mainly as an imitator of the former. As regards that kind of imitation which consists in self-iteration and the transcription of passages considered finished and successful, it was shown that Dinarchus was by no means the only one who practised it. In his periods, Dinarchus does not essay symmetrical conformation, but, on the other hand, shows great awkwardness in excessive accumulation; anacolutha are met with which lead him into several cases of bad grammar, or rather lack of grammar. Opportunity for detailed analysis is further afforded in Dinarchus's use of emphatic position; of doubling for the effect of *πάθος*; of the slander and abuse of the bema, called by the ancient rhetoricians *σχετλιασμός*; and of *δεινότης λέξεως*, i. e. the choice of quaint or telling words and phrases. Fairly exhaustive tabulation of instances of the above features was essayed by the author of the paper.

The Association adjourned at 9.50 P. M.

NEW HAVEN, CONN., Thursday, July 9, 1885.

#### MORNING SESSION.

The President called the Association to order at 9.15 A. M.

The reading of papers was resumed:—

14. The Law Code of the Cretan Gortyna, by Professor A. C. Merriam, of Columbia College, New York, N. Y.<sup>1</sup>

Of the ancient laws of Crete, so famous in antiquity, our literary sources give us but meagre and fragmentary information, and that which has reached us is mainly concerned with the state polity. A year ago this month there was discovered on the site of the ancient Gortyna, one of the three great Cretan towns, an archaic Greek inscription engraved upon the inner surface of a circular wall of antique construction. The writing is arranged in twelve columns, each about

<sup>1</sup> Printed in full in the American Journal of Archaeology, Vols. I. and II.

five feet in height, and extending over nearly thirty feet of the wall in length. The columns contain fifty-three, fifty-four, or fifty-five lines each, written in *boustrophedon* style, beginning from the right, and, with the exception of some thirty or forty lines, it is almost complete. Its state of preservation is most remarkable after the lapse of some twenty-five centuries, and in length and fineness of engraving it is unprecedented among archaic Greek inscriptions.

Its contents introduce us to that branch of law which the Greeks inclined to attribute especially to the mythic name of Rhadamanthus, the rendering of justice as between man and man, defining the rights of individuals and their possessions, and the means of rendering them secure. It treats of the reclamation of slaves, and of freemen held as slaves, fines for rape and adultery, rights of the wife to her property in case of divorce or of second marriage, and its disposition at her death, regulations as to the exposure or bringing up of a child born after divorce, division of property to sons and daughters, the latter receiving one part in three after the sons are put in possession of the houses in the city, of their contents, and of the cattle not owned by the serf. Property goes to children, grandchildren, or to great-grandchildren; in default of these, to brothers of deceased, their children or their grandchildren; next to sisters, their children or grandchildren; then to collateral branches. The judge is to settle all disputes about the division of property, and three or more witnesses must be present at the division. During the father's lifetime a son cannot sell or mortgage any of his father's property, nor the father sell or lend that of his children or wife; but this must be kept intact, though the father manages the property. In case he marries a second time, the mother's estate reverts at once to the children. Then follow provisions relating to the status of children born of parents in different stations of life, and the responsibility of a master for the acts of his slave. The heiress (daughter or daughters without brothers) must marry the father's brother or his son, but the law is rather more lenient than at Athens, and several exceptions are provided for, especially upon the surrender by the heiress of a half of her estate; then her marriage is confined in most cases within the tribe. These enactments are most minute, and cover more ground than any other subject in the code. Regulations provide for cases of death while the individual is held as surety, or involved in some suit; also for limitation of gifts of a son to his mother, or husband to wife, or any person in debt or otherwise involved; for the purchase of property mortgaged or in dispute, the adoption of a son, and his rights and obligations, directions as to the judge's decisions, permission to heirs to give up the property of the deceased to creditors if they wish, and additional provisions in matters of divorce, gifts, and the management of the heiress's property. The code ends with the statement that the heiress may marry at twelve years of age, or older.

The language of the inscription is harsh and archaic Cretan Doric, and is frequently obscure by reason of its brevity, and the number of new words, or old words in new meanings. Its complete explanation is a matter of extreme difficulty, and has not yet been attained.

15. The Relation of the *Πρόεδροι* to the *Πρυτάνεις* in the Attic Senate, by Professor William W. Goodwin, of Harvard College, Cambridge, Mass.

There has been substantial agreement in late years among German scholars in the opinion that the institution of *πρόεδροι* as presiding officers in the Athenian Senate and Assembly dates from the early part of the fourth century B. C. ; that in earlier times the *ἐπιστάτης*, chosen by the fifty Prytanes from their own number each day by lot, presided in both Senate and Assembly ; while in the times of the orators this *ἐπιστάτης* chose each day by lot nine *πρόεδροι*, one from each of the ten tribes except his own, who presided in both bodies, choosing as their spokesman one of themselves, who was called *ἐπιστάτης τῶν προέδρων*. This view, which is based chiefly on Pollux, Onomast. viii. 96, is generally accepted by American scholars. Many distinguished scholars in England, however, have adhered to the opinion once universally held, which has much weaker support in ancient authorities, that each set of fifty Prytanes was subdivided into five sections of ten, each of which sections presided in both Senate and Assembly during one fifth part of each prytany (generally seven days), being then called *πρόεδροι* ; and that each set of *πρόεδροι* chose a president, called *ἐπιστάτης*, from their own number, to be their spokesman. This latter view is found, for example, in Smith's Dictionary of Antiquities and Grote's History of Greece ; and it survived the text of the last edition of Liddell and Scott's Lexicon (though it is modified in the errata).

It may not be a useless work, therefore, to point out a method by which the truth of one or the other of these opinions may be settled by actual demonstration. If the latter view is correct, the presiding officer in the Senate and Assembly must always belong to the tribe which held the prytany at the time ; while, on the other supposition, he must belong to this tribe in the earlier period before the institution of the *πρόεδροι*, but afterwards he must always belong to one of the other nine tribes.

In the *Corpus Inscriptionum Atticarum* there are twenty-four inscriptions containing Athenian decrees passed between 378 B. C. (the first year when *πρόεδροι* are expressly mentioned) and 320 B. C., in which we can read the name of the tribe holding the prytany, and also that of the deme of the presiding officer. In none of these cases does the deme of the president belong to the tribe holding the prytany. The earlier inscriptions seldom give the deme of the president ; but an inscription belonging to the year of Euclides (303-302 B. C.), published in the *Addenda* to the *C. I. A.*, Vol. II. 1, No. 1<sup>b</sup>, contains two decrees of that year, in both of which the president's deme belongs to the tribe holding the prytany. There are no other inscriptions in the *C. I. A.* earlier than 378 B. C. in which the requisite data are to be found. This demonstration seems conclusive.

16. Fatalism in Homer and Virgil, by Professor W. S. Scarborough, of Wilberforce University, Wilberforce, Ohio.

Though the religion of the Greeks and Romans is many-sided and many-colored, with a multiplicity of divinities, sub-divinities, quasi-divinities, and allegorical deities or the so-called impersonations of moral forces, there does appear occasionally a manifestation of a belief in one supreme divinity. Homer and Virgil seem fully to recognize the supremacy of the father of gods and men (Hom. Il. i. 5, Od. vi. 187, 188, iv. 235-237). At the same time there are many passages in both poets where the supreme divinity appears to be subject



to a blind impersonal force called Fate. The term Fate (*μοῖρα*, *fatum*) is often ambiguous and variable in meaning; it is sometimes used of the will of the gods (Virg. Aen. iv. 614), and again of the power behind the gods (Herod. i. 91). 'Τῆρροπα refers to the misery brought upon himself by a mortal, for which the gods are not responsible. Sometimes *μοῖρα* or *fatum* is equivalent to *θῆνατος*, or *mors*. In spite of this variableness of meaning of the terms designating the controlling force, a careful study of the poems shows that the religious tendency of the Iliad, Odyssey, and Aeneid is decidedly fatalistic, as we use the term. (Compare especially Virg. Aen. i. 39, iv. 360, vii. 255, 584; Hom. Od. v. 41, 42.)

17. The Gothic Bible of Ulfilas, by Rev. Dr. C. K. Nelson, of Brookeville Academy, Brookeville, Md.

After calling attention to the importance of translations of the Bible in philological research, the speaker remarked upon the unique position of the Bible version of Ulfilas, the only considerable relic of the Gothic language in existence. The place of this work in the history of the Goths, and its relation to an earlier stage of the language, were briefly discussed. The life, works, learning, and influence of Ulfilas, the several manuscripts of his translation existing in a fragmentary condition, and the present state of the text, were topics duly passed in review, and the Gothic version of the Lord's Prayer was read as an illustration, not only of the language, but also of Ulfilas's manner of interpretation.

This preliminary survey was followed by a brief sketch of the subsequent fortunes of the Goths and of their tongue, and by a detailed discussion of the position of Gothic among the other Teutonic languages, in which — while comparisons were instituted — its peculiarities in phonetics, accidence, word-formation, syntax, etc. were illustrated by numerous examples.

18. The *siṣ* and *sa* Aorists, or the Sixth and Seventh Forms of Aorist in Sanskrit,<sup>1</sup> by Professor W. D. Whitney, of Yale College, New Haven, Conn.

The object of this paper was to set forth with all attainable completeness the facts of the occurrence of these forms of aorist in the Sanskrit language. As compared with the other two forms of sibilant or sigmatic aorist (the *s*-aorist and the *iṣ*-aorist), they are only quite exceptionally met with. In the whole body of the Sanskrit literature are found 145 *s*-aorist stems, and 174 *iṣ*-aorist stems; but of the two forms here especially in question, less than a score each.

Forms of the *siṣ*-aorist are made in the Veda from six roots (from three of them, only a single form each): namely, from 2 *gā* 'sing,' 1 *yā* 'go,' 1 *hā* 'leave,' *pyā*, *ram*, and *van*; in the Brāhmaṇas and later, from *jñā* in several forms, with sporadic single forms from *jyā*, *dhyā*, *bhuḥ*; in the latest language only, one form from *mnā*. Then besides, of forms (2d and 3d sing. active) which admit of reference to either the *siṣ* or the *s*-aorist, there are single cases in the Brāhmaṇas from *drā*, *vā*, and *hvā*, and in the later language from *glā*, *dhmā*, *nam*, *pā*, and *mlā*. To sum up, forms referable with more or less certainty to the *siṣ*-aorist are quotable in Sanskrit from nineteen roots: in the oldest period of the language (Rig-Veda), from two only; in the later Veda and in the

<sup>1</sup> It is printed in full in the American Journal of Philology, Vol. VI. pp. 275-284.

Brāhmaṇa, from only two in more than single sporadic forms, from six others in single forms of unquestionable, and three of questionable character; finally, single examples from six roots in the later language alone, the forms of only one of them unquestionable. Only three roots show forms both in the earlier and in the later language.

It hardly admits of question what is to be inferred from these facts. The first *s* of the tense-sign *sīs* is an adscititious sibilant added to the root—from which, then, as thus increased, is made the ordinary *īs*-aorist. The adscititious *s* is probably that of the aorist itself: that is to say, an *s*-aorist stem has been made the starting-point of a new quasi-radical formation. Secondary roots with final sibilant are far from rare in Sanskrit; and while in some the *s* has been plausibly regarded as desiderative in origin, in others it is plainly aoristic, and in many more conjecturally of the same origin.

The whole *sa*-aorist formation, now, is in just about the same degree sporadic in its character as is the *sīs*-aorist. It shows itself altogether in the same number of roots as the latter: namely, nineteen. Except from half a dozen roots (*duh*, *mṛj*, *mṛç*, *ruh*, *sprç*, *vṛh*), it occurs only in a scattering form or two; and in the Rig-Veda it is made with any freedom from but two roots (*duh*, *mṛj*). The other roots from which it is quotable in more than one form are *vṛj* (?), *dvīs*, *kṛç*, *kruç*, *guh*, *diç*, *viç*; in a single form only, *druh*, *piç*, *mih*, *lih*, *drç*, *dih*. Five of these show forms both in the earlier and in the later language; the rest, in the earlier only. The formation is limited to roots having such a final consonant as combines regularly with the sibilant to *kṣ*, and having *i* or *u* or *ṛ* as medial vowel. All these things are indicative of an inorganic formation, fortuitously started, and carried but a little way in its development. The middle forms (made only from three roots) would admit of easy explanation as simple transfers to the mode of inflection of an *a*-stem—such as appear abundantly elsewhere, both in conjugation and in declension. In the active, however, the root-vowel of the *s*-aorist has the highest degree of strengthening (*vṛddhi*), while in the *sa*-aorist it remains unchanged: thus, *s*-aorist *adhāiḥṣām*, *sa*-aorist *adhikṣam*; and this appears at present an insurmountable obstacle to the identification of the two forms. But it may not always continue so, when the mechanism of the strengthening comes to be fully understood. At any rate, all indications seem to point toward an accidental origin for the sporadic forms of this aorist, and so to shut them out from any important part in the investigation of the history of the sigmatic aorist.

There remain, then, as the true factors in Sanskrit with which we have to work in studying that history, the *s*-aorist and the *īs*-aorist, and these alone. In respect to the sibilant, and to its occurrence without or with a preceding *i* (even to the isolated exception of the long *ī* of root *grah*), this aorist-formation agrees with the *s*-future and with the desiderative. Until good evidence to the contrary can be shown, these three must be regarded as related formations; and no explanation can be accepted as satisfactory for one of them which does not apply also to the others.

19. The Feminine Caesura in Homer, by Professor T. D. Seymour, of Yale College, New Haven, Conn.

The importance of the caesura in the third foot of the Homeric hexameter is doubted by no one. According to Lehrs, this caesura is lacking in only 219

verses of the Iliad and in 95 of the Odyssey (e. g. διογενὲς Λαερτιάδῃ πολυμήχαν' Ὀδυσσεύ). But in this third foot the principal pause falls sometimes after the ictus syllable, and sometimes between the two short syllables. Which is the normal pause, the catalectic or the trochaic close, the masculine or the feminine caesura? Scholars should be agreed as to which is the more frequent; but strange misapprehensions have long and widely prevailed. An examination shows that the feminine caesura is distinctly more frequent than the masculine caesura in the Homeric poems, the ratio in some cases, as in the first book of the Odyssey, being 3 to 2. This is true also in the Homeric hymns, and in the early elegiac poets. A slight investigation shows that the difference between the earliest and the latest Greek hexameters, as regards caesura, is not so great as Hermann thought, and not nearly so great as the difference between the verse of Homer and that of Virgil. But can we ascertain which caesura was preferred by the poet? for the poet may have preferred a form of verse which the material of the language did not allow him to use so frequently as some other form.

A mechanical argument may be drawn from the oft-repeated tags of verses which are arranged to fill up the latter half of the line. Metrical convenience and necessity often determined the choice between synonymous words or phrases, as between ἔμμεναι — ∪ ∪, ἔμμεναι ∪ ∪ —, ἔμμεν — ∪, ἔμμεν ∪ ∪, and εἶναι — —; or between the epithets of Apollo, ἑκάτος ∪ ∪ —, ἐκηβόλος ∪ — ∪ ∪, ἐκάεργος ∪ ∪ — ∪, ἐκατηβόλος ∪ ∪ — ∪ ∪, or ἐκατηβελέτης ∪ ∪ — ∪ ∪ —. We may expect the same to be true of the epithets of the hero of the Iliad, and we actually find,

Nom. ποδάρκης δῖος Ἀχιλλεύς.

Gen. ποδωκέος Αἰακίδαο.

Dat. ποδάρκεϊ Πηλεΐωνι.

Acc. ποδωκέα Πηλεΐωνα, or Ἀχιλλῆα πτολίπορθον.

It is impossible to discover any special difference of meaning which led the poet to say Αἰακίδαο rather than Πηλεΐωνος. The ground for the choice lay in the necessities of the verse. We need not hesitate to say that Ὀδυσσῆος θεῖοιο is the genitive of πολύτλας δῖος Ὀδυσσεύς, that Ἀχαιῶν χαλκοχιτώνων is the genitive of ἐνκνήμιδες Ἀχαιοί, and that the poet seldom chose between ἐνκνήμιδες Ἀχαιοί and κάρη κομόωντες Ἀχαιοί, for other reasons than that the one clause could not follow a final consonant, while a final consonant was preferred before the other clause.

A rough count (aided by Schmidt's *Parallel-Homer*) shows that nearly 200 tags fitted to follow the feminine caesura are repeated each five times or more, in all 1932 times; 58 of these tags are repeated each ten times or more, in all 1090 times. 72 tags fitted to follow the masculine caesura are repeated each five times or more, in all 818 times; 27 of these tags are repeated each ten times or more, in all 539 times. Or, in other form:—

	Feminine Caesura.	Masculine Caesura.
(5)	197 tags, 1932 verses.	72 tags, 818 verses.
(10)	58 " 1090 "	27 " 539 "

Other counts might give a slightly differing result, for some tags may have escaped observation. But this count has included for safety's sake all phrases which are thus repeated; if from these we subtract all clauses which in their



nature cannot stand alone, like ἀμείβετο δῖα θεῶων, προσέφη πολύμητις Ὀδυσσεύς, we have a corrected result as follows: 179 feminine tags, occurring 1475 times; in Iliad 871, in Odyssey 604. 47 masculine tags, occurring 376 times; in Iliad 211, in Odyssey 165. The count is accurate enough, however, to show a decided preference for tags to follow the feminine caesura; and since many of these conventional clauses were clearly part of the poet's inheritance from previous generations of bards, we may infer that the feminine or trochaic caesura not only was preferred by Homer, but was also an important characteristic of the earliest Greek hexameter. Nonnus was following in the main Homeric precedent when he established a norm of abundant dactyls and feminine caesuras.

The tags to follow the hephthemimeral caesura alone (i. e. which do not extend to the caesura of the third foot) are not numerous or important. The tags to follow the bucolic diaeresis are so numerous and so oft repeated as to settle all doubts as to the importance of that pause.

Remarks were made upon the paper by Professors A. C. Merriam, W. D. Whitney, W. W. Goodwin, C. R. Lanman, M. L. D'Ooge, and L. S. Potwin, and in reply by Professor Seymour.

Professor Goodwin withdrawing, the chair was taken by one of the Vice-Presidents, Professor A. C. Merriam.

20. Critical Miscellany [Eur. Suppl. 1049; Herod. viii. 124; Dinarch. c. Dem. 28, and c. Aristog. 15; Thuc. i. 50. 1, and ii. 37. 1; Plutarch. Vit. Lycurg. 13. 5; Xen. Anab. several passages], by E. G. Sihler, Ph. D., of New York, N. Y.

Eur. Suppl. 1049, read ὑπεκβᾶσ' ἤλυthes for the MSS. ὑπερβᾶσ' ἤλυthes.

Herodotus viii. 124, insert ἀνδραγαθίης, reading ἀριστήϊα μὲν νυν ἔδοσαν ἀνδραγαθίης Εὐρυβιάδῃ ἐλαίης στέφανον

Dinarchus c. Dem. 28, μισθωτὸς οὗτος, ὦ Ἀθηναῖοι, μισθωτὸς οὗτός ἐστι: bracket second οὗτος. — c. Aristog. 15 read τοιοῦτον for the MSS. τοῖς τοῦτον: after δς ἀγαθὸν μὲν ὑμᾶς πεποίηκεν οὐδὲ πάποτε, add οὐδέν.

Thuc. i. 50. 1, read πρὸς δὲ τὸ τοὺς ἀνθρώπους ἐτράποντο φονεῖν, inserting τό. — i. 37. 1, read ἤκειν for οἰκείν.

Plutarch Vit. Lyc. 13. 5, remove πόλλακis from its position before ἀμύνεσθαι, and let it precede ἐπὶ τοὺς αὐτοὺς πολεμίους.

Xen. Anab. i. 1. 8, ὦν Τισσαφέρνους ἐτύχανε defended. — i. 4. 15, bracket μόνους πειθομένοις. — i. 5. 11, read τῶν τε Μένωνός του στρατιωτῶν, with Hertlein. — i. 8. 15, πελάσας of A B C to be preferred. — i. 8. 16, bracket Κλέαρχος. — ii. 6. 29, bracket στρατηγῶν. — iii. 2. 10, read παρὰ τοὺς ὄρκους λελύκασι. — iii. 2. 26, read τοὺς νῦν σκληρῶς ἐκεῖ βιοτεύοντας. . . . πλουσίως ὀρᾶν. — iv. 4. 14, read ὑπὸ ἀτασθαλίας. — Following are believed to be original emendations: i. 9. 8, αἱ πόλεις αἱ ἐπιτρεπόμεναι. — i. 9. 10, ὅτι οὐκ ἂν ποτε φίλους προῦτο. — i. 10. 10, ὥσπερ ὅτε τὸ πρῶτον. — iii. 2. 34, either ἀκούσαθ' ὦν προσδεῖν μοι δοκεῖ, or προσδεῖν δοκεῖ μοι. — iv. 6. 13, μένοιεν γὰρ ἂν αὐτοῦ.

21. On the Affinity of the Cherokee to the Iroquois Dialects, by Albert S. Gatschet, Esq., of the United States Bureau of Ethnology,

Smithsonian Institution, Washington, D. C. : read by Professor C. R. Lanman, of Harvard College, Cambridge, Mass.

THE LANGUAGES OF THE CHEROKI AND IROQUOIS RELATED TO EACH OTHER.

To trace racial kinship through the affinity of language has always been a favorite mode of investigation with ethnologists. The proof of racial affinity hereby furnished is not absolutely sure and incontrovertible; but it is infinitely more safe than the one resting on similarity or identity of legal institutions, customs, or religious ideas, all of which are of a comparatively late origin. Frequently the linguistic material available is of a precarious quality, intensively and extensively, and this is the chief hindrance impeding progress in this line of research; for American languages, reliable dictionaries and grammars have come to hand in more recent times only.

A common origin for the Cherokee language and the numerous Iroquois dialects had been surmised by Dr. Barton as early as 1797 ("New Views," reprinted in 1798, with additions), and upheld by Albert Gallatin in his "Synopsis of the Indian Tribes" (in *Archaeol. Americana*, Vol. II. 1836); but none of these authors arrived at a final decision upon this problem. Barton also assumed genealogic connections between the most heterogeneous North American languages, and thus greatly weakened his arguments bearing upon the affinity of Cherokee and the languages of the Six Nations. The reason why he and the far-seeing, philosophic Gallatin did not come nearer the truth chiefly lay in the absurd and preposterous phonetic alphabet in which the majority of the vocabularies passing through their hands were worded. The mode of transcription used in them was the so-called "historic" English alphabet; homophonies are often produced by it where there are none in reality, and discrepancies obscuring the common origin of other terms. Neither was at that time any attention paid to the fact, that, in illiterate languages like those of the American natives, *one* and the same term may be *correctly* pronounced in six, ten, or twelve different ways, on account of the alternation or permutability of certain sounds, as we see it done in the Greek *θάλασσα* from *τάρσσειν*, or in Latin *meridies* for *medidies* (*medius dies*). For successfully comparing vocables belonging to different languages, it is extremely important to observe this phonetic law.

Mr. Horatio Hale was the first to establish on scientific principles the fact that Cherokee and Iroquois belong to the same linguistic family. In his article, "Indian Migrations as evidenced by Language" (*Amer. Antiquarian*, 1883, January, April, 27 pages), he established this connection, not on lexical data only,<sup>1</sup> but also, and more firmly, on grammatic grounds. Many more of both may be found out and brought to bear on the question by individuals fully conversant with one or several of the dialects involved. Gallatin states: "There is a similarity in the general termination of syllables, in the pronunciation and accent, which has struck some of the native Cherokees." Mr. Hale was enabled to arrive at his result only by possessing better and fuller information on both branches (especially on New York Iroquois and Huron) than that which had been previously published.

<sup>1</sup> Three words of his comparative list are adduced on sound resemblance only, not on real identity: *woman*, *boy*, *girl*.

With a view to examining the merits of Mr. Hale's article, the author of the present treatise set himself to comparing the collections of four Iroquois dialects, and of Cherokee verbal forms and vocables, made by himself with the aid of Indians, and to which he could implicitly trust concerning the important factor of *phonetics*. It will be well to remember that there are at present known to exist *four main branches* of Iroquois dialects, to be summarized in the following synopsis:—

A. *Huron*, formerly north of Lakes Ontario and Erie, and subdivided into (1.) the Tobacco Nation, Quatoghies, or Huron Proper, and (2.) the Wandót, who were in later times settled around Detroit, Mich., and Sandusky, Ohio, and lastly removed to Kansas and the Indian Territory, northeastern corner.

B. *Five Nations*, or *Iroquois Proper*, in Northwestern New York. The tribes extended from east to west in the following order: Mohawks, Oneidas, Onondagas, Cayugas, and Senecas. All the Mohawk Indians have emigrated to Canada.

C. *Tuskaróra*, before 1720 or 1722 residing on Neuse and Tar Rivers, North Carolina, now near Buffalo, N. Y., and on the Brantford Reserve, Canada. A tribe affiliated to them were the Nottoways, in Southeastern Virginia.

D. *Cherokee*, with various sub-dialects, which are still spoken in their *old* homes,—the mountain tracts of Tennessee, North Carolina, and Georgia,—though five sixths of the people have emigrated over fifty years ago to the west of the Mississippi.

The collections made by the author comprise a few Iroquois dialects only, and are not very extensive; but they fully suffice to confirm and to amplify considerably the results laid down in Mr. Hale's article. Ten of the terms compared by Mr. Hale were incorporated into the list below, in which the abbreviations are as follows:—

- C. Mohawk of Caughnawaga, near Montreal.
- Cher. Eastern or Mountain Cherokee, N. C.
- M. Mohawk of Brantford, Province of Ontario.
- S. Seneca, State of New York.
- T. Tuskaróra, or, as they abbreviate their tribal name, Skarúř.
- W. Wandót, commonly called Wéyandot, Indian Territory.

I now proceed to the enumeration of the lexical coincidences observed by me between Cherokee and the Iroquois dialects of the three branches (Huron, Iroquois Proper, Tuskaróra), after which is to follow a list of the phonetic and morphologic congruencies. The Cherokee word is placed at the head of the items throughout, before a semicolon. The terms are arranged after categories, as parts of the animal body, animals, plants, numerals, etc. In investigations of this kind grammatic affinity is of greater weight, however, than resemblances of words.

#### I. LEXICAL AFFINITY.

Cher. kanoḡká, abbrev. kan'ká, 'tongue'; kanaḡsáke, 'my tongue,' C. Cf. handá'hsha, 'tongue,' W.  
 kayá'sa, 'nose,' kaya'sóli, 'his nose'; huniú'sa, M.; 'niusa, C.  
 kanóge, 'arm'; kaná'shut, S. Cf. unú'dsha, M.  
 askó, uskó, 'head,' and ustié'hkai, 'his hair'; uskuára, 'hair,' W. Head and



hair are very frequently derived from the same radix in Indian and other languages : Latin *capillus*, from *capit-lus*, Greek κεφάλαιον.

ulasi<sup>h</sup>téni, 'his foot'; u<sup>h</sup>si<sup>tá</sup>, 'his foot,' M.

kanákú, 'skin' (of men, animals); gané<sup>h</sup>hm, C.

una<sup>h</sup>wí, 'heart'; probably of the same origin as awéri, awéli, 'heart,' in M.

and C. Compare, as to phonetics, Cher. únale, 'wind,' with owéra, howéra, 'wind,' in M.

ayelá<sup>a</sup>-i, 'his body'; uyerú<sup>a</sup>ta, 'his body,' M.

akeyá<sup>a</sup>like, 'old' and 'old person'; yukayú<sup>a</sup>, 'old,' chiefly said of inanimate things, M.

ákskani, 'left,' 'on left side'; skenekuáti, C., 'skatkwadígwa, S.

katóχka, 'tail'; kataχsháki, C.

kanoskí'ski, 'thief'; haná<sup>a</sup>skuáha, 'thief,' W., kanú<sup>ng</sup>'hskwa, 'to steal,' M.

yóna, 'bear'; anióyá<sup>a</sup>, W. The French called the Mohawk Indians *Agniers*, after an Iroquois term for 'bear.'

á<sup>h</sup>wi, 'deer,' á<sup>h</sup>wi ékwa, 'elk,' viz. 'large deer'; ákwä, 'deer,' T.

ókana, 'ground-hog'; ukuntsisyúhi, or the 'white-faced,' W.

tsí'skwa, 'bird,' generic term; tsí't<sup>h</sup>a, C.; tchítang<sup>h</sup>a, M.

tíne, téne, 'louse'; utsínu, C.

tálu, 'oak'; ráru, 'white oak,' T.

úhíala, uhíalúga, 'bark' (of plants); uyará, 'inner' or 'fibre bark,' W.

utsíla, 'flower,' utsílasá-i, 'flower,' when still on the plant; udsí<sup>d</sup>dsha, 'flower,' C.

ná<sup>a</sup>ya, 'stone,' 'rock,' na<sup>yó</sup>hi, 'rocky'; oná<sup>a</sup>ya, 'stone,' M.

aguená<sup>sá</sup>-i, 'my home,' kanú<sup>s</sup>a, M., yenó<sup>s</sup>sha, 'house,' W.; yanú<sup>h</sup>shá<sup>a</sup>, 'lodge,' W. Occurs also in Cher. ganstá, ka<sup>s</sup>tá, 'stick,' 'pole,' the Indian lodges being set up upon sticks.

kaní, gání, 'arrow'; káno, S., and in kayá<sup>kw</sup>ire, C., gayú<sup>kw</sup>ire, M., 'arrow.'

All these terms contain the radix or base *kan-* of the terms contained in the previous item ('house'), also of Cher. kanúnwa, 'pipe'; kanúnawa, 'tobacco-pipe,' M.

ó<sup>nts</sup>i, ü<sup>ts</sup>i, 'snow'; óniete, C., unió<sup>h</sup>te, M.

áma, amá, 'water,' amáyi, 'at, in the water'; áwě, 'water,' T.; amä<sup>i</sup>-ye, amáye, 'on the water,' W.

ónati, 'milk'; onú<sup>ng</sup>ua, S.

á<sup>t</sup>tali, 'lake'; kaniátara, 'lake' and 'river,' 'expanse of water,' also 'ocean,' M.

talúkiski, 'iron,' 'tin'; *tal-* corresponds to *kul-* in kalíshtadsi, 'iron,' M. and C.

Cf. kashtí, 'steel,' C.

atsíla, 'fire'; ó<sup>d</sup>sile, ú<sup>t</sup>sire C., ó<sup>t</sup>chire M., utsí<sup>s</sup>hta W., 'fire.' The latter term appears in the Cher. udsí<sup>t</sup>li kanó<sup>s</sup>ka, 'living coals' (kanó<sup>s</sup>ka, 'coal'), and utsola<sup>h</sup>ita, 'soot.'

ná<sup>t</sup>o, 'sun,' 'moon'; núta in núta-uhá<sup>h</sup>a, 'sunrise,' W. Probably also in yándisha, 'sun,' 'moon,' W.; and yátu in yátu-wats<sup>h</sup>út<sup>h</sup>u, 'sunset,' C.

galú<sup>l</sup>ahi, galúnsa<sup>t</sup>i, 'sky,' 'on high'; karúnhia, M., C., tekaroniá<sup>te</sup>, 'sky,' W.

sunā<sup>le</sup>, 'morning' and 'to-morrow'; cf. surawéye, 'in the forenoon,' W.

sanóyi, 'night'; usanhéya, 'evening.' Here *san-* corresponds to *sun-* in ashú<sup>a</sup>ta C., a<sup>h</sup>suntángne M., ewa<sup>h</sup>suntéye W., 'night.'

unéga-i, unéka, 'white'; undinié, W.

ékwa, 'large'; kówa, ko-u-ána, 'large,' 'great,' M. and other Iroq. dialects.

The Cher. term occurs in Cher. ékwoni, 'river,' which stands for ékwoni áma, 'large water.'

sákwě, 'one' (*sa-* in the decades 11, 21, 31, etc.); 'nskă, M.

híski, 'five'; wíssk, u-isk, M. and other dialects.

The thoroughly *concrete* signification, and the large number of the terms compared, are a sufficient guarantee that they do not represent *words borrowed* from other languages, but that, in Cherokee as well as in Iroquois, they belong to the original, independent stock of vocables pertaining to one common linguistic family.

## II. AFFINITY IN GRAMMATIC ELEMENTS.

*Phonology.* — The curious fact that the Iroquois dialects do not possess the sounds *b*, *p*, *v*, has already been observed by the earlier French missionaries. *F* is wanting also, for the *f* of Tuskaróra is not a real *f*, but should be written *w'h*; *m* appears only in a few dialects, and in Seneca it is difficult to distinguish it from *w* on hearing. Another labial, *w*, occurs in all dialects, and alternates with *u* and with a spirant commonly written *ɣ*, *ɛ*, or *ω*; it also occurs in the Algónkin dialects. Nearly the *same* remarks may be made concerning the labials in Cherokee. *B*, *p*, and *v* do not exist; *f* is very rare, and adulterine also; but *w* is clearly distinguished from *m*. This aversion for labial sounds occurs nowhere east of Mississippi River, and forms a strong argument in favor of the affinity between Cherokee and the Iroquois dialects.

*Morphology.* — The verbal forms of the languages under discussion are so perplexing through their great number and variety, that for the present I have selected only a few for comparison, which mainly refer to nominal, not to verbal, inflection.

1. Terms designating the parts of the human and animal body show a prefix *ka-*, *ga-*, in both branches, which seems to represent a possessive prefix, — 'somebody's' (cf. 'tongue,' 'nose,' 'arm,' etc.). In the Iroquois dialects *u-*, *hu-* is sometimes found instead.

2. A Cherokee prefix *te-* forms the plural of certain nouns: *tlúχka-i*, 'tree,' pl. *tetlúχka-i*; *kátusi*, 'mountain,' pl. *tekátusi*. The same particle, *te-*, *de-*, serves to indicate that the action of the Cherokee transitive verb extends to more than one object:

*galá-íha*, 'I tie' one object; *tegalá-íha*, more than one object.

*tsígia*, 'I take' one object; *tetsígia*, *detsígia*, more than one object.

In Mohawk the suffixed syllable *-ti* forms the plural pronominal object in several combinations (Cuoq, *Études Philologiques*, p. 118):

*sakoti*, 'they them' ('they' masc.).

*yakoti*, 'they them' ('they' fem.).

*ko<sup>w</sup>wati*, *ro<sup>w</sup>wati*, 'one they' (French *on eux*).

In Cherokee we find *te-* *prefixed* in the same function: *te-awka*, 'he us'; *te-gihya*, 'thou them'; *te-yawka*, 'they us' (H. Hale, *Antiq.*, 1883). The nominal dual in Mohawk, which originated from the numeral *tékeni*, 'two,' is perhaps of similar origin, but suffixes *-ke* at the end of the term: *kanú'sha*, 'house'; *tekanu'sáke*, 'two houses'; *nikano'sáke*, 'houses.'

3. Cherokee, as well as Iroquois, possesses a personal conjugation for the dual in the transitive and in the intransitive verb. Herein they probably differ from all Indian tongues spoken east of Mississippi River, for the majority of North American languages possess a dual in the intransitive verb only, and only *one* form for all the three persons.

4. Add to the above the grammatic paradigm of 'I alone,' 'thou alone,' etc., and that of the combined subject- and object-pronouns given in Mr. Hale's article. Several of the dialectic changes relative to phonetics are also pointed out there.

At first sight Cherokee appears wholly distinct from Tuskaróra, Wandót, and the Iroquois dialects; but the more comparisons are made between them, the more their original kinship becomes apparent. The recognition of this common origin will have its effects in setting forth unexpected ethnologic connections between the Southern and Northern branches, which in historic times were always involved in mutual warfare, and seemed wholly bent on exterminating each other.

22. On Positions of the Larynx in Vowel Articulations, with Remarks concerning Bell's "Visible Speech," by Professor Samuel Porter, of the National Deaf-Mute College, Washington, D. C.

The larynx is so connected with the hyoid bone and the root of the tongue that its position must change with changes in the action and position of the tongue, and may thus be regarded as having no direct agency in vowel formation, but as related thereto only in a secondary and incidental way. Observations made in a few instances by the writer show a considerable want of uniformity as among different individuals, to be accounted for, doubtless, in part, by differences in the natural shape and structure of the organs, — the concavity of the palate, for instance, which varies greatly in different persons; besides the fact that the same vowel may be given by organic positions differing within certain limits.

In the majority of the cases examined, the larynx was drawn forward and depressed for the vowels *ee* (in *eel*) and *oo* (in *too*), and receded and rose higher for other vowels. In one individual with a nearly flat palate, the change in this direction, in passing from *ee* to the *a* in *ale*, and again from that to the *a* in *air*, was most strongly marked. The explanation is this. In each of these three vowels there is an approximation, or constriction, between tongue and palate, giving a resonant cavity behind and before, — the one behind to be regarded as the more important. Both the part of the tongue behind and the part before the place of constriction are lower for the *a* in *ale* than for *ee*, and the connecting channel shorter; and still more so for the *a* in *air*, or the French *è* in *père*. The root of the tongue is thus thrust backward, and the larynx is thereby forced back, and by the action of the hyoid bone drawn upward.

Reference was made in this connection to the views of Mr. Schnyder, opposed to those of Bell, and reported by Professor Whitney to the Association in 1884. The speaker proceeded to advocate the adoption of the Bell vowel scheme in its leading features, and with its nomenclature, as a suitable basis on which to build a perfect system. He adverted to the prominence and precedence given by Bell to tongue positions; the division of these into back, front, and mixed;



the subdivision into high, mid, and low; and the division of these again into the narrow (a term substituted by Mr. Sweet for the "primary" of Mr. Bell), and the wide; — also to the labial rounding regarded as a superimposed modification.

Correcting the errors of Mr. Bell as to the *a* vowel, we may have the old triangular arrangement; but with two lines on each side, one for the narrow and one for the wide, diverging from two varieties of the *a*; and with the mixed on a vertical, or bisecting, line, into which would fall the English *u* in *up* and *e* in *fern*, and the French *eu* and German *ö*. Professor Porter spoke also of the French *u* and German *ü* as differing from *i*, and *eu* and *ö* from *e*, not merely by labial rounding, but as related to them very much as the English *ŭ*, etc., are to the back vowels; — though this could not be well represented on the triangular diagram without adding an appendage that would mar the symmetry of the figure.

The Association adjourned to 2.30 P. M.

NEW HAVEN, CONN., Thursday, July 9, 1885.

#### AFTERNOON SESSION.

The President called the Association to order at 2.30 P. M. A letter of thanks, from the New England Summer School of Hebrew, signed by Professors F. B. Denio and D. G. Lyon, and the Rev. S. H. Lee, as Committee, for the invitation to participate in the excursion of the preceding day, was laid before the Association.

The report of the Committee to nominate officers for the ensuing year was presented by Professor W. D. Whitney. In accordance with the recommendations of the Committee, the officers for 1885-86 were elected as follows: —

*President*, Professor Tracy Peck, Yale College, New Haven, Conn.

*Vice-Presidents*, Professor A. C. Merriam, Columbia College, New York, N. Y.;

Professor Isaac H. Hall, New York, N. Y.

*Secretary*, Professor John H. Wright, Dartmouth College, Hanover, N. H.

*Treasurer*, Professor John H. Wright.

Additional members of the *Executive Committee*, —

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.

Professor Charles R. Lanman, Harvard College, Cambridge, Mass.

Professor Francis A. March, Lafayette College, Easton, Penn.

Professor Bernadotte Perrin, Adelbert College, Cleveland, Ohio.

Professor William D. Whitney, Yale College, New Haven, Conn.

The report of the Committee on the next meeting of the Association was presented by Professor F. A. March. The Committee

recommended that the Association should meet at Ithaca, N. Y., on July 13, 1885, unless otherwise ordered by the Executive Committee.

The report was accepted, and the recommendations were adopted.

Professor Harkness reported, on behalf of the Auditing Committee, that the Treasurer's accounts had been examined and found correct. The report was accepted.

. Professor March, as Chairman of the Committee on the Reform of English Spelling, presented the report.

The committee has taken no action since the last report. The alfabetic list of words changed by the rules adopted in 1883, which it was hoped might be made by the committee with the concurrence of the Philological Society of England, has not been completed. There has been no great activity among the friends of the reform in England. Reformers of spelling in Germany hav done better.

On motion the report was accepted, and the Committee appointed in 1875 was continued for another year. It now consists of Messrs. March (Chairman), W. F. Allen, Child, Lounsbury, Price, Trumbull, and Whitney.

23. A Comparison of Three Recensions of the Rāmāyaṇa, by Samuel B. Platner, Ph. D., of Newark, N. J.

Instead of one established text of the Indian epic, the Rāmāyaṇa, there are found several, each differing from the others to a greater or less extent. This state of things, quite unparalleled elsewhere, is as remarkable as it is perplexing to any one who attempts to study the text critically. These various forms of the poem, called Recensions, are found in various parts of India, and are each supported by manuscripts. In general these recensions agree in all the main points of the story, and correspond more often than they disagree in the divisions into chapters, etc.; but in the matter of words they differ very widely, while expressing often the same idea. There are also chapters in one recension which do not appear in the others, differences in the stories told, and in various points of mythology and nomenclature. Several causes, uniting to bring about this result, may be discovered. First, the Rāmāyaṇa after its completion by Vālmīki, was recited by bards, corresponding to the Greek Rhapsodists, throughout India, even after it had been reduced to writing. Any work orally current in this way is sure of being corrupted on account of the carelessness and forgetfulness of the bards. Secondly, these Rhapsodists would often feel inclined to add to or change some passage, as seemed best to themselves; and this result would be greatly facilitated by the enormous extent of the poem. The nature of its composition made the Rāmāyaṇa much harder to learn than the Iliad or Odyssey. A whole page of adjectives is often found, which could not possibly be preserved unchanged. In the third place, the great popularity which the Rāmāyaṇa achieved caused

the poem to become current over so large an extent of territory that this fact necessitated many important changes. This popularity was due, no doubt, in large measure, to the reward promised to every one who would read the poem through. The following verse is found in the first chapter: "Whoever reads this story of the doings of Rāma, which is pure and purifying, and equal to the Vedas, is released from all his sins." A fourth fact, which contributed to the gradual change of the poem, is that the manuscripts themselves were, in all probability, altered extensively by the learned men throughout India, who made changes continually to suit themselves. Naturally these changes varied in kind and amount, according to the various ideas current in different parts of the country. The intentional alterations far exceeded in number and importance those due to other causes.

There are now two, or possibly three distinct recensions, belonging to different parts of India. (1.) The Bengal Recension, so called from its existence in manuscripts written in Bengālī characters. This text has been given to the public in G. Gorresio's edition and Italian translation. Weber states that in the Berlin manuscripts of the Rāmāyaṇa he finds many parts in Devanāgarī characters, which correspond to Gorresio's text and lend it additional authority. (2.) The Northern Recension, which has been printed at Bombay, and goes by the name of the Bombay text. (3.) Schlegel's text of the first two books, another version of the Northern Recension, but by some called a separate recension.

The number of these recensions will very likely increase as new manuscripts shall be found, and the problem of discovering the original text will be made correspondingly difficult. The different styles of writing in various parts of the country, the different tastes and artistic ideas of different societies, all exhibit themselves in varying texts; and it is, as Weber remarks, quite wonderful that there is so much harmony and consistency as we actually find. The amount of resemblance between these three texts was first considered numerically. A number of chapters in the first book were picked out at random, compared word for word, and all the ślokas, lines, and Pādas which were exactly alike in all three texts noted down. Taking the very first chapter as an example, it is found that Schlegel's text has 95 ślokas, or stanzas of two lines, the Bombay edition 100, and Gorresio's 106. Of these, three ślokas are alike in all, or about 3%. Of equal lines there are 36, or 18%, and of equal Pādas, half-lines, there are 64, or 34%. Now comparing Schlegel's text with the Bombay and Gorresio's, separately, in the first case 30 ślokas which were alike were found, or 30%; 114 equal lines, or 58%; and 265 equal Pādas, or 68% of resemblance; while in Schlegel and Gorresio there are only 10 equal ślokas, 10%; 75 equal lines, 58%; and 201 equal Pādas, 50%. Considering Schlegel's text by itself, there were found only ten variations between it and both the others. Of these ten, nine were single words, while one extra line had been inserted. Following out this method through a number of chapters, it was found that, while the other relations varied considerably, the differences between Schlegel's text and both the others were very few and insignificant, and such as could be explained in almost every case as simple mistakes. This method of comparison shows that generally Schlegel's text is taken from the Bombay version, although sometimes it has more in common with Gorresio's text. Thus, in twelve chapters in the first book, on comparing Schlegel and the Bombay text together, it is found that 30% of the ślokas are



the same, 57% of single lines, and 69% of Pādas, while in Schlegel and Gorresio the corresponding percentages are 10, 29, and 41. In thirteen chapters compared thus numerically, only 1% of the whole number of *çlokas* were alike in all three texts, 10% of all the lines, and 26% of all the Pādas. The differences are seen to be quite considerable, and the tables of resemblances for separate chapters give very interesting results, owing to the great variations in the proportions. Besides the numerical relations, each Pāda was examined to see what results could be obtained, bearing upon the question as to the amount of authenticity which can be attributed to each recension in respect to priority in time and greater genuineness. It is perfectly plain that no one of the three recensions, as we know them, exhibits the true form of the original poem, and the only question is which is probably nearest to that original. The variations are frequently of a most tantalizing nature. It is impossible, in many cases, to say with any confidence whether a given difference is to be considered as intentional or accidental, when it might equally well be either. The whole matter seems often to resolve itself into a question of good guessing, in a manner quite exasperating. It is only the cumulative evidence, in such cases, which can be counted as having much weight, and fortunately there is plenty of such proof at hand.

As resulting from this examination of the three recensions, the following indications were mentioned, showing that the text of the Bombay edition had not been subjected to any critical revision, in the same manner as that of Gorresio's edition. (1.) The incompleteness of parts found in the Bombay text. By this it is meant, that a single idea or sentence is not limited to a natural and definite division of the verse, but frequently takes up some portion of another division. Thus it is found that new paragraphs, not closely connected with what precedes, begin at the second line of a *çloka*. This fact would not be so noticeable if it were not that Gorresio's text almost always avoids such usages. Even in the case of Pādas, Gorresio's text seems to attempt to make them as complete as possible in themselves. (2.) In the Bombay text *çlokas* occur with tolerable frequency, which contain six Pādas. No explanation of this fact was offered, but it was considered to be an evidence of crudeness and a lack of anything like revision. (3.) In the Bombay text chapters are found ending with single lines, instead of complete *çlokas*. This usage is of the same nature as the last, and to be considered in the same way. (4.) In the Bombay text we find changes in the number of verbs and nouns, made without regard to the demands of the context. Every inconsistency of this kind is carefully avoided in Gorresio. (5.) In the Bombay text are found inconsistencies in the use of tenses. Thus, futures and presents are used together, where propriety demands the use of one tense to the exclusion of the other. No place was found in Gorresio where an irregularity of this kind occurred. (6.) The Bombay edition is full of irregular and loose constructions, which are sometimes blind, and need Gorresio's text to make them clear. Then, there are many passages which, while not exactly loose or irregular, are greatly lacking in skill of construction, and suggest the style of the older language. In the grammatical usages are indications that the Bombay text is older than Gorresio's. There are more points of similarity with the older language, and much greater freedom in construction. Older words are used, which the Bengal revisers evidently thought it necessary to change into more familiar ones. (7.) In the Bombay text there occur unaugmented verb forms, of which usage no case has been discovered in Gorresio.

Thus, Bombay, I. 1. 59 çansat ; I. 9. 6 samabhivartata ; I. 66. 22 pīdyan, etc. (8.) In the Bombay text there occur irregularly formed gerunds, as I. 1. 65 utsmāyivā ; I. 1. 74 nivedayivā ; I. 1. 97 upāsivā ; I. 12. 22 visarjayivā, etc. These are all carefully corrected in Gorresio. The case of tmesis found in Bombay I. 2. 29, *uṣa çlokaṁ imam jagāu*, is probably unique, but nevertheless may be worth something in deciding upon the value of the different recensions. Such an anomalous construction as *gatānām teṣu vipreṣu*, Bombay I. 12. 22, would certainly not survive a revision.

This state of things indicates that Gorresio's text has been revised. It is supposed that the learned men in Bengal devoted more attention to the poem than it received elsewhere. All the indications of age and crudeness in the Bombay text are conspicuous by their absence from Gorresio. Often where in other respects a whole çloka is the same in both recensions, a single word will be changed to avoid some inconsistency, looseness, or irregularity, and this occurs so often that it is necessary to suppose intentional alteration. Besides the absence of all questionable expressions, Gorresio's text has the positive merit of greater artistic excellence, and more elegance in the combination of words. There is also a marked endeavor to make each passage as lucid as possible, and to avoid all abrupt and harsh transitions. This last fact accounts for many of the lines in Gorresio which do not occur in the Bombay text. The great increase in poetical grace will be evident to any one who will compare the two versions. There is, at the same time, more artificiality in Gorresio's verse than in the Bombay version, and a greater desire to produce striking effects. This is seen in the alliteration of the following line (Gorresio I. 1. 19) :

*sa satyah sa samaḥ sāumyah sa caika priyadarçanaḥ,*

and in such compounds as Gorresio I. 1. 30 :

*rūpayāwanamadhuryaçilācarasamanvitiā ;*

of which usage there are other instances. Gorresio also uses the aorist in the sense of an imperfect with more frequency than the other texts. In only four chapters, seven aorists occur in Gorresio, which do not appear in the others. In the use of vocatives, frequency of which is a mark of early origin, Gorresio's text is much more sparing than the Bombay. The insertion of such chapters as the fourth of the first book in Gorresio, which is merely a table of contents, is additional proof of lateness.

With reference to Schlegel's text very little more needs to be said. It does not deserve to be called a separate recension, as it is plainly nothing but a composite, made up by combining readings from Bombay and Gorresio. As was seen in the chapters where all the variations between Schlegel and both the other texts were noted, these differences were insignificant. Now and then a line is found in this text which has no correspondent elsewhere, but even these are always unimportant, and prove no third recension. The conclusion is, that, while it is not to be supposed that we have the original Rāmāyaṇa in a perfectly pure form, the version contained in the Bombay edition is very much nearer the original than that of Gorresio, and that Schlegel's text, while elegant, is critically almost valueless.

The following papers were read by title : —

24. Ancient Tunnels,<sup>1</sup> by Professor A. C. Merriam, Columbia College, New York, N. Y.

This paper was especially devoted to a description of the ancient tunnel and aqueduct, built probably by Polycrates, tyrant of Samos, about 525 B. C., and described by Herodotus as one of the three wonders of the island. It was intended for the introduction of the water of a copious spring north of the city, from which it was separated by a mountain seven or eight hundred feet high. Through this mountain a tunnel about three quarters of a mile in length was run, with a height and breadth of eight feet. The position of this tunnel was unknown to modern scholars until 1882, when it was discovered by the abbot of a neighboring monastery, and he interested the authorities of the island in an attempt to clear it out for present use. This was not completely successful, but enough was done to show that the statements of Herodotus were correct, even to the channel which he says was dug below the tunnel itself. It seems that the engineer constructed his tunnel first, and on bringing the water down to it, discovered that he had begun his tunnel at too high a level, and he was compelled to dig a conduit below it, some ten feet deeper at the upper end and thirty at the lower, in order to get the water into the city. The tunnel was run from both ends, and when the two sections arrived at the point of junction they were several feet distant from each other, vertically as well as laterally. Still, with the means at their command in that day, the work was a great engineering feat. This aqueduct was compared with others on the continent of Greece, and especially with that at Jerusalem, between the Virgin's Pool and that of Siloam, recently re-examined by Lieut. Conder in the interest of the Palestine Exploration Fund. This conduit was far inferior to the Samian in size, and in the excellence of the work.

25. The Philosophy of Lucretius, by the Rev. Dr. C. K. Nelson, of Brookeville Academy, Brookeville, Md.

The recent publication of Professor F. W. Kelsey's Lucretius was made the occasion of presenting a few thoughts on the philosophy of the poet. After briefly reviewing this edition, the writer said that Lucretius owed much to the terseness, vigor, and majestic sweep of the tongue in which it was his privilege to compose. The errors in the popular conception of Lucretius were adverted to, and the views of Sellar, Farrar, De Quincey, Mrs. Browning, and J. A. Symonds were quoted. The writer held that the poet, in an age of fearful moral corruption and darkness, himself of a profoundly religious temper, turned to nature for light; that he was nearer the truth than was Socrates; that his pantheism and agnosticism were not such as would be inconsistent with revealed religion; that his earnestness and conscientiousness and his quickness of sympathy were almost Christian in their depth; that he should be called the poet of progress, instinct with the germs of scientific and philosophic truth. The paper closed with a brief notice of some of the literary features of the poem, and of the peculiarities of the language of the author.

<sup>1</sup> Printed in full in the School of Mines Quarterly, New York, 1885.



On motion a resolution was adopted in substance as follows : —

The American Philological Association desires to express its hearty thanks to the President and Fellows of Yale College, for the use of Sloane Laboratory for the meetings of the Association, and for the invitation to visit other buildings under their care ; also to the resident members of the Association, and to other citizens of New Haven, by whose liberality the excursion of Wednesday, July 8, was made possible.

The Association adjourned at about 3.30 P. M.

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1885 - 86.

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<sup>1</sup> This list has been corrected up to June 8, 1886. Names where the residence is left blank are of members who either are in Europe, or whose addresses are not known to the Secretary.



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Ambrose Tighe.  
Edward M. Tomlinson, Alfred University, Alfred Centre, N. Y.  
E. T. Tomlinson, Rutgers College Grammar School, New Brunswick,  
N. J.  
Crawford H. Toy, Harvard University, Cambridge, Mass.  
James A. Towle, Ripon College, Ripon, Wisconsin.  
William H. Treadwell, Portsmouth, N. H.  
J. Hammond Trumbull, Hartford, Conn.  
Francis W. Tustin, University at Lewisburgh, Pa.  
James C. Van Benschoten, Wesleyan University, Middletown, Conn.  
Addison Van Name, Yale College, New Haven, Conn.  
William Hayes Ward, Editor of *The Independent*, New York, N. Y.  
Benjamin B. Warfield, Western Theological Seminary, Allegheny, Pa.  
Henry C. Warren, 67 Mount Vernon St., Boston, Mass.  
Minton Warren, Johns Hopkins University, Baltimore, Md.  
William E. Waters, Yale College, New Haven, Conn.  
R. F. Weidner, Rock Island, Illinois.  
D. M. Welton, McAllister Hall, Toronto, Canada.  
Benjamin W. Wells, Friends' School, Providence, R. I.  
J. B. Weston, Christian Biblical Institute, Standfordville, N. Y.  
A. S. Wheeler, Sheffield Scientific School, New Haven, Conn.  
Benjamin I. Wheeler, Harvard University, Cambridge, Mass.  
James R. Wheeler.  
John H. Wheeler, University of Virginia, Albemarle Co., Va.  
Horatio Stevens White, Cornell University, Ithaca, N. Y.  
John Williams White, Harvard University, Cambridge, Mass.  
William Dwight Whitney, Yale College, New Haven, Conn.  
W. H. Whitsitt, Southern Baptist Theological Seminary, Louisville, Ky.  
Alexander M. Wilcox, University of Kansas, Lawrence, Kans.  
R. H. Willis, University of Arkansas, Fayetteville, Ark.  
Henry Wood, Johns Hopkins University, Baltimore, Md.  
Henry P. Wright, Yale College, New Haven, Conn. (128 York St.).  
John Henry Wright, Dartmouth College, Hanover, N. H.

[Number of Members, 279.]



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[Number of subscribing Institutions, 57.]

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Royal Prussian Academy of Sciences, Berlin, Germany.  
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Royal Bavarian Academy of Sciences, Munich.  
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[Number of foreign Institutions, 35.]

[Total,  $(279 + 57 + 35 =) 371$ .]



# CONSTITUTION

## OF THE

### AMERICAN PHILOLOGICAL ASSOCIATION.

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#### ARTICLE I. — NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

#### ARTICLE II. — OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

#### ARTICLE III. — MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two thirds of those present at any regular meeting subsequent to that in which they have been proposed.

## PUBLICATIONS OF THE ASSOCIATION.

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THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decide to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first sixteen volumes of Transactions :

### 1869-1870. — Volume I.

Hadley, J. : On the nature and theory of the Greek accent.

Whitney, W. D. : On the nature and designation of the accent in Sanskrit.

Goodwin, W. W. : On the aorist subjunctive and future indicative with *ῥπω*s and *οὐ μὴ*.

Trumbull, J. Hammond : On the best method of studying the North American languages.

Haldeman, S. S. : On the German vernacular of Pennsylvania.

Whitney, W. D. : On the present condition of the question as to the origin of language.

Lounsbury, T. R. : On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.

Trumbull, J. Hammond : On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.

VanName, A. : Contributions to Creole grammar.

Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

### 1871. — Volume II.

Evans, E. W. : Studies in Cymric philology.

Allen, F. D. : On the so-called Attic second declension.

Whitney, W. D. : Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.

Hadley, J. : On English vowel quantity in the thirteenth century and in the nineteenth.

March, F. A. : Anglo-Saxon and Early English pronunciation.

Bristed, C. A. : Some notes on Ellis's Early English Pronunciation.



Trumbull, J. Hammond : On Algonkin names for man.

Greenough, J. B. : On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

### 1872. — Volume III.

Evans, E. W. : Studies in Cymric philology.

Trumbull, J. Hammond : Words derived from Indian languages of North America.

Hadley, J. : On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A. : On the substantive use of the Greek participle.

Bristed, C. A. : Erroneous and doubtful uses of the word *such*.

Hartt, C. F. : Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D. : On material and form in language.

March, F. A. : Is there an Anglo-Saxon language ?

March, F. A. : On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond : Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

### 1873. — Volume IV.

Allen, F. D. : The Epic forms of verbs in *dō*.

Evans, E. W. : Studies in Cymric philology.

Hadley, J. : On Koch's treatment of the Celtic element in English.

Haldeman, S. S. : On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R. : On some points in the life of Thucydides.

Goodwin, W. W. : On the classification of conditional sentences in Greek syntax.

March, F. A. : Recent discussions of Grimm's law.

Lull, E. P. : Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

### 1874. — Volume V.

Tyler, W. S. : On the prepositions in the Homeric poems.

Harkness, A. : On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S. : On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R. : On a passage in Homer's *Odyssey* (x. 81-86).

Trumbull, J. Hammond : On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B. : On the distinction between the subjunctive and optative modes in Greek conditional sentences.

Morris, C. D. : On the age of Xenophon at the time of the Anabasis.

Whitney, W. D. :  $\Phi\acute{\upsilon}\sigma\epsilon\iota$  or  $\theta\acute{\epsilon}\sigma\epsilon\iota$  — natural or conventional ?

Proceedings of the sixth annual session, Hartford, 1874.

### 1875.— Volume VI.

Harkness, A. : On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S. : On an English consonant-mutation, present in *proof*, *prove*.

Carter, F. : On Begemann's views as to the weak preterit of the Germanic verbs.

Morris, C. D. : On some forms of Greek conditional sentences.

Williams, A. : On verb-reduplication as a means of expressing completed action.

Sherman, L. A. : A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

### 1876.— Volume VII.

Gildersleeve, B. L. : On  $\epsilon\iota$  with the future indicative and  $\epsilon\acute{\alpha}\nu$  with the subjunctive in the tragic poets.

Packard, L. R. : On Grote's theory of the structure of the Iliad.

Humphreys, M. W. : On negative commands in Greek.

Toy, C. H. : On Hebrew verb-etymology.

Whitney, W. D. : A botanico-philological problem.

Goodwin, W. W. : On *shall* and *should* in protasis, and their Greek equivalents.

Humphreys, M. W. : On certain influences of accent in Latin iambic trimeters.

Trumbull, J. Hammond : On the Algonkin verb.

Haldeman, S. S. : On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

### 1877.— Volume VIII.

Packard, L. R. : Notes on certain passages in the Phaedo and the Gorgias of Plato.

Toy, C. H. : On the nominal basis of the Hebrew verb.

Allen, F. D. : On a certain apparently pleonastic use of  $\omega\varsigma$ .

Whitney, W. D. : On the relation of surd and sonant.

Holden, E. S. : On the vocabularies of children under two years of age.

Goodwin, W. W. : On the text and interpretation of certain passages in the Agamemnon of Aeschylus.

Stickney, A. : On the single case-form in Italian.

Carter, F. : On Willmann's theory of the authorship of the Nibelungenlied.

Sihler, E. G. : On Herodotus's and Aeschylus's accounts of the battle of Salamis.

Whitney, W. D. : On the principle of economy as a phonetic force.

Carter, F. : On the Kurenberg hypothesis.

March, F. A. : On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

**1878. — Volume IX.**

- Gildersleeve, B. L. : Contributions to the history of the articular infinitive.  
Toy, C. H. : The Yoruban language.  
Humphreys, M. W. : Influence of accent in Latin dactylic hexameters.  
Sachs, J. : Observations on Plato's Cratylus.  
Seymour, T. D. : On the composition of the Cynegeticus of Xenophon.  
Humphreys, M. W. : Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

**1879. — Volume X.**

- Toy, C. H. : Modal development of the Semitic verb.  
Humphreys, M. W. : On the nature of cæsure.  
Humphreys, M. W. : On certain effects of elision.  
Cook, A. S. : Studies in the Heliand.  
Harkness, A. : On the development of the Latin subjunctive in principal clauses.  
D'Ooge, M. L. : The original recension of the De Corona.  
Peck, T. : The authorship of the Dialogus de Oratoribus.  
Seymour, T. D. : On the date of the Prometheus of Aeschylus.

Proceedings of the eleventh annual session, Newport, 1879.

**1880. — Volume XI.**

- Humphreys, M. W. : A contribution to infantile linguistic.  
Toy, C. H. : The Hebrew verb-termination *un*.  
Packard, L. R. : The beginning of a written literature in Greece.  
Hall, I. H. : The declension of the definite article in the Cypriote inscriptions.  
Sachs, J. : Observations on Lucian.  
Sihler, E. G. : Virgil and Plato.  
Allen, W. F. : The battle of Mons Graupius.  
Whitney, W. D. : On inconsistency in views of language.  
Edgren, A. H. : The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

**1881. — Volume XII.**

- Whitney, W. D. : On Mixture in Language.  
Toy, C. H. : The home of the primitive Semitic race.  
March, F. A. : Report of the committee on the reform of English spelling.  
Wells, B. W. : History of the *a*-vowel, from Old Germanic to Modern English.  
Seymour, T. D. : The use of the aorist participle in Greek.  
Sihler, E. G. : The use of abstract verbal nouns in *-ous* in Thucydides.

Proceedings of the thirteenth annual session, Cleveland, 1881.



**1882. — Volume XIII.**

- Hall, I. H. : The Greek New Testament as published in America.  
 Merriam, A. C. : Alien intrusion between article and noun in Greek.  
 Peck, T. : Notes on Latin quantity.  
 Owen, W. B. : Influence of the Latin syntax in the Anglo-Saxon Gospels.  
 Wells, B. W. : The Ablaut in English.  
 Whitney, W. D. : General considerations on the Indo-European case-system.  
 Proceedings of the fourteenth annual session, Cambridge, 1882.

**1883. — Volume XIV.**

- Merriam, A. C. : The Caesareum and the worship of Augustus at Alexandria.  
 Whitney, W. D. : The varieties of predication.  
 Smith, C. F. : On Southernisms.  
 Wells, B. W. : The development of the Ablaut in Germanic.  
 Proceedings of the fifteenth annual session, Middletown, 1883.

**1884. — Volume XV.**

- Goodell, T. D. : On the use of the Genitive in Sophokles.  
 Tarbell, F. B. : Greek ideas as to the effect of burial on the future life of the soul.  
 Perrin, B. : The Crastinus episode at Palaepharsalus.  
 Peck, T. : Alliteration in Latin.  
 Von Jagemann, H. C. G. : Norman words in English.  
 Wells, B. W. : The Ablaut in High German.  
 Whitney, W. D. : Primary and Secondary Suffixes of Derivation and their exchanges.  
 Warren, M. : On Latin Glossaries. Codex Sangallensis, No. 912.  
 Proceedings of the sixteenth annual session, Hanover, 1884.

**1885. — Volume XVI.***(In Press.)*

- Easton, M. W. : The genealogy of words.  
 Goodell, T. D. : Quantity in English verse.  
 Goodwin, W. W. : Value of the Attic talent in modern money.  
 “ “ Relation of the *Πρόεδροι* to the *Πρυτάνεις* in the Attic *Βουλή*.  
 Perrin, B. : Equestrianism in the Doloneia.  
 Richardson, R. B. : The appeal to sight in Greek tragedy.  
 Seymour, T. D. : The feminine caesura in Homer.  
 Sihler, E. G. : A study of Dinarchus.  
 Wells, B. W. : The vowels *e* and *i* in English.  
 Whitney, W. D. : The roots of the Sanskrit language.  
 Proceedings of the seventeenth annual session, New Haven, 1885.

The Proceedings of the American Philological Association are distributed gratis upon application until they are out of print.

Separate copies of articles printed in the Transactions are given to the authors for distribution.

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It is especially appropriate that *American* Libraries should exert themselves to procure this series while it may be had. It is the work of *American* scholars, and contains many valuable articles not elsewhere accessible ; and, aside from these facts, as the first collection of essays in general philology made in this country, it is sure to be permanently valuable for the history of American scholarship.

## NOTICES.

1. It is exceedingly desirable that the Secretary be notified of all changes of address, in order that the annual list may be kept correct.
  2. Requests or orders for the publications of the Association should be addressed to the Secretary.
  3. All remittances of fees should be made to the Treasurer, and as soon after the July meeting as possible, for the ensuing year.
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FOR information respecting the publications of the Association, and their contents, see pages lxi. to lxxi.

For notice respecting the sale of the Transactions at reduced rates, see page lxxi.

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THE Executive Committee herewith announce that the Eighteenth Annual Session of the Association will be held at Ithaca, N. Y., beginning Tuesday, July 13, 1886, at 3 o'clock P. M.

Members intending to read papers are requested to notify the Secretary at as early a date as practicable.

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The address of the Secretary (and Treasurer) is,

JOHN H. WRIGHT,  
Hanover, N. H.



Smith  
82102  
41/2

PROCEEDINGS  
OF THE  
EIGHTEENTH ANNUAL SESSION  
OF THE  
AMERICAN PHILOLOGICAL ASSOCIATION  
HELD AT ITHACA, N. Y.,

JULY, 1886.



BOSTON:  
Press of J. S. Cushing & Co.  
1887.

MEMBERS IN ATTENDANCE AT THE EIGHTEENTH  
ANNUAL SESSION.

Cyrus Adler, Johns Hopkins University, Baltimore, Md.  
N. L. Andrews, Madison University, Hamilton, N. Y.  
James Black, University of Missouri, Columbia, Mo.  
James S. Blackwell, University of Missouri, Columbia, Mo.  
Charles J. Buckingham, Poughkeepsie, N. Y.  
Edward B. Clapp, Illinois College, Jacksonville, Ill.  
Arthur Fairbanks, Dartmouth College, Hanover, N. H.  
O. M. Fernald, Williams College, Williamstown, Mass.  
Mrs. G. W. Field, Brooklyn, N. Y.  
Isaac Flagg, Cornell University, Ithaca, N. Y.  
Harold N. Fowler, Harvard University, Cambridge, Mass.  
B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md.  
James B. Greenough, Harvard University, Cambridge, Mass.  
William Gardner Hale, Cornell University, Ithaca, N. Y.  
Isaac H. Hall, Metropolitan Museum, New York, N. Y.  
William McDowell Halsey, New York, N. Y.  
James A. Harrison, Washington and Lee University, Lexington, Va.  
Samuel Hart, Trinity College, Hartford, Conn.  
William T. Hewett, Cornell University, Ithaca, N. Y.  
Horace A. Hoffman, Indiana University, Bloomington, Ind.  
Morris Jastrow, Jr., University of Pennsylvania, Pa.  
Francis A. March, Lafayette College, Easton, Pa.  
James M. Milne, Cortland Normal School, Cortland, N. Y.  
Edward P. Morris, Williams College, Williamstown, Mass.  
Francis Philip Nash, Hobart College, Geneva, N. Y.  
C. K. Nelson, Brookville Academy, Brookville, Md.  
James King Newton, Oberlin College, Oberlin, O.  
Tracy Peck, Yale College, New Haven, Conn.  
Julius Sachs, New York, N. Y.  
W. S. Scarborough, Wilberforce University, Wilberforce, O.  
C. P. G. Scott, Washington, D. C.  
Charles Forster Smith, Vanderbilt University, Nashville, Tenn.  
Herbert Weir Smyth, Johns Hopkins University, Baltimore, Md.  
William E. Waters, Yale College, New Haven, Conn.  
Benjamin I. Wheeler, Cornell University, Ithaca, N. Y.  
Andrew C. White, Cornell University, Ithaca, N. Y.  
William Dwight Whitney, Yale College, New Haven, Conn.  
John Henry Wright, Johns Hopkins University, Baltimore, Md.

[Total, 38.]

# AMERICAN PHILOLOGICAL ASSOCIATION.

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ITHACA, N. Y., Tuesday, July 13, 1886.

THE Eighteenth Annual Session was called to order at 3.15 P. M., in the Botanical Lecture-Room of Sage College, Cornell University, by the President of the Association, Professor Tracy Peck, of Yale College.

The Secretary, Professor John H. Wright, of Johns Hopkins University, presented the following report of the Executive Committee : —

*a.* The Committee had elected as members of the Association :<sup>1</sup>

F. F. Abbott, Tutor in Latin, Yale College, New Haven, Conn.  
George W. Bingham, Principal of Pinkerton Academy, Derry, N. H.  
James Black, Assistant Professor of Modern Languages, University of Missouri, Columbia, Mo.  
R. E. Blackwell, Professor of English and French, Randolph-Macon College, Ashland, Va.  
R. W. Boodle, Montreal, P. Q.  
Charles F. Bradley, Professor in Garrett Biblical Institute, Evanston, Ill.  
George P. Bristol, Assistant Professor of Greek, Hamilton College, Clinton, N. Y.  
Matthew H. Buckham, President of the University of Vermont, Burlington, Vt.  
Henry C. Cameron, Professor of Greek, College of New Jersey, Princeton, N. J.  
Frank A. Christie, Fellow of Johns Hopkins University, Baltimore, Md.  
Edward B. Clapp, Professor of Greek, Illinois College, Jacksonville, Ill.  
Samuel Ives Curtiss, Professor in Chicago Theological Seminary, Chicago, Ill.  
Manuel J. Drennan, Professor of English, Vassar College, Poughkeepsie, N. Y.  
S. F. Emerson, Professor of Greek and German, University of Vermont, Burlington, Vt.  
Arthur Fairbanks, Tutor in Greek, Dartmouth College, Hanover, N. H.  
William Gallagher, Principal of Williston Seminary, Easthampton, Mass.  
Albert Eugene George, South Groveland, Essex Co., Mass.  
J. E. Goodrich, Professor of Latin, University of Vermont, Burlington, Vt.  
Lee L. Grumbine, Lebanon, Pa.  
Arthur P. Hall, Professor of Latin, Drury College, Springfield, Mo.

<sup>1</sup> In this list are included the names of all persons elected at the Eighteenth Annual Session of the Association.



William McD. Halsey, New York, N. Y.

John H. Hewitt, Professor of Greek and Latin, Williams College, Williamstown, Mass.

Horace A. Hoffman, Professor of Greek, Indiana University, Bloomington, Ind.

C. F. Johnson, Professor of English, Trinity College, Hartford, Conn.

Morris Jastrow, Jr., Professor in the University of Pennsylvania, Philadelphia, Penn.

Alexander Kerr, Professor of Greek, University of Wisconsin, Madison, Wis.

J. J. McCook, Professor of Modern Languages, Trinity College, Hartford, Conn.

William A. Merrill, Professor of Latin and Greek, Belmont College, College Hill, O.

James M. Milne, Professor of Latin and Greek, Cortland Normal School, Cortland, N. Y.

Edward P. Morris, Professor of Latin, Williams College, Williamstown, Mass.

James King Newton, Professor of Modern Languages, Oberlin College, Oberlin, O.

S. Stanhope Orris, Professor of Greek, College of New Jersey, Princeton, N. J.

Edwin Post, Professor of Latin, De Pauw University, Greencastle, Ind.

Herbert Weir Smyth, Fellow-by-Courtesy of Johns Hopkins University, Baltimore, Md.

John Phelps Taylor, Professor in Andover Theological Seminary, Andover, Mass.

George M. Wahl, Thayer Academy, Braintree, Mass.

Andrew F. West, Professor of Latin, College of New Jersey, Princeton, N. J.

S. Ross Winans, Professor of Greek, College of New Jersey, Princeton, N. J.

Andrew C. White, Instructor in Latin and Greek, Cornell University, Ithaca, N. Y.

*b.* The Proceedings for the Seventeenth Annual Session, July, 1885, and the Transactions for the same year (Vol. XVI.) were published on the day of making the report (July 13, 1886).

At 3.20 P. M., the reading of communications was begun. At this time there were about thirty members present; at subsequent meetings the number of persons averaged forty.

1. Hebrew Words in the Latin Glossary Codex Sangallensis 912, by Mr. Cyrus Adler, of Johns Hopkins University, Baltimore, Md.

In the introduction to his paper on Latin Glossaries, with especial reference to the Codex Sangallensis 912 (Transactions of the American Philological Association, Vol. XV., pp. 124-228), Dr. Minton Warren remarks (p. 126): "Most of the words are Latin; not a few Hebrew words and proper names, however, occur, due to ecclesiastical sources." This remark led me to a study of these Hebrew words and names. So small a list can, of course, furnish but little basis for the pronunciation of Hebrew, or its transcription in Latin; yet such a collection may be valuable, and is certainly interesting for etymology and pronunciation of both Hebrew and Latin.<sup>1</sup>

<sup>1</sup> Compare, for instance, Carl Siegfried, *Die Aussprache des Hebräischen bei Hieronymus* (Zeitschrift für die Alttestamentliche Wissenschaft, 1884, pp. 34-83).

A. 1. Abba: pater. אבא, Aramean form. 107. Adonai: dominus significans. אדני. 132. Aelam: porticum. Hebrew אֵלָם, written also defectively אֵלִם: a porch, especially the temple (cf. I Kings 6: 3, 7: 6; Joel 2: 17; II Chronicles 15: 8, אֵוֶלֶם יְהוָה). Jerome transcribes this word in the same way. (cf. Siegfried, p. 36). 134. Aeden: dilitias. This is the later use of עֵדֶן, and is, of course, secondary; *edinu*, in Babylonian, means simply 'field.' 226 and 227. Alma: virgo sancta, Hebreum est; aalma: virgo. The note on these words is as follows: "Neubauer says *aalma* is a mere repetition of the previous Hebrew word. The double *a* he thinks is introduced on account of the guttural sound of the *a*' (Ellis)." It seems much more likely, however, that the glosses are transposed; that *aalma* is for העלמה, with the article, and should be explained by virgo sancta; while *alma* is for עלמה, and means simply virgo. The transliteration of the article preceding an initial guttural by *aa* is not uncommon. Thus Jerome renders האדם by *aadam*, הַחֵבֶבֶב by *aagab* (cf. Siegfried, p. 36).

B. 22. Babil: confusio. This, of course, follows the punning etymology in Genesis 11: 9, from בָּבֶל. Bab-ili means 'gate of God.' We have it written in the non-Shemitic Babylonian texts, *ka dingira*. 47. Bartholomeus: filius scs pendentes aquas. Note: "Bartholomaeus filius suspendentis aquas. Cf. Ball. MS., Bartholomaeus filius suspendentis aquas vel filius suspendentis me. Syrum est non Hebreum." This is quite correct; the name is Syriac, and not Hebrew. The name is not found in the Old Testament, and has usually been explained by 'son of Tholmai.' The name Talmi occurs in Numbers 13: 22. But *telim* (תִּלִּים) also occurs in Samaritan and in Aramean. The passage in Genesis 49: 5, שִׁמְעוֹן וְלֵוִי אֲחֵים, 'Simeon and Levi are brothers,' is rendered by the Targums אֲחֵין תְּלִמִין. As Simeon and Levi were both sons of Leah, most translators render 'own brothers,' 'leibliche Brüder.' Levy, in his dictionary of the Targumin, renders 'kühn, muthig,' and derives it from Gr. *τολμηρός, τολμήεις*. Assyriologists, as a rule, acquiesced in the former translation (cf. Delitzsch in Smith's Chaldaische Genesis, p. 272; Haupt, Sumerische Familiengesetze, p. 24, note; Akkadische Sprache, XXXIV.). Recently, however, a passage has been pointed out to me which may throw some doubt on this translation. In the barrel-inscription of Aššurbanipal, found at Aboo Habbah (VR 62: 11), Šamaš-šum-ukîn, his brother, who was governor of Babylon, and who is generally called *ahu nakru*, usually translated 'the hostile or rebellious brother,' is there called *ahu talimu*. So that it is not impossible that *talimu* is a variant of *nakru*, and may perhaps mean 'step-brother' or 'foster-brother.' At all events, a good deal, if not all, the material for an understanding of this name is now in. The curious meaning, filius suspendentis aquas, is false, and is gained by dividing it up into בר תלמי. 57. Belzebub: vir muscorum. בַּעַל זִבּוּב. 66. Belfecor: simulacrum Priapi. Note: Beelphegor simulacrum = ? בַּעַל פְּגֵר?

C. 8. Cannon: regula. Assy. *ganû*, 'reed.' 588. Corsam: divinans "Bod. cossam = divinans Amplon. 288, 165, cossam. Loewe, Prod. 342, proposes cossens = consens: divinas, but the word is Hebrew. Cf. Cosam, which DeVit Onomasticon derives from Hebrew Kasâm, h. e. divinavit ut divinantem significet." Demner = קָסָם; lot = קָסָם. It has occurred to me that *corsam* might be a good Syriac form. In Semetic, double ס or ש is sometimes resolved to *rs* or *rn*; for instance, כִּסְרִיָּא for כִּסֵּא, 'throne,' and *arnabu* for *annabu*, 'hare.'

D. 11. Dabir: oraculum. This is, of course, דביר, one of the most sacred parts of the temple. Jerome gives the same transcription.

E. 14. Effeta: adaperire. Cf. Loewe, G. N. 151, "efficia: adaperire (*effeta* glossae 'asbestos' quod non dubito quin verum sit, cum in interpretamento latere videatur *pariendi* vocabulum), but Hildebrand E 31 n. had already recognized in *effeta* the Hebrew *epheta*, which Du Cange explains by *adaperire*." I would add that this supposed Hebrew word must, of course, be referred to Mark 7: 34. "And looking up to heaven he sighed, and saith unto him, ἐφφαθά; that is, be opened." Jerome gives *ephphetha*, and refers to this passage. Kautzsch (*Grammatik des Biblisch-Aramäischen*. Leipzig, 1884, p. 10) explains this as an Ethpe'el form, i. e. for אֶתְפַּתֵּחַ. 109. Ephot: אֶפְוֹר. See Glossary, for definition.

F. 65. Farisei: divisi. from פָּרַשׁ, 'to separate.'

G. 2. Gabriel: fortitudo dei. Jerome does not insert the *h*.

H. 10. Hato: mendax. Note: "Hebrew hato, 'a sinner,' suggested through Ellis by Neubauer." I consider this doubtful. 61. Hebrei: transgressores. עֵבֶר. 96. Hierosolisma: visis pacis (cf. 101). This etymology presupposes the derivation of the first part of יְרוּשָׁלַם from the stem רָאָה. The name Jerusalem occurs in Assyrian as Ur-sa-li-im-mu, and the *ur* may be the Akkadian word for 'city,' also found in Ur Kasdim.

I. 8. Iabin: intellectus. יִבִּין. 13. Iacobus: subplantator. יַעֲקֹב.

L. 100. Libani: potentes seculi et fortes. I consider the note on this word very doubtful.

M. 47. Maranathema: in adventum domini (cf. Kautzsch, 12) Aramean. 58. Messias: unctus id est christus. מָשִׁיחַ. 109. Mihahel: qui sicut deus מִיחָאֵל. (So Jerome.)

N. 9. Nazareus: sanctus. נָזִיר. 10. Nablum: quod Graece spalateriu. This is probably the Hebrew נַבֵּל, a musical instrument frequently mentioned in the Psalms. Gr. νάβλα, ναῦλα. 25. Nardum: pisticum. נֶרְד.

O. 184. Osanna: salvificat vel salvum facit. הוֹשִׁיעָה נָא.

P. 62. Pharisei: divisi, separati. פָּרַשׁ. 208. Pellex: succuba, quae lo alterius nubet. פֶּלְגֶשׁ?

R. 13. Rama: excelsa. רָמָה. This is a correct etymology of the Palestinian city Ramah. 15. Raphahel: nuntius dei. רַפְּאֵל. 16. Rabbi: magister syre. רַבִּי. 22. Racha: inanis, vacuus, vanus = ρακά. Matt. 5: 22. רִיק. (Cf. Kautzsch.) 23. Sambucistra: qui in cythara rustica canit. 24. Sambucus: saltatur. 25. Sambuce: genus symphoniarum in musicis. For all these compare Heb. סַמְבוּכִין. 34. Sabbatum: requies. שַׁבָּת. 40. Satan: adversarius, transgressor. שָׂטָן. 50. Satum: modium semis. See the note. 55. Saducei: justificati. צַדִּיקִים. 56. Sabaoth: exercituum sive virtutum. שַׁבּוּאֵל. (Cf. Siegfried, p. 50.) 57. Saulus: temptatio vel scuritas. שָׂאוּל. 58. Samaritae: custodes. שַׁמְרִין. 97. Scelet: untiae pondus est. שְׁקָל. 176. Stephanus: norma vestra. כִּשְׁפֶּט, a kind of metathesis for שַׁפֵּט. See the note. 189. Sidonia: clamide syriae. צִידוֹן (Hunting, i. e. Fishing city). 223. Sion: specula. This gloss furnishes a very good etymology for the name Zion. It evidently is the word צִיֵּן, found in plural in Jer. 31: 21, meaning 'mark.' Jerome transcribes the form in Jeremiah, *Sionim*; and it is, accordingly, not impossible that this word and the name Zion are identical. We may



infer, therefore, either that צִיץ is an incorrect vocalization, or else that the difference in the vowel is to be explained as the result of dialectical influence.

235. Simon: pene meore vel obediens. שמע שמעון.

U. 203. Ur: incendium. אור.

Remarks were made upon the paper by Dr. Isaac H. Hall.

2. The Birds of Aristophanes: a Theory of Interpretation, by Professor W. S. Scarborough, of Wilberforce University, Wilberforce, O.

After briefly portraying some of the features of the old Attic Comedy, and of the earlier works of Aristophanes, the speaker presented several of the theories, current among scholars, in explanation of the object of the Birds (K. O. Müller, Schlegel, Köchly, Süvern, Clark, Kennedy, Green, Felton, Symonds, Mahaffy). The theory of Süvern was defended with certain modifications suggested, — as to location of kind, and identification of the *dramatis personae*. The character of Alcibiades, and the state of affairs at the time of the Sicilian expedition were discussed. The speaker maintained that the poet desired to reprove the people of Athens for their inordinate ambition, to condemn their litigious spirit and their schemes of universal empire. The purpose of this play is as specific as that of any other work of Aristophanes, though less clearly and fully set forth. The conditions of the time demanded vagueness in treatment, and a concealment of the real intent of the piece.

3. The Word *Election* in American Politics, by Professor Fisk P. Brewer, of Grinnell, Iowa; read, in the author's absence, by the Secretary.

Election, in a political sense, was formerly limited to 'the act of choosing a person to fill an office or employment.' The new sense, not yet recognized in dictionaries, is a voting at the polls to ratify or reject a proposed measure. The first known example of its use is in the Constitution of Delaware, 1831. It is found in the more recent Constitutions and laws of several of the United States (Tennessee constitutional convention, 1834; Ohio, 1851), and is now used freely in regard to voting on such matters as farm-fencing, public libraries, issuing of bonds and prohibiting of saloons.

The usage is not yet familiar in England. An English writer in the Quarterly Review, Oct. 1884, is consequently led into a mistake in speaking of constitutional amendments in America. The language of the New Jersey Constitution of 1844, "the people, at a special election to be held for that purpose only, shall ratify and approve," he interprets as implying that for ratification there is to be "a special legislature specially elected for the purpose of giving or refusing it." There is no special legislature: the people vote directly "yes" or "no."

4. Contributions to the Grammar of the Cypriote Inscriptions, by Professor Isaac H. Hall, of the Metropolitan Museum, New York, N. Y.

The speaker presented a specimen of the *Formenlehre* of the Cypriote inscriptions, the whole subject to be embodied in a paper nearly completed. The specimen included the personal pronouns, with a few adjective pronouns. Since the presentation of the specimen, however, other inscriptions have been discovered; and it seems best to withhold the paper until the new material can be worked up.

Remarks upon the paper were made by Dr. H. W. Smyth, and in reply by Professor Hall.

5. Ashtôreth, the Canaanitish Goddess; a New Etymology proposed, by Professor James S. Blackwell, of the University of Missouri, Columbia, Mo.

The revisers of the Old Testament have ejected from the English version the word "grove" or "groves," and retained the Hebrew 'Ashêrâ and 'Ashêrîm, adding the cautious conjecture: "Probably the wooden symbols of a goddess Asherah." The etymology of 'Ashêrâ and 'Ashtôreth has given rise to many attempts at solution. The LXX has rendered 'Ashêrâ by 'Ἀστάρη (II Chron. 15:16). Schlottman (Riehm's Handwörterb. des bibl. Alterth., 1884,<sup>4</sup> s. v. Aschtoreth) says: "Astarte und Aschera [sind] die beiden im A. T. gewöhnlichen Namen der grossen kanaanitischen Göttin." Canon Rawlinson (note on Ex. 34:13, Ellicott's Commentaries), believes "the very name *Asherah* was a modification of Ashtoreth or Astarte." The original identity of the two names is all but universally admitted. Frequent mention of 'Ashtôreth (Ishtar) is found in the Assyrian (Schrader, Keilinschr. und das A. T., p. 176<sup>2</sup>), and it cannot be doubted that the name came westward from the Tigris (Lenormant, Origines de l'Histoire, p. 89). The symbol of 'Ashtôreth was a mass of wood, like a tree, planted in the ground (Jud. 6:26; II Kings 7:10; Deut. 6:21); that is, the trunk of a tree without root so planted. Various interpretations have been given of the meaning of these symbols. Schlottmann regards her as a *dea multiformis*, representing the receptive, bearing principle, in opposition to Ba'al, the active, producing principle. Rawlinson thinks the symbols as "probably emblematic of the productive powers of nature." Gesenius regards 'Ashêrâ as the Goddess of Fortune. In the Assyrian inscriptions Ishtar is called the Ruler of the Battle, the Princess of the Gods, the Mother of the Gods (*um ili*), etc.

Considered etymologically, Gesenius derives 'Ashtôreth from the Persian, an opinion shared by Movers, Fürst, Gotch in Smith's Bible Dict., and many others. Nicholson (Alexander's Kitzo's Cyclop.) calls it the "best etymology." Lenormant makes it cognate with 'Ashshûr. Gesenius takes אֲשֶׁר ('to be prosperous') as the origin of 'Ashêrâ. Schlottmann makes 'Ashêrâ and 'Ashtôreth doublets from אֲשֶׁר ('to unite') "mit Beziehung sowol auf die Zeugung, als auf die das ganze Weltall zusammenbindende Macht." Schrader says that 'Ashtôreth is hardly a Semitic divinity, and that no satisfactory derivation can be found in the Semitic languages. On account of the termination *tar*, he would refer the word to the Turanian family. Now, I venture the conjecture that 'Ashtôreth (Aramized from 'Ashtâreth, cf. Ishtar and 'Ἀστάρη) is explainable as an example of false popular etymology. The Assyrian *Ish-tar-at*, on its introduction into the west, was to the Canaanites an unmeaning sound. In the homogeneous Hebrew

the intrusion of a rootless word was insufferable. If a name was not significant, it was referred to a significant root (*cf.* Bâbel, Mōshe, etc.). Words, like Chedorlaomer, which belonged to the annalist alone, were left undisturbed in the written record. But 'Ashtôreth was a popular divinity, whose rites were even confounded with those of Yahveh. The popular etymologist explained *Ish-tar-at* עֵץ-שֶׁרֶת ('wood of service'), a compound, which, by the laws controlling sibilants, would shift to 'Ashtâreth. Tree-worship preceded Yahveh-worship. The root שֶׁרֶת is used of Yahveh-worship especially, and the first revelation of Yahveh was in a burning-bush. Many things led to a syncretistic stage of worship. We see a natural explanation of the "groves" set up, in default of natural groves, of wooden *stelae*, wherever the goddess was worshipped. As to 'Ashêrâ, this is the Semitic form, from the root שֶׁרֶשׁ ('to go before'), found in Arabic and Assyrian; we hence see the fitness of her appellations, the Princess of the Gods, the God of the Morning Star, etc. (*cf.* Jer. 7: 18). In the oldest records Ishtar has no gender. If שֶׁרֶשׁ ('to precede') be a Semitic translation of Ishtar, we may here have a name for the Supreme Divinity long prior to the anthropomorphic attribution of gender, when the deity was both father and mother, as in the prayers of Theodore Parker, and also in the Elohist account of the creation (Gen. 1: 27): "And God created man *in his own image . . . male and female* created he them."

Remarks were made upon this paper by Professor M. Jastrow, Jr., and by Mr. C. Adler.

6. The Sources of Seneca's *De Beneficiis*, by Harold N. Fowler, Ph.D., of Harvard University, Cambridge, Mass.

The sources of Seneca's philosophical writings are difficult to discover, because he does not follow his authorities as closely as Cicero does. The books *de Beneficiis* naturally fall into three divisions: the first, books I.-IV., the second, books V. and VI., the third, book VII. The first of these divisions is shown by internal evidence and comparison with passages in Cicero *de Officiis*, to be based upon a work of Hekaton. The second division is less evidently the work of the same mind; but it shows such plain evidence of being derived from the school of Panaitios, and in those cases in which any disagreement with Panaitios appears, the very disagreement points so directly to Hekaton, that this division must also be attributed to him. The third division (Bk. VII.) agrees so well in all respects with what precedes, that it would be needless, not to say unscientific, to suppose that Seneca drew this part of the work from any other source than that from which the rest was derived. The division into three parts was, then, probably not original with Seneca. The work of Hekaton from which Seneca took his material was probably the one entitled *περὶ καθήκοντος*.

The Association adjourned to 8 P.M.



ITHACA, N. Y., Tuesday, July 13, 1886.

EVENING SESSION.

The Association was called to order by the President at 8.15 P. M.

Through Professor W. T. Hewett, of Cornell University, Chairman of the local committee of arrangements, the Association was invited, on the part of Messrs. Henry Morgan and other citizens of Aurora, N. Y., to attend a reception to be given to the members on Wednesday afternoon, July 14. It was also announced that the various buildings, and collections of Cornell University, would be open to the Association during the session.

The President, after a tribute to the memory of the late Professor Charles D. Morris, made a brief address of congratulation, in which he took occasion to explain the omission of the usual Annual Address, caused by his ill-health.

The reading of papers was then continued.

7. The Vowels *o* and *u* in English, by Benjamin W. Wells, Ph. D., of the Friends' School, Providence, R. I.; read, in the author's absence, by Dr. C. P. G. Scott, of Washington, D. C.

The paper began with an account of the development of Old Germanic *o* and *u* in English. The word-lists were said to show that no Indo-Germanic *a* became *u*, and no Indo-Germanic *u* became *o* in Old Germanic. All Old Germanic *o* were regarded as from Indo-Germanic *a*, and all Old Germanic *u* from Indo-Germanic *u*. The development of these two sounds in English was nearly identical; both were represented in OE. by *o*, unless followed by a nasal, when both became *u*, or unless umlaut changed either to *y*. Before an *ā*, *o*, *u* in a following syllable, however, *u* was not changed to *o*. To these rules there were found but eight exceptions.

The point of view was then changed, and OE. *o*, *u*, *y* were examined, and the origin of each shown in detail; and in a third section their development in New English was examined. The sounds in New English were taken as the basis of comparison, and the letters noticed subordinately. Old English *o* was shown to produce seven sounds in New English, as may be heard in the words *not*, *hole*, *storm*, *word*, *womb*, *should*, *welkin*. These sounds were spelled *o*, *oa*, *ou*, *ow*, *u*, *e*, with small regard to the pronunciation. OE. *u* and *y* were treated in the same manner.

In the fourth section the NE. sounds were examined. Those of lower pitch than *a*, which alone were treated in this paper, were heard in *all*, *hole*, *tool*, and the diphthong *owl*. The OE. sounds from which they proceeded, and the conditions of their development, were shown. Thus the sound heard in *all* was found to be used for OE. *a*, *ēa*, *o*, *ā*, often; and less commonly for *ae*, *éo*, *u*, *ae*, *ēa*, *ēo*, *ō*. In almost every case, 99 out of 100, the sound was found before or after *r* or *e*, or where *g* or *w* had been absorbed into the vowel. The spelling of the sound

was usually *ou* (*ow*), *au* (*aw*), but *o*, *oa*, *oo* also occurred. The other sounds were treated in the same manner.

In the fifth section the source of the New English letters was shown. The letters considered were *au*, *aw*, *o*, *oa*, *oe*, *oo*, *ou*, *ow*, *u*, *ue*. They were treated in the same manner as the sounds.

In this paper, and in the author's papers previously published (Transactions, Vols. XII. and XVI.; *Anglia*, Vol. VII.), every Old English word with a New English equivalent, and every New English word that can be traced to an Old English source, has been classified, both in its sound and its spelling. There may have been omissions, but the intention has been in every case to make the word-lists complete, and so to afford a complete apparatus for the further study of English vowels.

Dr. Scott made a few remarks upon the paper.

#### 8. A Translation of the Katha Upanishad, by Professor William D. Whitney, of Yale College, New Haven, Conn.

The speaker laid before the meeting a new version of the Upanishad; but, instead of reading it through, he remarked upon the Upanishad literature in general, in its relation to the history of religious thought in India, and set forth briefly the grounds of special importance of the Katha. The work, namely, professes to contain a solution of the problem of death, coming from the mouth of Death himself; and hence it cannot help giving interesting indications as to the state of opinion on that subject, as prevailing at its period; and particularly as to the doctrine of transmigration of souls, a doctrine wholly unknown to the Vedic hymns, and only developing itself during the Upanishad period. Such indications have to be culled out and put together, since they exist in the little treatise only in a scattered and indefinite form; of definite statement and connected exposition or argument, there is nothing whatever. Moreover, it is altogether probable that the text, as we have it, is composite, and of different age, the Upanishad part of it having been added to a story originally intended to explain a certain ceremony (the *trīṇaciketa*) to be performed by one desiring to secure heaven. Setting aside minor inconsistencies, the doctrine of the treatise was, by a quotation of all its passages bearing upon the several points, shown to be substantially as follows: that those who have a satisfactory record in this life go, after death, to a world of happiness, in which they enjoy immortality; while those of a contrary character are condemned to fall again and again under the power of Death, or to undergo a round of successive existences, in both living and lifeless forms. That is to say, the old Vedic heaven remains, to be tenanted by the worthy; there is no hell; but the retribution of the unworthy is beginning to be seen in an exclusion from heaven involving the renewal of life on the earth. The criterion of worthiness or unworthiness, it should be added, is rather right knowledge than right conduct. The differences between this doctrine and the fully worked-out later metempsychosis are obvious. It appears impossible to regard the element of metempsychosis itself as having a popular origin, as developing by any natural process out of the older forms of Hindu religion; it must have been, as it here exhibits itself, rather the product of a school of religious

philosophy — though winning afterward a general currency and acceptance, as is testified by its underlying the later systems of philosophy, including the philosophy of Buddhism.

9. Provincialisms of the "Dutch" Districts of Pennsylvania, by Lee L. Grumbine, Esq., of Lebanon, Pa.; read, in the author's absence, by the Secretary.

The locality which this list of local words and expressions represents is that portion of Pennsylvania geographically marked out by the Delaware River and the Allegheny Mountains, Mason and Dixon's line on the south, and the tier of counties bordering on New York on the north. Of course within this territory there are exceptional communities; those, namely, in which the Scotch-Irish and the Quaker elements prevail, as also some of the larger cities. The writer attempted no more than to gather together a number of the colloquial expressions that are common among the common people of this district. Most of these expressions, as might be supposed by one who knows the history of this part of the country, have their origin in the German language. Thus "Spritz," from *spritzen*, to 'spatter' or 'squirt,' was bodily incorporated by the Pennsylvania schoolboy into his English vocabulary.

"Snitz," from *Schnitz*, a 'slice,' is a word so common that the village grocer would be surprised to have a customer ask him for dried apples; while "snitz un'knöp'" (from *Knopf*, a 'knob' or 'button'), as well the name as the thing, is a legacy which the Teutonic settlers of this region bequeathed to their heirs and assigns forever. The word "knöp'" denotes a sort of dumpling, whose principal ingredients are eggs, milk, flour, and yeast, which, with a complement of sliced sweet-apples, and a piece of ham or fresh pork, by way of seasoning, forms an *olla podrida* by no means to be despised. It is still a favorite dish, and its name is one of general adoption, only second in extent of usage to the now cosmopolitan sour-kraut itself.

"Speck" is the hybrid offspring of English pronunciation and German *Speck* (pronounced *schpeck*), the generic term applied to all kinds of fat meat.

"Spook," from *Spük*, a 'ghost' or 'hobgoblin,' although used by Bulwer in this sense, is, in this region, confined for the most part to the descendants of the Pennsylvania Germans.

"Cellar-neck" (*Keller-hals*) is frequently heard for cellar-way; and "stove-plate" (*Ofen-platte*) for what is called stove-hearth in New England.

Kerosene is always "coal-oil," and "sulphur" signifies, not the mineral which is known as brimstone, but the gas which escapes from a coal fire.

In the third person, the title of a clergyman is used in the same direct way as that of a physician. It is not Mr. Dunbar, nor the Rev. Mr. Schautz, but "Rev. Dunbar" and "Rev. Schautz."

"Dumb," from *dumm*, is used altogether in the sense of 'stupid' or 'ignorant.' To speak of a "dumb" lawyer is not a contradiction of terms.

"So" signifies without. Mrs. Krause tells her neighbor, Mrs. Strause, that her hired girl left her this morning (Mrs. K. says her "maid"), and that she will try to get along "so" for a time.

"Wait on" is almost universally used instead of 'wait for.' The shopping lady



is obliged to "wait on" the clerk who is occupied with a prior customer, in order to be waited on in turn by him.

Pennsylvania horses never draw a load, they "haul" it; probably from *holen*, to 'fetch' or 'bring.'

The word "smart" attributes to a young person the quality of moral regularity, conveying precisely the same idea that the word "steady" does in many localities. When used in connection with an elderly person, it implies unusual activity.

The next to the last of anything is designated as "second last." The day of the week on which a certain event takes place is put in the plural form, e. g. Christmas comes on Saturdays this year. "Give" largely retains the meaning of *geben*, 'to yield,' as "give a good crop," and in connection with the weather it is not uncommon to hear "give rain" or "give snow."

In "leave" there probably lingers a trace of the Saxon *lesan*, the word being used for 'permit'; and probably for the same reason, or by a mere sound resemblance "left" has acquired the sense of let. Very often a bell "goes" when it should ring. "Piece-way" of course signifies a part of the way, and "what for" a thing is supposed to be equivalent to what kind of a thing.

"Ain't" is the common corruption of "it is not," or "it isn't," wherever the English language is spoken; but when it is used interrogatively, or by way of introducing a sentence, implying "isn't it so?" or when it assumes the still more barbarous form of "ain't not?" persuasively entreating another's concession to the views of the person speaking, some sectional peculiarity may be claimed for it.

But among all the expressions that are indigenous to this territory, and used by people who never dream that they are speaking German with English words, perhaps the most curious specimens are afforded by the singular use of the words "once," "still," "all," and "already." A remark in the nature of a request or an invitation always ends with the word "once," e. g. "Let me see 'once,'" "John, come here 'once,'" etc. This is simply the German idiom, *ein Mal*, anglicized. "Still" expresses habit. When young Miss Society tells young Miss Accomplishments that she practises her piano lesson in the morning "still," she does not mean to say that she still continues to do so, implying a knowledge on the part of her friend, but simply that it is her habit to perform that task at that time. "Already" is a sort of auxiliary supposed to be necessary to complete the idea of the past tense. "I came this morning 'already.'" It has its equivalent in the German *schon*, as "all" has in *alle* — all gone. "The funds got all" would signify that the treasury was exhausted. It would be as difficult for the ordinary native to realize that *all* is not fully equivalent to *all gone*, as it would be to believe that half of a thing is the whole. The writer knew a temporary coldness to spring up between two most estimable ladies (one a native, and the other a "foreigner from New Jersey"), which is mentioned simply to show the peculiar use of this word, even among the intelligent and educated. Miss A. and Miss B. were teachers in the same boarding-school, and were in the habit of sharing their good things to eat. "Are your peaches all?" asked the native one day. "All what?" very naturally asked the foreigner. "Why, *all*; are they all?" expecting if they were "all," to send more. "Really, Miss A., I do not understand you; I have some yet." And it was well she had, for she received no more from Miss B. But they speak to each other again.

Remarks were made upon the paper, and upon the topic suggested, by Professor C. F. Smith, Mr. Cyrus Adler, Professor S. Hart, and Professor E. B. Clapp.

10. Notes on Homeric Zoölogy, by Julius Sachs, Ph. D., of New York, N. Y.

It was the aim of the paper to show that Buchholz, in that section of his *Homerische Realien* entitled "*Homerische Zoölogie*," has presented neither a complete nor an undistorted picture of animal-life in the Homeric age. It is as unfair to assume the non-existence of certain animal-types in the Homeric age from their absence in the text of the poems, as it is injudicious to presuppose great familiarity with other types, mention of which occurs several times. For from the very nature of epic poetry the interest in the animal-world is subordinated to the overpowering interest that men and gods excite. Hence they constitute but a passing element in the actual economy of the poems, whereas they are prominently employed (1) in comparisons, and (2) as symbols of divinities, as tokens, miracles, etc. Some of the statistical results attained may be summarized as follows: Of 62 animal-names recorded in the *Iliad* and *Odyssey*, but 20 (eliminating doubtful cases) occur more than twice; again, 31 of the 62 species are never mentioned, except in comparisons. So detailed a knowledge of the animal-world, however, is obvious in connection with various rare and unusual species that the omission of reference to numerous other well-known types on the shores of the Aegean must be due to accident; an occasion to refer to their characteristics did not suggest itself.

Remarks were made on the paper by Professor Morris Jastrow, Jr.  
The Association adjourned to 9 A. M., Wednesday, July 14.

ITHACA, N. Y., Wednesday, July 14, 1886.

#### MORNING SESSION.

The President called the Association to order, and the reading of communications was at once resumed, at 9.20 A. M.

11. The Interrelations of the Dialects of Northern Greece, by Herbert Weir Smyth, Ph. D., of Johns Hopkins University, Baltimore, Md.<sup>1</sup>

This abstract is limited to a presentation of the chief peculiarities of each cantonal idiom, and to a brief statement of the results attained on the basis of this material:—

#### I. DIALECT OF THESSALY.

A. Peculiarities which belong specifically to Thessaly.

1.  $\epsilon$  for  $\alpha$  in  $\delta\iota\epsilon$ . 2.  $ov$  for  $\omega$ ;  $\omega$  has ceased to exist. 3.  $\kappa$  for  $\tau$  in  $\kappa\iota\varsigma$ . 4.  $\phi$  for  $\theta$  in  $\phi\epsilon\iota\rho$ . 5.  $\tau\theta$  for  $\phi\theta$  in  $\text{'}\text{Α}\tau\theta\acute{o}\nu\epsilon\iota\tau\omicron\varsigma$ . 6.  $\delta\delta$  for  $\delta$  in  $\iota\delta\delta\iota\alpha\nu$ . 7. Gen. sing. - $o$  decl. in - $oi$ .<sup>2</sup> 8. Demonstr. pron.  $\delta\nu\epsilon$ . 9. Infin. pass. in - $\sigma\theta\epsilon\iota\nu$ . 10. 3 pl.

<sup>1</sup> Printed in full in the *American Journal of Philology*, Vol. VII., pp. 421-445.

<sup>2</sup> In the Pharsalian inscr. the gen. ends in - $ov$ .

pass. in *-νθειν*. 11. Infin. aor. act. in *-σειν*. 12. *μά* for *δέ*. 13. *δαύχνα* for *δίφνη* in *ἀρχιδανυαφορείσας*. 13. *σσ* for *ζ* in *ἐμφανίσσοεν*. 14. *-εν* in 3 pl. imperf. aorist (*ἐδούκαεμμά*).

B. Points of agreement with the dialect of Boeotia.

1. *ε* for *α* in *θήρσος* (*θάρσος* also in Boeot.). 2. *ει* for *η*. 3. A labial for a dental: Thess. *Πέτθαλός* = Boeot. *Φετταλός*. 4. A dental surd and aspirate in Thess. = a double dental in Boeot. = *σσ* in Attic. See example under 3. 5. *θ* for *τ*; *ἐγένονθο*, *ἐφανγρένθειν* Thess., *παργυνώνθη*, *ἐποείσανθο* Boeot. 6. *ἐροτός* for *ἐρατός*. 7. *ϝ* = *υ* in the middle of a word. 8. *μικρός* = *μικρός* (gramm.). 9. *γίνυμαι* for *γίγνομαι* from the analogy of the *-νυμι* verbs. The change must have taken place after the withdrawal of the Asiatic Aeolians. 10. Dat. pl. cons. stems in *-εσσι* (also Lesbian). 11. Inf. in *-εμεν* (not Pharsalian), Lesbian *-μεναι* and *-εν*. 12. Part. perf. Thess. *-ουν*, Boeot., Lesb. *-ων*. This is one of the proofs that these dialects sprang from a common source. 13. *ἐς* = *ἐξ* before a cons. Thess., Boeot.; *ἐς* in B. before a vowel (in Lesbian *ἐκ* before a cons., *ἐξ* before a vowel). 14. *ἐν* for *εἰς*. 15. Patronymics in *-ειος*, *ιος*. 16. *βελ* in B. *βειλόμενος*, Thess. *βέλλεται*; B. also *βολ* in *βωλά*, Locrian *δειλομαι*. 17. *ποτί* B., Aeolic *πρός*, *πρές*. 18. Doubling of *σ* before *τ*, *κ*, *χ*. 19. Absence of *ψίλωσις*. 20. *τ* for *σ* before vowels. 21. Absence of *ν ἐφέλε* in the prose inscriptions.

C. The Thessalian dialect has these points of similarity with Asiatic-Aeolic:—

1. *ε* for *α* in *θήρσος*. 2. *ι* for *ε* (*ει*) as in *λίθιος*. 3. *ο* for *α* in *ἄν* = *ἀν*. 4. *υ* for *ο* in *ἀπό*. 5. Assimilation of a liquid with a spirant, *ἐμμί*. 6. *σσ* for *σ* between vowels, *ἔσσεσθαι*. 7. Dat. plur. conson. decl. in *-εσσι*. 8. Personal pronoun *ἄμμέ*, *ἄμμέουν*; Lesb. *ἄμμε*, *ἄμμέων*. 9. Contract verbs are treated as *-μι* verbs; not in Boeotian inscriptions. 10. Part. perf. act. in *-ουν*, Lesb. *-ων*. 11. Part. of the substantive verb in *εἶον* = *ἔών*, Lesb. and Boeot. 12. Article *οἱ*, *αἱ*. 13. *ῖα* for Doric and Ionic *μία*; cf. Goth. *si*, or *αῖνα οῖνη*. The feminine of *εἶς* is not found in any Boeotian literary or epigraphic monument 14. *κέ* for *ἄν*. 15. The name of the father is indicated by a patronymic adjective in *-ιος*. 16. *μικρός* = *μικρός* (gramm.). 17. *Διόννυσος* = Aeolic *Ζόννυσος*. 18. *ἄιν* (the accent is uncertain); cf. Lesbic *αῖιν*, *ἄιν* and Boeot. *ῆί*, *αἱ*. 19. *ϝ* = *υ* in the middle of a word. 20. Absence of *ν ἐφέλε* in non-κοινή inscriptions.

II. THE DIALECT OF BOEOTIA.

A. The Boeotian dialect is akin to that of Lesbos and Aeolis herein:—

1. *ε* for *α*, *θήρσος*, Boeot. also *θράσος*. 2. *Βελφοί*, Aeol. *Βέλφοι*. 3. *ο* for *α*; *στροτός*,<sup>1</sup> Boeot. also *στρατός*. 4. *πόρνωψ* for *πάρνωψ*, Aeol. *Πορνοπίων*. 5. *υ* for *ο*; *ἄνυμα* (but *ἀπό*). 6. *ἄτερος* (gramm.). 7. *ο* + *ο* = *ω*. 8. *ο* + *α* = *ᾶ*. 9. Gen. *ο* decl. in *-ω*. 10. *-εω* verbs treated as *-μι* verbs, according to the grammarians, and at least at the time of Aristophanes (*Achar.* 914). 11. Name of the father is expressed by a patronymic adjective. 12. *Πειλεστροτίδας* B., *πῆλνι* Lesb. for *τηλόσε*. 13. *μικρός* = *μικρός* (gramm.). 14. *ϝ* = *υ* in the middle of a word (*ϝ* is also preserved in B.). 15. *ζά* = *δια*. Corinna *διῆ*. 16. Absence of *ν ἐφέλε* in the prose inscriptions.

B. The following are the chief peculiarities of the dialect of Boeotia, and

<sup>1</sup> This word is one of the few examples in which the relationship of Boeotian and Aeolic is proved without the concurrence of Thessalian.



not found either in Thessaly or in Lesbos. (Many later peculiarities are here included.)

1. *a* for *ε* in *ἱερός*, Thessal. *ἱερόν*, Aeol. *ἱρος* < *ἱερος* or *\*ἱσρος*. 2. *ι* for *ε* throughout. 3. Accus. pl. *ο* decl. in *-ως*, Aeol. *-οις*, Thessal. *-ος*. 4. *ω* from compens. length. This transformation of *ους* occurred after the separation of the three dialects. 5. *ου* for *υ*, *ιου* after *λ*, *ν* and dentals. 6. *ου* for *ο* in *Διουσκορίδαν*. 7. *οι* is written *οε*, *υ*, *ει*. 8. *η* for *αι*. 9. *γ* for *β* in *πρισγείες*. 10. *ττ* for *σσ*. 11. *ττ* from *στ*. 12. *ἀπό*, Thessal., Lesbian *ἀπύ*. 13. *βανά* for *γυνή*. *γυναική* is, however, also Boeot. 14. *εἶμεν* = *ἔμμεν*. 15. Inflection *θέμιτι*; Lesb., Thess. *θέμιστος*.

### C. Divergences between Boeotian and Asiatic-Aeolic: —

1. Prep. *ἄν*; Aeol., Thessal. *ῥν* alone; *ἄν* is the only form in Boeot. and Doric. 2. *πέτταρες*; Aeol. *πέσσυρες*, *πέσυρες*. 3. *κράτος*, also Thessal.; Aeol. *κρέτος*. 4. *κά*, Aeol. *κέ*; *Ἄρταμις*, Aeol. *Ἄρτεμις*. 5. *ει* for *η* throughout. The solitary example of *ει* in Lesbian is *ποιεῖμενος*. 6. *ι* for *ε* throughout. 7. *ω* from compensatory length.: *βωλά*, *Δωρίμαχε*; accus. pl. *συνγγράφως*; fem. part. *θέλωσα*. 8. *ου* for *υ*; *ιου* after *λ*, *ν* and dentals. 9. *ου* for *υ*. 10. *οε*, *υ*, *ει* for *οι*. 11. *η* for *αι*. 12. *ι* before vowels = *ι*, *ει*. 13. Gen. pl. *-άων*, Lesb. *-αν*. 14. *ε* + *ε* = Boeot. *ει*, Lesb. *η*. 15. *καί* + *ε* = Boeot. *η*, Lesb. *ᾱ* seldom *η*. 16. Aeolic *ψίλωσις* is not found in Boeot. 17. Aeolic *βαρυτόνησις*. 18. Aeolic *σδ*, Boeot. *δ*, *δδ* = *ζ*; cf. the Elean *ζ*, which is Doric, not Aeolic. 19. *ξς* for *ξξ*. 20. *ω*-verbs inf.: Boeot. *-μεν*, Lesb. *-ην*, *-εν*. 21. *ᾱς*, *ᾱs* for Aeol. *ῥws*. The latter has been attributed to Ionic influence. 22. Imperative *-νθω*, Lesbian *-ντω*. The Boeotian form is, of course, a later development. 23. Boeot. *πέντε*, Aeol. *πέμπε*. 24. Absence of *ψίλωσις*.

D. The dialect of Boeotia differs from that of Thessaly herein. (Many later peculiarities of B. are here included.)

1. *ἱαρός* B., *ἱερός* Thess., with the exception of C.<sup>2</sup> 400, 25 Crannon. 2. *ἄν*, Thess. *ῥν*. 3. Thessal. change to *ε* in *διέ*, *φεκέδαμος*; Boeot. *α*. 4. B. *στροτός* and *στρατός*, Thess. *στρατός*. 5. Boeot. *ω*, Thess. *ου*. 6. *ει* in Boeot. = *ι*, Thess. *ει*. 7. *αι* in Boeot. = *η*, Thess. *αι* or *ει* in the ending *-τει*. 8. *υ* in Boeot. = *ου*, *ιού*, Thess. *υ*. 9. *οι* = Boeot. *οε*, *υ*, *ει* = Thess. *οι*. 10. *ε* before vowels = Boeot. *ε*, *ι*, *ει* = Thessal. *ε*, *ι*. 11. *α* + *ο* = Boeot. *αο*, *αυ*, *ᾱ* = Thessal. *ᾱ*. 12. *εο* = Boeot. *ιο* = Thess. *εο*. 13. *ο* + *ο* = Boeot. *ω* = Thess. *ο* + *ο* in *-νο(F)ος*. 14. Thess. *σσ* between vowels (*ἔσεσθειν*) = Boeot. *σ*. 15. Thessal. *φ* for *χ* in *ἀρχιδανχναφορείας*. 16. Thessal. has no *ν* *ἐφελευστικόν*. 17. Thess. gemination of nasals and liquids. 18. *αυς*, *ους* = Boeot. *ᾱς*, *ως* = Thess. *ᾱς*, *ος*. 19. *ζ* = Boeot. *δ*, *δδ* = Thess. *ζ*, *σσ*. 20. *σσ* = Boeot. *ττ* = Thess. *τθ*; *Φετταλός*, *Πετταλός*. 21. *κ* for *τ* in Thess. *κίς*. 22. Gen. sing. *-ο* decl. = Boeot. *ω*, Thessal. *οι*. 23. Boeot. *τισάτω* = Thess. *πεισάτον*. 24. Boeot. *κά* = Thess. *κέ*.

### III. POINTS OF SIMILARITY BETWEEN THE DIALECTS OF THESSALY, BOEOTIA, AND LESBOS.

1. *ε* for *α* in *θέρσος*. 2. Formation of patronymics. 3. Termination of the perf. act. part. (*-ων*). 4. Participle of the substantive verb *ἔων*. 5. Termination *εσσι* in consonantal declension. 6. *φ* in the middle of a word = *υ*. 7. Absence of *ν* *ἐφελεκ*. in the non-*κοινή* prose inscriptions.

IV. The following table presents the chief characteristics of the dialects of Epirus, Acarnania, Aetolia, of the Aenianes and of Phthiotis: <sup>1</sup>—

1. *a* for *ε* in *ἱεροφυλάκων* Aetol. *ἱερός* is also Aetolian and Acarnanian. There is no trace of *Ἄρταμης*. 2. *ἐν* < *ἐν* *φ* in *ξένος*, etc. *ἐνήκοντα* Oetaea. 3. *Ἀπελ-λαῖος* Oetaea. 4. *ο* in *θεοκολέω* Aetol.; cf. *θεοπολέω* (Plato, *Leges*). 5. There is no trace of *ι* for *ε* in *ἔστια*. 6. *υ* in *ῥνυμα* Aetol., *ῥνομα* in all the other dialects of this group; *ῥνυμα* is also Aetolian. 7. *ā*, as in Peloponnesian Doric and Aeolic. *θεᾶρός* and *θεωρός* Aetol. *Πατροκλέας* is a form declined according to the analogy of the *ā* decl. 8. Hellenic *η* is everywhere preserved, with the exception of *ἔγκτασιν*, Epirus, and (probably) *εἰράνα*, found in all these dialects. The ingression of *η* from the *κοινή* is comparatively rare. 9. The genuine diphthong *ει* appears as *ε* in *Διοπέθης* (Epirus), *Διοπεῖ[θεος]* Acarn.; *ἑάν* has the form *εἰάν* (Epirus). *Ποσειδῶνι* is the South-Thessalian form. 10. Spurious *ει* and not spurious *η* is the result of compensatory lengthening of *ε* before *υ*s. *ενφ* is reduced to *εν*. 11. Spurious *ου* from *ους*; *ορφ* = *ορ* except in *Δωρίμαχος* Acarn. Aetol. 12. *-ωι* is either (1) preserved, or (2) reduced to *-ω* or *-οι* (or *οι* may be regarded as the loc.). 13. *ηι* has frequently lost the *iota* adscriptum. 14. Contraction of vowels: *εα* uncontracted or contracted to *η*; *εε* contracted to *ει*; *εη* contracted to *η* in *-κλήης*; *εο* uncontracted or contracted to *ου*, *ευ*; *αο* uncontracted or contracted to *ω*; *αα* uncontracted or contracted to *ā*; *οο* uncontracted or contracted to *ου*, *ω* in *Ἀριστῶς*; *αε* uncontracted; *οε* contracted to *ου*; *αω* contracted to *ā*; *εω* uncontracted. 15. *φ* in but two examples, *φεῖδους*, *φαττίδας* (both Epirotic).<sup>2</sup> 16. *ν* for *νν* (?) in *ἐνήκοντα* Oetaea. *κόνωνψ* = *πάρωνψ* Oet. Cf. Strabo XIII 1, 64. 17. *ξ* for *σ* once. 18. Declension: (1) *ā* decl. gen. sing. *-ās*, *-ā*; gen. pl. *-āν*. (2) *ο* decl. gen. sing. *-ου*; dat. sing. *-ωι*, *-οι*, *-ω*; accus. pl. *-ους*. (3) *-ε*s decl. gen. sing. *-εος*, *-ος* once; *-ους* in *Σωκράτους* Aetol., *-εους* in *Νικροκρατέους* Phth.; dat. sing. *-ει*; accus. sing. *-εα*, *-η*. (4) *-ε*us decl. gen. *-εος* (*-εως* late); dat. *ει*, *Δί* and *Δί*; accus. *-εα*, *-η*; gen. pl. *-έων*. (5) *-ι*s decl. gen. sing. *-ιος*; dat. sing. *-ι*, *ει*; nom. pl. *-ιες*. (6) *-ω* decl. gen. *-ῶς* and *οῦς*. 19. *-οις* occurs in the consonantal decl.; there is no trace of *-σσι*. 20. Pronouns: *τίνοις*, *αὐτοσσαντόν*; cf. Boeot. *ὑπὲρ αὐτὸς αὐτῶ*. 21. Verbals: *-ητι*, *-οντι*, *-ωντι*; *ξ* in aor. of *-ζω* verbs; *-εω* verbs do not generally contract *-εο*; inf. *-ειν* for *-ω* verbs; *-μεν* for *μι* verbs. 22. Prepositions: *ἄν*, *πάρ*, *ποτί*, *ἐν* accus. and dat. 23. Adverbs, etc.; *εἰ*, *κά*, *γέν* once (Epir.); *καθώς* is very common.

#### V. DIALECT OF LOCRI.

1. *a* for *ε* before *ρ* in *ἀμάρα*, *φεσπάριος*, *πατάρα*. 2. Contractions *a* + *ε* = *η*; *a* + *ο* = *ā*; *a* + *ω* = *ā*, *ω*; *ε* + *ε* = *ει*; *ο* + *ο* = *ω*; *ο* + *ε* = *ω*; *ε* + *ο* and *ε* + *η* do not suffer contraction, and *ε* + *a* in neut. pl. of *-es*-stems (nom. *ος*) is uncontracted. 3. The frequency of the use of *φ* and *ψ* (*φῶτι* *φέκαστος*). 4. *στ* for *σ*, found also in Thessaly, Boeotia, and Elis; e.g. *ἀρέσται*, *ἐλέστω*, *χρήσται*. 5. The position of the dialect between the *ψιλωταί* and the *δασυντικοί*; e.g. *δ*, *ā*, *οἰ*, *ῥδωρ*; *ἄγειν*. 6. *Ο* decl.: gen. sing. in *-ω* (traces of this in Delphic are very

<sup>1</sup> I have included in this table certain Oetaean forms of interest. We possess, unfortunately, no inscription from Doris, the metropolis of the Laconians and Messenians.

<sup>2</sup> Meister, I, p. 106, quotes as Acarn. the form *φοινιάδαι*, which does not occur in the inscriptions.

doubtful), accus. pl. in *ous*. 7. *ει, ου* not *η, ω* by compensatory lengthening. 8. The flexion of the *-εω* verbs as *-μι* verbs in *ἐνκαλείμενος*. 9. *ξ* in the fut. and aorist of *-ζω* verbs. 10. Prepositions *ἐν* for *εἰς*; *πό, ποί; πέρ; ἐ = ἐκ*. 11. Dat. pl. consonantal decl. in *-οις*; e.g. *μειόνους, Χαλειέοις*.

#### VI. DIALECT OF DELPHI.

It is stated when the other Phocian monuments register actual differences.

I. *α* in *κά*; there are but few cases of *ᾱν*, these occurring after the birth of Christ. *αι* in the oracle Hdt. IV 157 and C.<sup>2</sup> 204; all later inscriptions have *ει*. *ιάρος* and *ιέρος* in the oldest Delphic inscription. *Ἀρτάμιτος, διακάτιοι*. 2. *ε*. adj. termination in *-εος*, which is contracted about 200. *Ἀπελλαῖος*; cf. Loc. *Ἀπόλλων*; *ε* for *ο* is Delphic alone in *ἐβδμήκοντα, ὀδελός* (also Megarian), *πέλετρον*. *-εω* for *-αω* in *συλέω, ἐπιτιμέω*. 3. *ο*; *τέτορες* to the third century B.C. *ποί* in *Ποιτρόπιος*. 4. *υ*; *ὑνυμα, ἔνδυσ*. 5. *ᾱ*; *ᾱς*, though *ῥως* is more common; *θεαρο-* and *θεωρο-*; *ἐγκτασις*. 6. *η*, from *ε + η*; in *Σωσικράτεια, ιερήϊα*, etc. 7. *ω*; *ᾰς ᾰτᾰς, τετρώκοντα*. 8. Contractions: *ε + ε = ει*; *α + ο = αο* and *ᾱ (ᾱς)*; *α + η = αη*; *ε + α = εα* and *η* in neut. pl. of *-ος* nouns (except *ἔτεια*); *ε + η = η* (one example of *εη*); *α + ω = ᾱ, ω*; *ε + ο = εο*, later *ευ, ου*; *ε + ω = εω*, later *ω*; *ο + ο = ω* (in nouns in *-ώ*) and *ου*. 9. Spiritus asper in *ἐφιορκεῖν, ἐφακέισθω, ἴδιος* Delphic alone. 10. Spurious *ει* and *ου* from comp. length. 11. Consonants: *ὀδελός, δέιλομαι*; *π* for *τ* in *Πηλεκλέας; ῥῆνον*. 12. Declension: gen. sing. *-ου*, accus. pl. *-ους* (the forms in *ο* and *ος*, in C.<sup>2</sup> 204 are doubtless mere inaccuracies); dat. in *-οι* (about 30 cases); *-οις* and *-εσσι* in conson. decl. in Delphic. I find no case of *-εσσι* in the rest of Phocis; *-ην* stems have gen. *-εος*. 13. Conjugation: verbs in *-αω, -ηω*; *-ξω* and *-ξα* from *-ζω* verbs (*-σέω* fut. is a peculiarity of the older Delphic); *-εω* verbs conjugated according to *-μι* inflection. Optative in *-οιεν, -οιν, -οισαν*. Imperative *-ντων* in the oldest inscr., later *-ντω* and *-σαν*. Infin. in *-εν, φέρεν, ἐνοικέν* D., Phocis *-ειν* or *-ην* (*συλῆν, ἐπιτιμῆν* D.) *εἶμεν, ἀποδόμεν*. Participle: *μαστιγῶων συλῆοντες, ποιείμενος χρεόμενος*. 14. Prep., etc.: *κά, πέρ* in *πέροδος, ποί, ἐν cum accus.*; *εἶ, οἷς* 'whither' D.; elision is more frequent in D. than in Locrian.

The results of this investigation may now be briefly stated:—

I. The eastern part of North Greece was originally the abode of an Aeolic race whose dialect survived in Thessaly; and in Boeotia, but with less tenacity. In Boeotia the incursion of a foreign Doric element was not so successfully resisted as in the case of Thessaly, and it is to the influence of this foreign element that we owe, both in Thessaly and Boeotia, the existence of Doric forms, though thereby the possibility of later accessions is not denied.

II. The dialect of the extreme western part of North Greece is pure North Doric, and absolutely free from the contamination of Aeolisms.

III. The dialects of Central North Greece are substantially North Doric in character; the Aeolisms which they contain are not survivals of an Aeolo-Doric period, but are purely adventitious, and their appearance is traceable up to certain definite limits.

12. Assyrian, in its Relation to Hebrew and Arabic, by Professor Morris Jastrow, Jr., of the University of Pennsylvania, Philadelphia.



Accepting the proposition now generally entertained by Assyriologists, that Assyrian stands in a closer relation to Hebrew than to Arabic, this paper aimed to show more precisely of what nature the relation was in which Assyrian stands to the two sister tongues, and on what grounds a closer relation in favor of Hebrew could be predicated. After a general introduction on the advanced state which our knowledge of Assyrian has reached, thus rendering the treatment of questions which involve the application of critical philological methods possible, and after setting forth the vacillating opinions of scholars until a short time ago as to the precise relation in which the language of the third species of cuneiform writing stood to Hebrew and Arabic, the writer endeavored to demonstrate that neither by an appeal to phonology nor to morphology could the question whether Assyrian bore a closer relation to Hebrew or to Arabic be satisfactorily answered, because of the many points of resemblance it offered to each of the other two. It was shown that, in general, the phonology or morphology of any of the Semitic languages does not affect, materially at least, the question as to the closer relation of any two of them to the exclusion of others, because the divergence which the languages manifest in this respect is due to the different *stages* of development in which the various Semitic languages, through their literatures, lie before us, and not due to different *courses* of development pursued by them. The writer then turned his attention to the vocabulary or word-stock of the Assyrian in comparison with that of the Hebrew and Arabic. Here alone, it was claimed, could a safe guide for a classification of Semitic languages be found. The general trilateral character of Semitic stems, those of more than three being not only comparatively rare, but in most cases only amplifications of trilaterals, brings it about that the stems themselves are pretty nearly the same in all Semitic languages; and even of *any* stem, it cannot be said that it does not exist in this or that language, but only that it does not occur in the literary products of that language, which are known to us.<sup>1</sup> But in the development which common stems have taken in the various languages in the significations which in consequence they have acquired, there exists the very greatest divergence among some Semitic languages, but also great similarity among others. It was then shown, by taking up a number of stems, that their development in Assyrian agreed closely with Hebrew, and differed widely from Arabic; and as a further proof, numerous examples of words for *common* terms, and therefore in *common* use, were adduced, in which Assyrian coincided with Hebrew to the exclusion of Arabic, which employed for these terms words derived from *totally* different stems. On this ground of greater or less agreement in the development of the signification of stems, it was furthermore claimed, a broad distinction could be drawn between Northern and Southern Semitic languages, of which Hebrew and Arabic are respectively the chief representatives, — a distinction which points to a close relation among the nations speaking the languages thus grouped under the two heads. In relegating Assyrian, accordingly, to a place in the Northern branch, conclusions will be seen to follow of an historical and not merely of a philological nature.

<sup>1</sup> An exception must be made in the case of modern Arabic, the only one of the Semitic languages which may be called in the full sense of the word a living one, and where, therefore, the non-occurrence of a stem allows us to assert its non-existence.

The President, on leaving the room, surrendered the chair to Professor Isaac H. Hall, one of the Vice-Presidents.

13. On Roots, by Professor William D. Whitney, of Yale College.

The use of the term "root," in speaking of any language, implies the existence there of groups of words of kindred significance containing a recognizable common element, which is the evident bearer of their common substantial meaning; this common element, deprived of all recognizable formative elements, is the root. There is no other acceptable definition of a root than this. How extensive the group of words must be to authorize the setting up of a root; whether there must be a verb in it—these and their like are minor questions, to be answered according to the circumstances of each case and the habits of the language to which it belongs.

But we must beware of pushing the figure involved in "root" to the extent of regarding roots thus set up as the elements out of which the language containing them has grown. A given root may be more modern than certain or than all of the formative elements with which it is combined. This is clearly seen in those languages of which we are able to trace the history for a certain distance back. In a tongue of so widely and intimately mixed character as English, for example, the age and character of the radical elements is extremely heterogeneous; and such ancient formative elements as the *s* of 3d sing. and the *ing* of pres. pple. are found affixed to roots of every period, from those of Indo-European age, like *bind* and *sing*, down to borrowed fusions like *count* (*computare*) and *cull* (*colligere*), and even the latest creations of science and of slang. But also in a comparatively pure tongue, like the French, *bénir* (*benedicere*) assumes just as simple and original an aspect as *finir* (*finire*), *blâmer* (*blasphemare*) and *coûter* (*constare*) and *monter* (denom. of *monter*) as *aimer* (*amare*), *rendre* (*reddere*) and *vendre* (from *venum dare*) as *fendre* (*fendere*), and so on. If such things have come to pass during the historical periods of a language, then of course also during the unhistorical. Every period shows the possession of roots that were wanting in preceding periods. The processes of linguistic growth are all the time bringing new materials into radical form. A certain body of roots we know to be of general Germanic value; but by no means all of them are Indo-European. A certain considerable body are plainly Indo-European; but how they attained that value we do not know; not one of them is necessarily other than the final result of processes of combination and fusion, like those illustrated above; the possibilities are as unlimited as our ignorance, which is incapable of being ever removed. The recognized Indo-European roots are doubtless so immensely later than the actual beginnings of human speech that the name of "modern" really belongs to them hardly perceptibly less than to the roots of French and of English language. When, therefore, we have anywhere demonstrated a root, we have reached no finality; we have taken only one step backward in the history of expression: a step to be followed by others if we find ourselves able to take them. The claim that roots are the beginnings of speech does not refer to any particular body of roots, known or ever to be known; it means only that the first spoken signs contained no formative elements, were destitute of grammatical character, any sign of such character being possible only as the result of growth.

It may be open to question whether the term "root," when stripped of the false value it originally possessed, and which even now in no small measure clings to it, is worth retaining in linguistic phraseology. That, however, is a matter of minor importance; the essential thing is that whoever uses it should be well aware of how much and how little it implies. If duly employed, it has its usefulness; and it is by no means likely to be abandoned.

#### 14. Analogy and the Scope of its Application in Language, by Professor B. I. Wheeler, of Cornell University.

The paper essayed a classification of the generally accepted though scattered material illustrative of the operation of analogy in language, discussed the principles underlying its action, the scope of its application and the practical limitations of its use in the explanations of forms; and finally, with the help of a classified bibliography, reviewed the history of its recent methodological employment in determining the nature of linguistic growth.

As a collection of spoken symbols, language is physiologically conditioned; as a collection of sound-pictures stored away beneath the levels of consciousness, it is psychologically conditioned; and in the investigation of linguistic phenomena a rigid discrimination between the operation of the physiological and of the psychological factors, i. e. between the operation of phonetic laws and of the principles of analogy, is indispensable. Any given phonetic law holds only for a restricted dialectic community, whereas psychological laws, being based upon universal principles of the human mind, are of universal application, and their action in the particular case is determined solely by the relations existing in the storehouse of memory between the various word-pictures or sentence-pictures. Again, a given law of sound has application to the entire like-conditioned material of a given language, whereas the intervention of a *possible* analogy is never *necessary*. Thirdly, the operation of the laws of sound is unconscious and gradual, so that, except through mixture of dialect, the old form cannot survive alongside the new, whereas the products of analogy do not necessarily displace the older forms; thus Germ. *gediegen* survives in a special use beside the newer *gediehen*.

The phenomena of analogy are ultimately referable to the unconscious effort of the mind, in its quest for unity, to reduce the apparently incongruous elements of speech to systems and groups. The folk-mind is no etymologist, and knows forms only in their *present* relations. The establishment of these groups takes place upon the basis of likeness of function, similarity of signification coupled with general likeness of function, similarity of form coupled with general likeness of function, and likeness of signification.

I. *Likeness of function*. This applies to certain significant elements of words unlike in form and signification. 1. Grouping of like cases from different stems. The establishment of system around two axes of arrangement is generally involved; a partial accord of two inflectional systems mediates the levelling of other parts; *Σωκράτην* (for *Σωκράτη*) : *Θουκυδίδην* : *Σωκράτης* : *Θουκυδίδης*; so "*Chinee*" (for *Chinese*) : *tree* (etc.) : *Chinese* (pl.) : *trees* (etc.). 2. Corresponding forms from different verbs; Engl. *shaped*, *swelled*, *wept*, replace *shope*, *sivoll*, *wēp*, under the proselyting influence of the weak conjugation. 3. Like elements



in composition; *τιμοκρατία* (*τιμή*), *παιδοτρίβης* (*παιδ-*) follow the fashionable type of *θεογονία*, *σιτομέτρης*, etc. 4. Like suffixal inflections attach to like inflections of idea. (a) Formation of new words; e. g. the suffix *-able* is at home in Romance words like *agreeable*, but is secondarily applied in others like *readable*. (b) Modification of existing words (growth of suffixes); *τρίτ-ατος* (for *τρί-τος*) followed *δέκα-τος*, etc.

II. *Similarity of signification coupled with likeness of function*. The line of division between this and the preceding category is of varying distinctness.

1. Word-pairs of contrasted signification; Lat. *senexter* (= *sinister*): *dexter*; Engl. *female* (for \**femelle*): *male*; *μη-κ-έτι*: *οὐκέτι*; *έκυρός* (for \**έκυρος*): *έκυρά*. 2. Series of names; e. g. the numerals, cf. M. H. G. *elf* (for *eilf*): *zwelf*; *ιῶτα* (for \**ιῶδζ*): *ἥτα*, *θῆτα*. 3. Approximately synonymous words partially harmonized; Span. *estrella* has its *-r-* from *astro*. 4. Unlike names of members of a category partially harmonized; Fr. *été* (masc.) has its gender from *hiver*, *printemps*. 5. Learned, though often unconscious, comparison; e. g. *fault* (for *faute*) under the influence of *fallere* or its derivatives; *throne* (for *tronē*) through influence of *θρόνος*.

III. *Similarity of form coupled with general likeness of function*. Identity replaces similarity of form; *surgery* (for \**sirurgy*) accepts the modish cut of names of activities like *sorcery*, *thievery*.

IV. *Identity in signification* (of various forms of same stem or base). To this is largely due the so-called regularity of inflectional systems. 1. Different cases of same stem. (a) Nominative follows oblique cases; Lat. *honor* (= *honos*) from *honorem*, etc. Germ. *rauh* (for *rauch*, cf. *rauchwaaren*). (b) Nomin. sing. less frequently influences other cases; Eng. *wharfs* (*wharves*), *roofs*, etc. (c) Oblique cases levelled; *πόλεσι*, for *πόλισι* (Ion.). 2. Different persons of same tense; Germ. *fliegt* for *fleugt*; Engl. "says I" like *says he*. 3. Different "parts" of same verb; *βέβλεφα* for \**βέβλοφα*, cf. *κέκλοφα*. 4. Derivative and primitive; *nātionāl* (for *nātionāl*) from *nātion*; or Lesb. *πέμπε* from *πέμπτος*.

*Proportional or relative analogy*. A large part of the phenomena involved in the above considerations is referable to a tendency toward forming not alone harmonizing series, but parallel systems of harmonious series, i. e. toward establishing order around two axes of arrangement. The form of a proportion may therefore be sought; thus \**habūtus* (for *habitus*) upon which is based Ital. *avuto*, Fr. *eu*, etc.; *tribui*: *tribūtus* :: *habui*: \**habūtus*.

After a consideration of the merely "graphic" analogies (*could* like *would*, etc.), and a discussion of the importance of "isolated" forms and of the various conditions for their preservation, there followed a summarized statement of the principles governing the application of analogy to language and limiting its practical use as a factor in linguistic investigations. A chronologically classified bibliography of over 75 titles furnished a basis for a brief history of the recently increasing recognition of this element in the growth of language, and of its more extended employment in the explanation of forms. Though sporadically recognized by the earlier writers, Bopp, Pott, Benfey, general statements of principle were first made by Curtius and Whitney, and their extended practical application in investigations dates from the year 1876.

The chair was taken by the President.

15. Southernisms, by Professor Charles Forster Smith, Vanderbilt University, Nashville, Tenn.

This paper was prefaced by the statement that the title "Southernisms" was, strictly speaking, a misnomer; for, though it had been originally intended to discuss only usages peculiar to the South, it had been ascertained by much correspondence that most of those here treated are known to some extent in the West also. The reason for this, in cases where the words seem to have been borrowed from the South, was probably mainly emigration from the Southern States to Ohio, Indiana, and Illinois especially, aided by the fact that so many thousands of Union soldiers were quartered for a longer or shorter time in the South during the Civil War. Some of these words, which are survivals of Old English, or Provincial English usage, were doubtless once as common in New England and the Middle States as in the South, and may be rather survivals among Western descendants of Eastern emigrants than importations from the South.

The plan pursued in preparing this paper was the same as that followed in getting material for the former paper on the same subject (*Transactions*, Vol. XIV., 1883), namely, to submit lists of words supposed to be "Southernisms" to acquaintances in various parts of the North and Northwest.

But the only perfectly safe method of making such a collection would be for persons who are fond of dialect studies to make glossaries of provincialisms current in limited sections. A comparison of these glossaries from various sections would then determine what is Southern, etc.

The discussion is here confined to such words as have Old or Provincial English authority, and appended is a list of some of the commonest Southern expressions that have not such authority:—

To **battle** (beat) clothes in washing; **battling-stick**; **biddable** (obedient); **bealing** (boil or sore); to **cacky** (*album exonerare*); **comb** (ridge, of a house); to **contrary**; **cymbling** or **simlin** (squash); **endurable** (durable); to **fair off** (clear off); to **feaze** (to fret); **fice** (small dog); **haffen** (half); **ill** (vicious); **lef be** (let be); **less** (shorter of stature); to **list** (to make bed of cotton-row); **low** (short); to **norate** (to spread a report); **piggin** (small pail); **pomped** (pampered); **punk** (a prostitute); **queer** (sickish); to **red** or **red up** (to make ready); **redding-comb** (opp. to tuck-comb); to **reluctate** (to be reluctant); **ridgling** or **rigil** (half gelt beast); **ridiculous** (outrageous); **sashararer** (corruption of *certiorari*); **smidgen** (small bit, grain of meal); **soon** (early); **stinted** (in foal); **sudden** (hasty or quick-tempered); **sweltry** (sultry); **swipe** (a blow); **usen** (usaunt); **weddiner** (wedding-guest); to **whindle** (to cry peevishly).

The following words and expressions have not Old English or Provincial authority:—

And **all**, **what** and **all**; **ambia** or **ambur** (tobacco-juice); **ambition** (grudge or spite); **banquette** or **bankit** (sidewalk in New Orleans); **boy** (negro-man); **branch** (brooklet); **break** (a sale of tobacco at opening of the hogsheads, Va.); **bright** (color of light mulatto); **buckra** (boss, negro term, S. C.); **by sun** (before sunset); **cavort** (curvet); **chiravari** (pron. chivaree, sort of horn serenade); **court-house** (county town, Va. and S. C.); **cracker** (poor white); **deedie** (little chicken or turkey); **differ** (difference); **do don't**

(please don't); **disfurnish** (deprive); **draught** (valley of a stream smaller than a creek); **driver** (negro overseer); **element** (sense); **evening** (afternoon); to **flinder** (go fast); **freeze** (frosty weather); to **fraggle** (to rob); **go by** (call); **goobers** (peanuts); **gumbo** (soup); **hopping-john** (stew of rice and peas); **how-come** (why); **house-keep** (keep house); **infare** (groom's wedding dinner); to **kick** (reject a suitor); to **lie down** (go to bed); **light-bread** (loaf-bread); **light-wood** (pine kindling); **long-sweetening** (molasses); **short-sweetening** (sugar); **look-over** (overlook); **master** (excellent); **may-pop** (passion flower); **marsh-tackey** (pony); **oodles** or **oodlins** (large quantity); **paddies** (pantalets); **passage** (hall); **pickanniny** (negro-child); to **pitch** (to "pluck" in examination); **plumb** (entirely); to **pon'** (pledge); **pone** (small loaf of corn bread); **powerful** (very); **pretty weather**; to **project** (to experiment); **prong** (branch of river); to **put past** (as "I wouldn't put it past him"—insinuation of guilt); **quile** (coil); **puncheon** floor (made of roughly-hewn logs); **reverent** (undiluted, of whiskey); **roanoke** (Indian shell money); **roughness** (fodder, etc.); **sand-hillers** (poor whites of sandy regions); **school-butter** (challenge to country school); **scuttler** or **streakfield** (striped lizard); **savigrous** (savage); **season** (shower of rain); to **sick** (set dogs on); **smacked** (ground) corn; **sooi** (call to frighten hogs); **spit** ("He's he ve'y spit an' image"); **strapped** (out of money); **suit** of hair (head of hair); **suke** (call to cow); **sure-enough** (adj., genuine); **switched** ("I'll be switched if I do"); **tacky**, in Ky. **ticky** (common); to **tote** (to carry); to **tote fair** (deal squarely); (**little**) **tricks** (little ornaments); **trot-line** (line stretched across stream, to which fish-hooks are attached); **use** (as "I have no use for (don't like) him"); **voodoo** (negro conjuror); **watch-out** (look out); **we-all** and **you-all**; **which** (= "I don't understand"); **like all wrath**.

In accordance with votes of instruction, the following Committees were then announced by the President of the Association:—

Committee to nominate Officers for 1886-87, Professors F. A. March, B. L. Gildersleeve, and O. M. Fernald.

Committee to determine Time and Place of next Meeting, Professors W. D. Whitney and S. Hart, and Dr. C. P. G. Scott.

At 1 P. M., in view of the threatening weather, it was voted to postpone the Aurora excursion until Thursday, and to adjourn to 2.30 P. M. Before this hour had arrived, however, the skies suddenly cleared; the Local Committee gathered the members of the Association, who, with invited guests, citizens of Ithaca, proceeded to the steamer "T. D. Willcox." The party was conducted down Cayuga Lake to Aurora, where, after viewing the village, a reception was attended at Wells College. At 6 o'clock P. M. ninety-seven persons sat down at the table provided by the bounty of Messrs. Morgan, Frisbie, Jones, and others. The party returned by the steamer in the evening, and after a delightful sail arrived at Ithaca at 10.30 P. M.



ITHACA, N. Y., Thursday, July 15, 1886.

MORNING SESSION.

The Association was called to order by the President at 9.15 A. M.

The report of the Treasurer for the year ending July 12, 1886, was then presented by Professor John H. Wright, Secretary and Treasurer. The summary of accounts for 1885-86 is as follows:—

RECEIPTS.

Balance on hand, July 6, 1885 . . . . .	\$712.60
Fees, assessments, and arrears paid in . . . . .	\$660.00
Sales of Transactions and of Reprints . . . . .	147.98
Total receipts for the year . . . . .	807.98
	<hr/>
	\$1520.58

EXPENDITURES.

For Transactions, Vol. XV. (1884 <sup>1</sup> ), including plates, printing, mailing, expressages, job printing, and postages from Cambridge . . . . .	\$1068.63
For postages, advertising, clerk hire, cost of collecting checks, job printing (notices, bill-blanks, etc.) from Hanover . . . . .	67.81
Cash advanced on Proceedings for 1885, and on Transactions, Vol. XVI. (1885 <sup>2</sup> ) . . . . .	300.00
Total expenditures for the year . . . . .	\$1436.44
Balance on hand, July 12, 1886 . . . . .	84.14
	<hr/>
	\$1520.58

The Chair appointed as Committee to audit the report, C. J. Buckingham, Esq., and Dr. Julius Sachs.

16. The Dative Case in Sophokles, by Mr. Arthur Fairbanks, of Dartmouth College, Hanover, N. H.

The datives in Sophokles' plays and fragments were collected and classified, in order to determine definitely the Sophoklean usage. Such a collection may be useful in detecting corrupt readings, and in throwing light on the state of the language at this time, as well as in furnishing some material for a more exact study of the dative case. With this latter aim, the classification has been made as full and exact as possible.

The Greek dative is easily divided into the three cases which it historically represents; viz., the pure dative, the locative, and the instrumental.

<sup>1</sup> The account for the Proceedings for 1884 was settled in the preceding financial year; see Proceedings for 1885, p. xxx.

<sup>2</sup> The bill for Proceedings and Transactions (Vol. XVI.) for 1885, this day rendered, is \$975.77; the balance to be paid in the next financial year is, therefore, \$675.77.

A. The pure dative expresses the person (rarely the thing) affected by the action of the sentence. In the dative of advantage, or in the ethical dative, this is most clearly seen. 1148 cases, 17% lyrical.

This rubric includes 37% of all the datives. These may be divided into the datives in close connection with verbs, and those more independently used.

- |  |  |
|--|--|
| I. 1. Datives with verbs meaning 'to say,' etc., 'to give,'<br>'to show to,' etc.,   | 338, 11.5% lyrical.                    |
| 2. Datives with impersonal verbs, with verbs meaning 'to<br>help,' 'serve,' 'trust,' etc., and with verbs and other<br>words expressing disposition, | 212, 12% lyrical.                      |
| 3. Dative with substantive verbs,  | 64, 14% lyrical.                       |
| II. The dative in more independent use, dative of interest.  |  |
| 1. Dative denoting advantage or disadvantage,  | 106, 20% lyrical.                      |
| 2. Dative of interest without such idea of advantage,<br>Dative with interjections, <i>ᾠμοι</i> (mostly lyrical) and <i>οἴμοι</i> ,                  | 231, 28% lyrical.<br>110, 69% lyrical. |
| 3. Ethical dative,   | 47, 38% lyrical.                       |
| 4. Dative in close connection with nouns,  | 40, 21% lyrical.                       |

Under (2) is included the peculiar dative denoting 'in the opinion of' (40% lyrical), the dative with *δέχομαι*, and such cases as the following: OT. 735, *χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς*; Ph. 285, *ὁ μὲν χρόνος . . . προὔβαινέ μοι*. Of the ethical datives, 33% may be classified as precative (60% lyrical). As a striking example of the use with nouns may be cited El. 343, *σοὶ τὰμὰ νοουθήματα*.

B. The Locative Dative. The dative is used to denote position in space, in condition, or in time; also to denote the place of the end of an action, the goal of motion. 1135 cases (564 with prepositions), 23% lyrical.

I. Locative denoting 'where.'

1. Position in space (*α*), or in condition (*β*).

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|--|-------------------|
| <i>a</i> . Place in or at which, 'in a house,' etc., | 78, 29% lyrical.  |
| With preposition ( <i>ἐν</i> ),                      | 186, 16% lyrical. |
| Place on which, 'on a road,' etc.,                   | 65, 15% lyrical.  |
| With prepositions ( <i>ἐπί</i> ),                    | 89, 26% lyrical.  |
| <i>b</i> . Condition, 'in honor,' etc.,              | 71, 16% lyrical.  |
| With preposition,                                    | 160, 22% lyrical. |
| Sphere of action, 'in old age,' etc.,                | 16, 44% lyrical.  |
| With prepositions,                                   | 22, 27% lyrical.  |

Various adverbial forms, *ποῦ*, *ἐκεῖ*, and *ταύτη*, etc., may be included here for convenience.

*c*. The locative of specification, carefully excluding all datives denoting the person concerned, includes such phrases as *λόγῳ καὶ ἔργῳ, ἀρετῇ πρῶτος*, 46, 11% lyrical. With *ἐν*, 2. A single instance is found in Sophokles of another early use appearing in Sanskrit, — the locative absolute: OT. 156, *ἡ περιβαλλομένης ὥραις . . . ἐξανύσεις χρέος*.

2. The locative dative is used with certain verbs. The six datives in Sophokles with verbs of ruling, seem to belong rather under the dative of interest. There are 11 datives, none lyrical, with verbs meaning 'to rejoice in.'

3. Position in time, 32, 19% lyrical.  
With preposition (*ἐν* and *ἐπί*), 20, none lyrical.

II. The locative is extended to express the place where an action ceases.

1. In place. With verbs like *ἄγω*, *φέρω* (one with *ἐν*), 79, 22% lyrical.  
With *πέμπω*, and the like, 17, 42% lyrical.  
With *βάλλω*, *πίπτω*, and the like (3 with *ἐν*), 25, 23% lyrical.

The occasional use of *ἐν* points to the locative origin.

2. In time (7 with *ἐν*), 25, 16% lyrical.

C. The instrumental dative includes two quite distinct uses, the sociative, and the instrumental proper, 854 (with prep. 98), 27% lyrical.

I. The sociative is treated first as perhaps the earlier use, 332 (with prep. 98), 22% lyrical.

1. The simple idea of association is usually expressed by a preposition, even in poetry. There are, however, in Sophokles, 9 cases, 6 lyrical, referring to persons, and 10 cases, 2 lyrical, referring to things, without the preposition. For example, Ph. 647, *ναυβάτης ἡμῖν*. Only one case has the accompanying *αὐτός* so common in Homer; Ai. 27, *αὐτοῖς ἐπιστάτοισ*. With *σύν* there are 26 datives, 18% lyrical, referring to persons, and 69, 12% lyrical, referring to things.

2. With words compounded with *σύν*, 97, 25% lyrical.  
3. The sociative is used with verbs indicating 'to follow,' 11, 27% lyrical.  
With *μῖγνυμι*, *ζεύγνυμι*, etc., 11, 27% lyrical.  
With *μάχομαι*, and the like, 14, 35% lyrical.  
With *πελάζω*, *πλήσιον*, etc., 12, 25% lyrical.  
With words denoting likeness, 8, 25% lyrical.  
Denoting equality, 17, 5.6% lyrical.  
Denoting identity with, 14, none lyrical.

II. The instrumental idea is closely connected with the sociative, so closely that the sociative preposition *σύν* is often used to express instrument; Ai. 30, *ξὺν ξίφει*. 522, 22% lyrical.

1. Datives clearly instrumental in origin:—

a. Instrumental proper, including 32 cases denoting 'by a weapon,' and 90 cases denoting 'by a part of the body.' 175, 24% lyrical.

b. Instrumental denoting means, including 22 cases, with verbs, as *πίμπλημι*, 161, 20% lyrical.

c. Instrumental denoting manner. Compare locative of condition. 14 cases have a trace of the sociative idea, Tr. 845, *μολόντ' οὐλίσαισι συναλλαγαῖς*; 6 cases an idea of means; 10 cases with cognate verbs, Ph. 225, *ἔκνφ δέισαντες*; 79.

d. Instrumental denoting cause, 58, 21% lyrical.

2. The dative expressing agent is placed here rather than with the dative of interest. Such an extension of the instrumental, so as to apply to persons, an extension which takes place in Sanskrit, seems more natural than a restriction of the dative of interest.

- a. With verbals in *-τός* and *-τέος*, 17, 12% lyrical.  
b. With aorist passive, 9, 11% lyrical.  
c. With other passive forms, 13, 8% lyrical.



## 3. Dative expressing degree of difference. 10, 10% lyrical.

There are some connecting links in Sophokles' uses between the three divisions of the dative.

a. The locative expressing condition is not definitely separated from the instrumental denoting manner.

b. The locative expressing the goal of an action is sometimes similar to the dative of interest; more often to the dative of indirect object.

c. The connection between the two uses of the instrumental is evident.

d. The dative of agent with passives is closely allied to the pure dative with adjectives. The dative with ἐχθρός does not differ essentially from the dative with ἐχθραπτός. These doubtful sections include only 4% or 5% of all the datives.

Remarks were made upon the paper by Professors B. L. Gildersleeve and J. H. Wright.

# 17. The Sequences of Tenses in Latin,<sup>1</sup> by Professor William Gardner Hale, of Cornell University, Ithaca, N. Y.

It was shown that the doctrine of the sequence is honeycombed with exceptions in nearly all the constructions of the language, — consecutive clauses after *ut*, consecutive relative clauses, causal sentences, concessive sentences, the indirect discourse, conditions, conclusions and the like, final clauses. In the case of each one of these exceptions, the explanation given by the adherents of the doctrine of the sequence was that the *meaning* of the tense was so and so. But if it were granted that the tense had a certain meaning after a certain main verb, it was unreasonable, without express evidence, to postulate the loss of that meaning after other main verbs.

Under these circumstances, it was sound procedure to set up for examination the hypothesis to which the results so far led, namely, that *the dependent subjunctive always had temporal expressiveness*. Against this view six objections might be brought, all of which, however, disappeared under examination: 1) The fact that the phenomena were mostly in accordance with the supposed rule, arose from the fact that the ideas naturally arising in the mind were mostly such as would necessarily be expressed by tenses dealing with the same point of view, namely, that of the speaker's present, or that of some already past time. 2) The fact that exceptions did not occur in the *antequam* group was due to the very nature of the mode, which expressed a *thought* of an actor in the main sentence, and so necessarily had to lie at the same time with the act of that sentence. 3) The imperfect, used commonly in clauses of result attached to causes lying in the past, was shown to have been originally an independent subjunctive, looking forward from a connection with a past point of view (and so expressing tendency), and still retaining the power, not held by the aorist, of throwing the result into the same group with the act of the main verb. 4) The occasional use of the imperfect and pluperfect in expressing facts recognized as generally outside of the context, was

<sup>1</sup> Printed in full in the American Journal of Philology, Vol. VII., No. 28, and Vol. VIII., No. 29.

shown to represent such a general fact as existing at the time of, and felt in connection with, the main fact on which it bore. 5) The use of the imperfect and pluperfect in similar clauses depending on conditions or conclusions contrary to fact was shown not to be mechanical, but to proceed from a delicate modal feeling, partly familiar in English, existing consistently in the main idea, and in subordinate ideas that formed an integral part of it. 6) The explanation of the common use of the forms *-urus, fuerit*, etc., in *ut*- and *quin*-clauses was shown to proceed from a special fondness for this form of expression, since here, too, Cicero uses the simple secondary form with some freedom, even after primary tenses.

The sound doctrine, therefore, was that the tenses of the subjunctive everywhere conveyed temporal ideas.

The position that might possibly be taken, that the tenses of the subjunctive had temporal expressiveness where they were used in violation of the supposed law of the sequence, that is, in unusual combinations, but were used as mere *speech-types* in the usual combinations, was shown to be untenable on account of certain specific indications of the temporal expressiveness of the tense even where there was no violation of the supposed law.

The meaning of each tense of the indicative and subjunctive, original and acquired, was then given, and suggestions were made for the treatment of the matter in dealing with beginners. In conclusion, the history of the doctrine advocated in the paper was sketched, and indications pointed out of the probable future of opinion upon the subject.

18. The Survival of Gender in *this* and *that*,<sup>1</sup> by Professor Lemuel S. Potwin, of Adelbert College, Cleveland, Ohio ; read by title.

When "this" or "that" is used substantively, without definition or qualification, it means this or that *thing*, never this or that *person*. What is this but a silent survival of the Anglo-Saxon neuters *þis* and *þæt*?

That here is a genuine neuter bias is confirmed by the fact that, in the plural, where the Anglo-Saxon shows no distinction of gender, "these" and "those" are now applied substantively to both persons and things.

This neuter is the more noteworthy because it is maintained at considerable inconvenience. To say always "this man," "this woman," "this child," instead of simply "this," is laborious, — seems directly in the teeth of the principle of least effort.

This persistence is illustrated in a different way by seeing how early the neuter came to be used *adjectively* for all genders, "that" being so used in the Ormulum, and "this" not much later. Still more striking is the Anglo-Saxon use of *þis* and *þæt* with substantives not neuter in assertions with the verb to be, as "*þis is seō eorðe*." These cases show how near the usage could come to the loss of gender-distinction, and yet not lose it; for, after all, we cannot to-day say simply "this" and "that" without reaffirming the ancient gender-inflection.

<sup>1</sup> The Wyclif Bible has "this" for "this man"; e.g. "*This* was with Jhesu of Nazareth." Matt. 26: 71. Cf. Shaks., Mid. Sum. N. D. I. i. 28. "*This* hath bewitched the bosom of my child."

19. On Once-used Words in Shakespeare, by Professor F. A. March, of Lafayette College, Easton, Pa.

It has been claimed that the number of once-used words in the Shakespeare Concordance is so extraordinary as to show that the plays from which the Concordance is made must be by different authors. I have had the words in a couple of letters counted and compared with those in Milton, Pope, Tennyson, and the Bible. The Shakespeare counts are from Clarke, Furness, and Schmidt's Lexicon; the Milton from Prendergast; the Pope from Abbott; the Tennyson from Brightwell (1869); the Bible from Cruden.

The different forms of a verb or noun are united in one word in Schmidt, but counted separately in the others.

	Once-used in A.	Whole number in A.	Once-used in M.	Whole number in M.	Percent in A.	Percent in M.
Shakespeare, plays, Clarke . .	421	1135	423	1041	.370	.400
“ poems, Furness . .	147	320	113	266	.459	.424
“ complete, Schmidt,	295	1066	317	1009	.275	.314
Milton . . . . .	386	816	258	538	.473	.479
Pope . . . . .	245	514	154	372	.476	.419
Tennyson . . . . .	322	534	314	511	.600	.610
Bible . . . . .	73	389	94	384	.187	.245

These tables are rude material for any minute investigations, but may serve to show that the number of once-used words in Shakespeare is not extraordinary, that there is no need of help from Jonson, or Bacon, or Beaumont, or Camden to accumulate them.

Various relations between the numbers and percentages were pointed out.

As to the nature of the once-used words, it was said that they were not for the most part coinages to express striking original thought, but the less frequently used grammatical forms or derivatives of familiar words, or compounds with living affixes, such as *all-* and *mis-*, variations of spelling, and names of objects which happen to be mentioned,—plants, utensils, and the like. In Tennyson a considerable number of new compounds occur, which embody some new fancy or other shade of poetic thought.

The secret of Shakespeare's power is not to be found in these words, nor in twice or thrice used words, but in his use of the hundred or thousand times used words. It is the second rate or third rate authors who use the greatest floods of words. The first-rates work with select materials. “The compulsive power of a limited vocabulary” was discussed.

20. On Consonant Notation and Vowel Definition, by Professor Francis A. March, of Lafayette College, Easton, Pa.

The sound commonly thought of as belonging to a consonant has three parts: (1) the sound made while the organs are closing, (2) the sound or rest while they are at closure, (3) the sound made while opening. In English spelling a printed letter sometimes represents only one of these sounds, sometimes two, rarely all three. It is desirable to have scientific notation to distinguish them. We may use figures 1, 2, 3, or accents / - \, as follows:



- A. Sounded while closing only: 'p or 'p in u'pmost, to'pmost, ha<sup>1</sup>pn.
- B. While closing and at closure: <sup>1.2</sup>m or 'm in a<sup>1.2</sup>mple, a<sup>1.2</sup>mber, te'mper, co'mpose, ca'ndy, u'nto, u'ndone.
- C. At closure only: fat<sup>2</sup>n or fat'n, eat'n, writ<sup>2</sup>n, e<sup>1.2</sup>mbold<sup>2</sup>n.
- D. At closure and opening: m'a or m<sup>2.3</sup>a, m'ost, n<sup>2.3</sup>ew.
- E. While opening only: p and t in p<sup>3</sup>o-t<sup>3</sup>a-t<sup>3</sup>o, a<sup>1.2</sup>mp<sup>3</sup>l<sup>2</sup>e, te'm p'er, t<sup>3</sup>o<sup>1.2</sup>n-t<sup>3</sup>ine.

F. Sound closing with sound or rest at closure and sound at opening, is almost always printed with two letters: u<sup>1.2</sup>nn<sup>2.3</sup>oticed, sou'll'ess, fou'll'y, ou't t'avel.

Pronouncing vocabularies hav indicated these distinctions to some extent by separating words into syllabls, and doubling the consonant when the opening and closing ar both herd. A hyphen after a consonant indicates the closing sound: bar-on-ess; before it, the opening sound: sallow-ness; gemination, both sounds: bar-ren-ness. This notation is but rudely applied, however; especially in gemination, and Dr. Murray in the Historical Dictionary rejects all division of syllabls. This leavs these consonant distinctions without direct notation, to be inferd from the adjacent letters.

A direct notation would help to a more perfect knowledge of our habits of articulation, and perhaps to improvement of those habits.

As far as we can judge from Dr. Murray's notation the English habits ar different from the American in a large number of words, especially in initial and final unaccented syllabls. Words, for exampl, beginning with prefixes from Latin *ad-*: *attune*, *attract*, *acquire*, ar pronounced a'ttune, a<sup>1.2</sup>tt<sup>3</sup>ract, a<sup>1.2</sup>cc<sup>3</sup>quire. But Dr. Murray, I conjecture, pronounces at<sup>3</sup>une, at<sup>3</sup>ract, ac<sup>3</sup>uire. More notation is needed especially with *r* and *l*. When London fonetists write *intrest*, *difrent*, do they mean *intr<sup>3</sup>est*, *difr<sup>3</sup>ent*, or *int r<sup>2.3</sup>est*, *difr<sup>2.3</sup>ent*, or *int l<sup>1.2</sup>r<sup>2.3</sup>est*, *dif l<sup>1.2</sup>r<sup>2.3</sup>ent*, *dilf-rent*, or *dif<sup>3</sup>rent*? Does their *gravly* for *gravelly* mean *gravl<sup>3</sup>y* or *gravl<sup>2.3</sup>y* or *gravl<sup>1.2.3</sup>y*? "Is not the final *r* which they represent by the neutral vowel, really 'r'? It is with me. The neutral vowel may be made with the organs in many positions; in *father* = f<sup>2</sup>a th<sup>3</sup>e'r the tung is raised to the r-position. Why do Londoners say 'my idea'r' is'?"

#### VOWEL DEFINITION.

What is really needed for vowel definition is the vibrations of the sound at the ear. For accurate definition by means of description of the vocal organs curvs of the resonance chamber on a fine scale of decimals are needed.

21. The Authorship of the Epistle to the Hebrews, by Rev. Dr. C. K. Nelson, of Brookeville Academy, Brookeville, Md.

The arguments on this subject are classified under two general heads: external and internal evidence. The traditional argument has so long dominated public opinion, or rather, public sentiment, that it is difficult to obtain a hearing for the philological. The tradition of the Pauline authorship of the epistle rests on a weak foundation: while a tradition, to be trustworthy, must have its origin about the time of the alleged facts, this tradition cannot be traced to a period earlier than the third century A.D., or at least 130 years after the epistle was written. Anything like a general acquiescence in the tradition is not to be found until

some 200 years later. The negative tradition, however (that the epistle is not the work of St. Paul), is found in the earliest church writers whose works are authenticated, and is confirmed almost unanimously by the sounder criticism of the age following the Renaissance. The internal evidence, based mainly on linguistic grounds, is still stronger against the Pauline claim: 1) The inscription of the codices is simply *Πρὸς Ἑβραίους*. 2) The mode of citing from the Old Testament is different from that followed by St. Paul. 3) The citations are from the LXX, and when St. Paul cites from the LXX he uses a different codex. 4) The doctrinal teaching differs in many particulars, especially in the use of theological terms. 5) St. Paul, in each of his accepted epistles, avouches the epistle to be his. 6) Certain inaccuracies in the Textus Receptus have contributed to the impression that the work is St. Paul's. 7) The style of the epistle differs from that of St. Paul, (*a*) in the greater purity of the Greek, (*b*) in vocabulary, (*c*) in particles of transition and in grammatical forms. 8) There are equally marked differences in logic and dialectic.

22. The Derivation of *merīdie*,<sup>1</sup> by Professor Minton Warren, of Johns Hopkins University, Baltimore, Md.; read, in the author's absence, by Professor W. G. Hale.

A recent attempt has been made by Stowasser (*Archiv für lateinische Lexikographie und Grammatik*, Erster Jahrgang, pp. 273-277) to discard the long received etymology of *merīdie* from *medi-die*, and to derive it from *meri-die* = 'in bright daylight.' This view has been referred to with approval by Stolz, Osthoff, Wilhelm Meyer. The analogies of the Skt. *madhyadina*, Gk. *μεσημβρία*, German *mittag*, our *midday*, speak in favor of the old derivation. To deny it, is to impeach the credibility of Varro, not as an etymologist, but as an eye-witness. Compare De L. L. VI, 4 *D antiqui non R in hoc dicebant ut Praeneste incisum in solario vidi*. Stowasser's reason for doubting Varro is simply this: *D* between vowels, in Latin, never passes into *R*. Stowasser has overlooked Donatus Comm. to Terence Adelph. V, 3, 62, *Meridiem dixerunt veteres, quasi medidiem r pro d posita propter cognitionem inter se literarum*. — Examples were cited from the Umbrian of *d* becoming *r* (*rs*), from modern Greek of *δ* becoming *p*, and in the Romance languages, of Spanish *lampara* = *lampada*, Neapolitan *pere* = Italian *piède*. Neap. *rureci* = *duodecim*, Italian *mirolla* = *medulla*, where we have the same *d* of *medius*. In Latin, not to speak of *Ladinum* and *Larinum*, where the priority of *Ladinum* may be disputed, we have in inscriptions *Irus* for *Idus*, *Ferelez* for *Fidelis*, both cited by Seelman (*Die Aussprache des Latein*, p. 311); *maredus* for *madidus*, Loewe, *Prodromus*, p. 353, and *monerula* for *monedula* in Captivi 999, and *Asin*. 694.

Moreover, the kinship of *r* and *d* is distinctly recognized in Isidorus XII, 7, 69 *merula antiquitus medula vocabatur eo quod moduletur*, and in the equally absurd etymology of Servius Comm. on Aen. VIII, 138 *Alii Mercurium quasi medicurrium a Latinis dictum volunt*. — Isidorus alone supports the derivation from *meri* + *die*, while Cic. Or. 47, 157, Quintilian I, 6, 30, Nonius Marcellus, pp. 60, 451, Priscian IV, 34, Velius Longus K. VII, 71, follow Varro.

<sup>1</sup> Printed in full in the American Journal of Philology, Vol. VII. pp. 228-231.

As *meri die* was originally a locative, it was probably not for some time declined. Perhaps it was first used in the accusative after *ante* and *post*, and this led to the formation of a nom. There is some evidence to show that Plautus treated it as indeclinable in *Most.* 579, 582, and 651, and in *Pseud.* 1174. — In Terence it occurs but once, *Adelph.* 848, where Donatus says of *meridie ipso*, et nomen fecit de adverbio. A few instances were cited of the nom. *meridies* in Varro *L. L.* 6, 4; *Caes. B. G.* 7, 83; *Censorinus*, c. 24; *Pliny, N. H.* VII, 212, XVIII, 326; and in the Grammarians.

*Postmeridie* and *antemeridie* are given as adverbs by Charisius, 187, 34, and Georges remarks that the *Notae Tironianae*, 74, give *antemeridie* and *postmeridie*. Some examples of *postmeridie* are also found in the MSS. of Vegetius.

Remarks were made upon the paper by Professor B. I. Wheeler.

23. Phonetic Law, by Professor F. B. Tarbell, of Yale College, New Haven, Conn.; read, in the author's absence, by Mr. W. E. Walters.

The Neo-Grammarian doctrine that phonetic laws admit of no exceptions ought to mean that every phonetic change is so related to certain elements in the pronunciation of the word or sentence, that wherever these elements or essential phonetic conditions occur, the said change unfailingly occurs, within the same dialect and the same period. In fact, however, all that is meant is that such a connexion obtains *except where there is a sufficient reason for the contrary*. Thus, although the subject of the mechanism and causation of phonetic changes is full of disputable questions, the bare principle of phonetic uniformity, when duly qualified and explained, sinks into a mere truism.

24.<sup>o</sup> The Method of Phonetic Change in Language, by Professor William D. Whitney, Yale College, New Haven, Conn.

To deduce empirically the laws of phonetic change in a given language or body of languages is one thing; to determine their underlying cause or causes is another and very different thing. The former calls for a wide and accurate knowledge of individual language facts, together with acuteness in their comparison and combination, and with power of logical deduction; the latter requires in addition a true understanding of the nature of language, a thoroughly sound linguistic philosophy: and this is too often wanting, even among professed students of human speech. It is especially a misappreciation of the physical element in language, a treating of this as if it were the whole of language, that leads to false views and conclusions. Language, we are told, is a physical product; utterance is a physical event. That is true in just the same way and to the same extent of spoken language as of written language; not a jot more. The uttered word *three*, for example, is made by the action of physical organs, communicated through a physical medium to other physical organs; but precisely the same thing is true of the written word *three*, or of its substitute, the sign 3. In so far, they are like the noise produced by a stone in rolling from a declivity, or the mark left by its track. But the difference is that, in the former case, each of the products is also a human act; it is something brought about by a human will, acting — through physical media, indeed, since capable of producing external



effects only by means of such — in a particular way for a particular purpose. It is a human act not less than is the making of a gesture, a clapping of the hands, the pulling of a bell, the working of a magneto-electric machine. The utterer has the intent to produce a certain audible sign, just as much as the writer a certain visible sign. It is the habit of both alike to produce that sign when they desire to signify a certain conception. Each habit was formed by them after the example of other utterers and writers, whom they imitated. It has been for some time the habit of a certain great community to make these signs for this particular conception, in order to a mutual understanding between person and person. No such sign has value except within the limits of a community, who agree in the habit of its use. The utterance is as meaningless to the ear of one who has not learned to associate the given meaning with it as the written or printed marks to the eye of one who has not learned to make and understand them. In other communities, other uttered and written signs, in immense variety, are used and made significant instead of these. No human being has any knowledge of how the utterance *three* came originally to be used for the purpose it serves; there are only conjectures about it, known to few, credited by fewer. The same is practically the case with the two written signs; what ground they are, with more or less uncertainty, believed to have is at any rate known to very few, and the ultimate element has nothing more necessary about it than a human habit.

Since every other item of human speech is accordant in character with the one we have taken as illustration, it follows that any given language is a body of human habits, possessed and practised in common by a body of human beings. This is its essential nature. This is what needs to be considered when we come to discuss the modes and courses of its changes, of whatever kind. So far as concerns the written (or printed) sign *three*, or 3, no one would think of claiming that the series of alterations which have wrought the separate elements of the one out of their Phœnician originals (not to attempt to go further back), or of the other out of the three parallel strokes with which it doubtless started, were brought about otherwise than by the action of human wills, under inducements suited to each case, and capable of being at least in the main understood. Their present form is the result of a series of motivated changes of human habits. But precisely the same thing is true of the uttered sign *three*, in respect both to its form and to its meaning. A certain combination of sounds having once become current as representative of a certain sense, nothing can alter it in either particular save inducements addressed to the wills of its users. There can be no question here, as among things purely physical, of such a law as “like causes produce like effects”; because we have not to do with physical causes, but with causers, human beings, no one of whom is like any other, in any such manner and degree as should compel accordant action in changing the uttered signs of a language, or their meanings.

If these principles in regard to language are well-founded — and their refutation is confidently challenged — then the inquiry after the causes of phonetic change resolves itself into this: what inducements are of a nature to alter human habits, the common habits of a human community, in this particular kind? To put the inquiry in any form which is not either explicitly or implicitly this, is to fail of an answer or to insure a false answer. All physical facts, such as the

position and movements, single or combined, of the organs of utterance, fall into their proper place as secondary causes, helping to determine the preferences of the utterers, having to be reckoned with as motives to the utterers' acts — determining, in the main if not alone, the ways in which habits already formed shall give way in the direction of greater convenience.

Since change of uttered form, like change of significance, consists in a modification of habit on the part of a whole community, it can obviously take place only by degrees. There is no conceivable inducement that can move simultaneously and uniformly all the members of the community. At any given time, while certain changes of recent origin have established themselves in general usage, there must be others which have only partially won acceptance, and yet others which are beginning to show themselves as candidates for acceptance. Even in the most homogeneous communities, the diversities of pronunciation are endless, appearing in minor localities, in classes, in groups, in individuals. There is not one of ourselves who does not have his private peculiarities of utterance — in such matters as the flattening of *a*, the shortening of *o* in *home* and *whole* and their like, the pronunciation of long *u* with or without the prefixed *y*-sound, the mode of production of the sibilants, and so on. Parallel with such diversities, and variously combined with them, are diversities in all the other departments of linguistic usage, as vocabulary, meaning, phrase-making, construction. Every secondary line of division in a community, whether of locality or of class or occupation, encloses a certain number of these diversities, and so is a line also of dialectic division, fainter or more distinct. Where there is no established literary dialect, to which all feel called upon to conform, the intricacy of overlapping and interlacing dialectic usage is extreme; and those who have to do with it are sometimes seduced into all sorts of unsound theories as to the facts and their relations and causes.

As for those movements of phonetic change by which one sound of an alphabet undergoes general conversion into another sound, there is nothing to distinguish them in their causes and methods from the other alterations of speech. They, like the rest, are and can be only shifts of human habit under due inducement. They too are dialectic; they show themselves within the limits of a community, often of a subdivision of a former more extensive community, being unshared by other subdivisions, often of only a class in a community; they have spread so far as the channels of communication carry them, and no further. To introduce any element of necessity into such processes, like the necessities that connect cause and effect in the physical world, is a regrettable error. The "necessity" of a dialectic change in general lies simply in this: that a certain item of change is pretty sure, and is the surer according as its importance is greater and more conspicuous, to become at last current throughout the whole body of a community. In like manner, the invariability of a given change of utterance of an alphabetic element, in the mouth of an individual and then of a community, means only that such a shift of pronunciation is pretty sure, and the surer according to its importance and conspicuousness, to spread finally through the whole body of occurrences of the element in question. But to set up the necessity and invariability of phonetic change as a fundamental rule seems equivalent to putting a *dictum*, a *machtspruch*, in the place of a demonstrated principle.

Professor March said : —

That there is a body of fonetic facts, the working forces in which can be defined scientifically, so as to be used for deduction and discovery, is manifest. That these forces as human does not rule them out of science. The forces by which we see a world of three dimensions, act as regularly as the forces of growth; they act behind our purposes. So when alphabetic sounds change without culture<sup>1</sup> the reason is found behind the motives, such as the desire of communication, in a change of the concept which guides the vocal organs, or of the power that works them. These are changed mainly by hebetude, perfervidness and new hearing.

Hebetude: (1) concept and motive unchanged, insufficient power is applied to work the organs, — the law of least effort; (2) a blurred, ill-formed concept is formed. Perfervidness in accent and pitch works strengthenings.<sup>2</sup>

New Hearing: the concept is changed. For example, when from movement of populations a new generation hears a different total of articulations from that heard by their parents, the concepts of the new generation will be different.

A main difference between physical and psychical forces is, that atoms are constant, while mind changes. Formulae for human action apply to defined persons and periods. Dialects afford natural segregations of persons and periods, for which fonetic forces may be taken as constant. To call the formulae for these forces laws is convenient, and opens the way for a good many convenient phrases. There can be no great danger of misunderstanding it, at this time of day. The existence of fonetic laws, good for given dialects, is thus affirmed. This implies a doctrine of resultants, Grimm's law and Verner's work for *d* in *Sweden*. It implies the possibility of deductive discovery. It implies a scientific doctrine of dialects.

The affirmation that these laws have no exceptions is a working hypothesis. It must be understood of the operation of powers, not of the appearance of phenomena. Insistence on this hypothesis has led to great results: to the rejection of a great number of plausible etymologies, to the establishing a great number of obscure etymologies, to the extension of known changes into little known fields, to the discovery of new laws, to the use of new caution and the attainment of greater precision in definition and reasoning. It has also led to a considerable development of the doctrines of conformation and analogy. This has been the most interesting part of the new movement to the great body of workers. The establishment of formulae for the working of the laws of association in language by induction from changes in words is a fascinating work, and may lead to laws as good as the best "fonetic laws."

As to absolute inviolability as a matter of fact, it may be further said, that the working hypothesis affirms it only for established dialects, not for periods of formation or decay. The possibility of personal intervention is also reserved in all laws of human action. A man may spell or speak queerly for whim or sport. Such interventions are like miracles in nature, set aside as anecdotes, and not included in the materials for science. And we should not be very ready to believe that a phenomenon is caused in that way. To defend the inviolability of these fonetic laws as a fact of induction is inept. It has led to hedging and defining law and dialect till all the practical force of the working hypothesis is taken out of it.

<sup>1</sup> For cultured changes, see Proceedings for 1884, pp. xxxv+.

<sup>2</sup> See Transactions for 1877, pp. 147+.



The following papers were read only by title :—

25. Horace *vs.* his Scholiast (De Arte Poet. 175, 176), by Professor Lemuel S. Potwin, Adelbert College, Cleveland, Ohio.

*Multa ferunt anni venientes commoda secum, multa recedentes adimunt.*

The interpretation of this passage seems to have suffered from undue deference to the Scholiasts. See particularly Orelli (1844) and Schütz (1882). The opinions of the Scholiasts are, of course, valuable—sometimes even for their garulosity; but if we must choose between them and Horace, give us Horace by all means. In this case they seem determined to rob the poet both of his originality and his Latinity; his originality by implying that in characterizing the years he merely uses a common epithet; his Latinity by implying that *venientes* is used adjectively, instead of being a strict participle.

It was no new thought that youth brings *commoda*, and that old age takes them away. It was not new to use *anni* as equivalent to *senectus*. Horace himself says :—

*Singula de nobis anni praedantur euntes.* Ep. II. 2, 55.

The new turn of expression seems to have been to make *anni* represent *both* youth and age, the years coming with their burden of good, as well as going with their burden of stolen treasures.

26. Munda, by Professor William I. Knapp, of Yale College, New Haven, Conn.

The paper discussed the location of Munda in Hispania Antiqua, involving an outline of the civil war carried to that country after the African campaign; the progress of Caesar and Gn. Pompey from Corduba and Attegua to Hispalis and the plains of Munda, with a description of the conditions of that plain as suggested by the ancient writers, especially by Hirtius; the situation of the fortress on one of a series of hills stretching from below Hispalis to Gades; the marshes that ran to the south and west towards the town of Nebrissa and the Baetis,—marshes still called in the native patois *bujeros*, i. e. *agujeros*, 'holes'; the time required to reach it from Attegua, near Corduba (Téba la Vieja, Old Teba) compared with the account of Hirtius and the early itineraries; its relation to Carteia (Melcarteia or Heraclea); mediaeval journeys by the same route; the names of places according to the Arabian geographer Edrisi; the impossibility of all the locations cited at the present day for such a battle, requiring a plain five miles in extent, running along a range of hills, and spreading out in front of one of them. Surely this is not the case with Ronda, Monda, or any other place between Corduba and Malaga, as the writer knows by personal examination, and does tally in every respect with the plains and hills near Nebrija or Lebrija. That the true site is near the still marshy and now malarious plain by Nebrissa, on the old highway, from Seville to Medina Sidonia and Xeréz. The particular bluff or *cerro* (cirrus) is now called Gibalbin, but Edrisi (Dozy's ed.) gives it as Gibal-mint or munt, the Hill of Munt or Mont. It was shown that Mint is by softening of the vowel *dhamma* into *kesra* through Spanish influences like *frente* from *fronte-m* through the old form *fruenta*,—Munda, Muenda, Menda,—and that this is indeed Gibal Munda, the Hill Munda. The arroyo that cut the plain in Caesar's time is still there, and is now called Romanina, the Roman tussle,

according to the usual force of the Spanish ending *-ina* when attached to proper names — la Sarracina. The jasper stones found there, as mentioned by Pliny, are still abundant at Gibalbin, and the old Latin epithets applied to the surrounding towns connected with some triumph of Caesar are found only here, not between Córdoba or Seville and Málaga: Nebrissa *Veneria* (Venus, Caesar's favorite deity); Asta *Regia*, in honor of the African King Bogud, who turned the tide of victory by attacking the rear of Labienus, where the impedimenta were; Iulia Gaditana, Iulia Traducta, Asido Caesariana, Castrum Iulium, or Castrum Caesaris Salutiariensis, "the salvation of Caesar," applied to Urgia.

27. Aristophanes and Low Comedy, by Alfred Emerson, Ph.D., of Milford, Neb.

The critical principle of Aristarchos, "*Homerum ex Homero*," has not been sufficiently followed out in the case of Aristophanes. No attempt has been made to collect and classify the passages which express his views of stage proprieties and the dramatic art, somewhat as Hamlet's advice to the players expresses Shakespeare's. Yet the number of such passages in Aristophanes is so large, owing to the unparalleled degree of direct intercourse between author and audience that obtained in the Old Attic Comedy, that a very clear perception of the poet's conscious comic ideal may be gained from this source. The collection and classification of these passages is the necessary preliminary to such a dissection of the eleven extant plays and the fragments of the twenty-nine lost ones, as shall determine how much or how little coincidence can be traced between the playwright's principles and his practice.

It will be found, on examination, that every passage of this nature to be found in Aristophanes bears on the distinction it pleased that writer to draw between high and low comedy, the vulgar manner which was that of certain among his predecessors and rivals, and the grand style which is his own. It is only when his pertinent utterances are studied collectively, however, that the comprehensiveness of the two cardinal categories becomes evident.

The common designation of all that serves as a foil to his own manner, with Aristophanes, is *φάρτος*, ἡ *φορτικὴ κωμῳδία* (e.g. Pax 748, Plutus 796, Vespae 66). The farcical writers are *ἄνδρες φορτικοί*, or *οἱ τρυγοδαίμονες ὁδοί* (Nubes 296, 524). Phrynichos, Lykis, and Ameipsias were signal examples of the class (Ranae 13, 14). Phrynichos was the patron saint of the indecent dance *kordax* (Vespae 1490); from him Eupolis stole this feature, together with the old woman that introduced it in his Marikas (Nubes 553-556). Ameipsias is again branded as an *ἄνθρωπος φορτικός* in the Clouds, in company with the great Kratinos, who, galled by taunts in the Knights, had aroused himself to administer a signal defeat to the Clouds on its first performance (Clouds, Argument V.). If it seem a puzzle that the author's two greatest contemporaries should come under this stigma, it must be remembered that flings of this sort were distributed on the comic stage with little regard to truth, and also that Aristophanes frequently checks his own characters, humorously, from disgracing him with outbreaks the like of which are allowed to pass unchallenged elsewhere. Actually, some allusions to things characterized as inadmissible on the ground of pertaining to the *φορτικὴ κωμῳδία* would be unintelligible but for the excellent examples in illustration furnished by the comedies of the author himself. One can only be amused

at Kock's taking this inconsistent genius seriously (see the notes to the prologue of the Frogs, in his edition of the play).

The scattered references may be classified as follows: —

1. Plain statements of what is right and wrong in drama and comedy. *E.g.* What is wrong should be hid by an author.

He should not by any means drag into light or put on the boards what is wicked;  
For teachers of children are all who explain, while poets are teachers of grown folk.  
And hence we are bound to tell only the good. — *Ranae* 1053-1058.

For it is not meet in the author of a play  
To throw to his spectators figs and sweets,  
Making them laugh at this. — *Plutus* 797-799.

2. Self-glorifications. *E.g.* His play comes on the stage, not with all manner of farcical tricks, but

Reliant on itself alone and what it may have said,  
And yet a poet such as I keeps still his level head,  
And never seeks to swindle you rehashing twice and thrice;  
For every play that I produce brings something new and nice. — *Nubes* 544-8.

3. Censure of predecessors and rivals. In this, praise of himself is always implied, often expressed, whether he alludes to the wretchedly careless mounting of early comedy in the Danaids: —

ὁ χορὸς δ' ὥρχεϊτ' ἂν ἐναψάμενος δάπιδας καὶ στρωματόδεσμα,  
διαμασχαλίσας αὐτὸν σχελίσιν καὶ φύσκαῖς καὶ ῥαφανίσιν. — *Fr.* 253 (*Kock*).

οὕτως αὐτοῖς ἀταλαιπώρως ἢ ποίησις δέκεται. — *Fr.* 254.

or accuses a contemporary of plagiarism in the Eupolidæan verse: —

ἐκ δὲ τῆς ἐμῆς χλανίδος τρεῖς ἀπληγίδας ποιῶν. — *Fr.* 54.

4. Commendation of kindred spirits. *E.g.*

Again he remembers *Kratinos*, whose flow in the pride of his praise  
Came down as a flood on the valley, uptearing the trees from their base,  
And bearing his foes with the oaks and the poplars adrift on its face. — *Eq.* 526-8.

His praise, indeed, has sometimes an ironical or patronizing cast, whether *Magnes* is celebrated for the abundance of his resources in operatic stagecraft (*Equites* 520-525), or *Krates* for his cheap wit (*Equites* 537-539 and *Fr.* 333 from *Thesmoph. II.*; compare *Fr.* 29 of *Krates* himself).

*Aristophanes* defines the office of the poet as that of a popular teacher (*Ranae* 1008-1098). His ideal is the *σπουδαιότης* of *Aristotle*, the high seriousness of *Matthew Arnold*. The verse —

ἀνάγκη  
μεγάλων γνωμῶν καὶ διανοιῶν ἴσα καὶ τὰ ῥήματα τίκτειν. — *Ranae* 1058-9.

seems a condensation of *Arnold's* thought.<sup>1</sup> Even the physical degeneracy of the *jeunesse dorée* of Athens is traced to the influence of bad poetry (*Ranae* 1076-1098; comp. *Nubes* 1002-1014: 1015-1023). The doctrine of *Aristophanes*, his

<sup>1</sup> "The superior character of truth and seriousness, in the matter and substance of the best poetry, is inseparable from the superiority of diction and movement marking its style and manner. The two superiorities are closely related, and are in steadfast proportion one to the other." — *Matthew Arnold*, in his *Introduction to Ward's English Poets*.



policy, is best set forth in the parabasis proper of the *Acharnians* (vv. 628-653). Numerous lines characterize his manner of promulgating it. The principal passages are Ach. 300, 301, 659-664; Vesp. 1029-1059, 1284-1291; Pax 748-752 and 752-759 = Vesp. 1030-1036; Ran. 354-358.

But the claim advanced is based mainly on his pretended freedom from the tricks of the farcical playwrights whose chief method of provoking laughter was the constant and wearisome employment of stock scenes and properties, such as rags and lice, slaves who cheat their masters, and are chased and beaten, then brought in blubbering to serve as butts for wrought jokes, the Epicharmian figure of Herakles gorging himself and wagging his ears, or ravenously hungry (Pax 738-747); such as ridicule of the poor Megarians, the scattering of nuts among the audience by a brace of slaves, Herakles choused of his dinner, endless repetitions of one satirical attack (Vesp. 54-66; comp. Plut. 789-796); such as slaves grumbling under their load with forbidden words and inarticulate sounds (Ran. 1-18); such as poor jokes, beatings, hideous howls, torches, the survival of the old-time phallos, obscene dances, and fun poked at the baldheads (Nubes 537-544). The condemnation of *torches* here and in *Lysistr.* 1216-1221 is rendered intelligible only by the laughable buffoonery of an Aristophanic scene, the singing of Mnesilochos in the *Thesmophoriazusae* (236-248). It would be easy, in a similar fashion, to cull illustrations of each mentioned feature of low comedy from Aristophanes; but that his reputation was not dependent on these matters of "stage business," is proved by his readableness. Hence he could truly say:—

λόγω γὰρ ἡγῶνιζόμεσθ', ἔργοισι δ' οὐ. — Fr. 529 (Bergk's reading).

The report of the Committee to nominate Officers for the ensuing year was presented by Professor F. A. March. In accordance with the recommendations of the Committee, the officers for 1886-87 were elected as follows:—

*President*, Professor A. C. Merriam, Columbia College, New York, N. Y.

*Vice-Presidents*, Professor Isaac H. Hall, New York, N. Y., and Professor T. D.

Seymour, Yale College, New Haven, Conn.

*Secretary*, Professor John H. Wright, Johns Hopkins University, Baltimore, Md.

*Treasurer*, Professor John H. Wright.

Additional members of the *Executive Committee*,—

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.

Professor Charles R. Lanman, Harvard College, Cambridge, Mass.

Professor Francis A. March, Lafayette College, Easton, Penn.

Professor Bernadotte Perrin, Adelbert College, Cleveland, Ohio.

Professor William D. Whitney, Yale College, New Haven, Conn.

The Committee on time and place of next meeting, through Professor W. D. Whitney, recommended that the Association should next meet at Burlington, Vt., on Tuesday, July 12, 1887, unless otherwise ordered by the Executive Committee.

The report was accepted, and the recommendations adopted.

Mr. C. J. Buckingham reported, on behalf of the Auditing Committee, that the Treasurer's accounts had been examined and found correct. The report was accepted.

Professor March, as Chairman of the Committee on the Reform of English Spelling, presented an alphabetical list of words to which the joint rules apply which were recommended by the Association and the Philological Society of London in 1883. The Committee think such a list will be useful. There is new interest in the reform among the teachers of English in Germany, France, and Denmark. A society of them has been formed with headquarters at Paris, and they issue a monthly "Fonetik Tîtcer."

On motion the report was accepted, and the Committee appointed in 1875 was continued for another year. It now consists of Messrs. March (chairman), W. F. Allen, Child, Lounsbury, Price, Trumbull, and Whitney.

On motion a resolution was adopted as follows : —

The American Philological Association desires to express, to the Trustees and Faculty of Cornell University, its hearty thanks for the use of the Botanical Lecture Room as the place of meeting, for entertainment in Sage College, for kind attention in giving the members access to the buildings and various collections of Cornell University; further, to acknowledge its grateful appreciation of the liberality of the citizens of Ithaca who provided the pleasant excursion on Lake Cayuga, and of the courtesy and hospitality of which the members of the Association were the recipients at Aurora, and in particular at Wells College.

A communication from Professor Albert S. Cook, of the University of California, dated Oxford, England, June 25, 1887, presenting the claims upon Americans of the great English dictionary now issuing, under the editorship of Dr. J. A. H. Murray, was referred to the Executive Committee, with powers.

The Association then adjourned.

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1886-87.

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TREASURER.

JOHN H. WRIGHT.

EXECUTIVE COMMITTEE.

The officers above named, and—

BASIL L. GILDERSLEEVE.

CHARLES R. LANMAN.

FRANCIS A. MARCH.

BERNADOTTE PERRIN.

WILLIAM D. WHITNEY.



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<sup>1</sup> This list has been corrected up to May 20, 1887. Names where the residence is left blank are of members who either are in Europe, or whose addresses are not known to the Secretary.

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[Number of Members, 301.]

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Rochester, N. Y. : Library of Rochester University.  
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Washington, D. C. : Library of Congress.  
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[Number of subscribing Institutions, 59.]

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Société Asiatique, Paris, France.  
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Curatorium of the University, Leyden, Holland.  
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Royal Saxon Society of Sciences, Leipzig.  
Royal Bavarian Academy of Sciences, Munich.  
Deutsche Morgenländische Gesellschaft, Halle.  
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[Number of foreign Institutions, 35.]

[Total, (301 + 59 + 35 =) 395.]

CONSTITUTION  
OF THE  
AMERICAN PHILOLOGICAL ASSOCIATION.

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ARTICLE I. — NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II. — OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III. — MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

## ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

## ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

## ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.



## PUBLICATIONS OF THE ASSOCIATION.

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THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decides to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first seventeen volumes of Transactions : —

### 1869-1870. — Volume I.

- Hadley, J.: On the nature and theory of the Greek accent.  
Whitney, W. D.: On the nature and designation of the accent in Sanskrit.  
Goodwin, W. W.: On the aorist subjunctive and future indicative with *ἔπως* and *οὐ μή*.  
Trumbull, J. Hammond: On the best method of studying the North American languages.  
Haldeman, S. S.: On the German vernacular of Pennsylvania.  
Whitney, W. D.: On the present condition of the question as to the origin of language.  
Lounsbury, T. R.: On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.  
Trumbull, J. Hammond: On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.  
Van Name, A.: Contributions to Creole Grammar.  
Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

### 1871. — Volume II.

- Evans, E. W.: Studies in Cymric philology.  
Allen, F. D.: On the so-called Attic second declension.  
Whitney, W. D.: Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.  
Hadley, J.: On English vowel quantity in the thirteenth century and in the nineteenth.  
March, F. A.: Anglo-Saxon and Early English pronunciation.  
Bristed, C. A.: Some notes on Ellis's Early English Pronunciation.

Trumbull, J. Hammond: On Algonkin names for man.

Greenough, J. B.: On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

### 1872. — Volume III.

Evans, E. W.: Studies in Cymric philology.

Trumbull, J. Hammond: Words derived from Indian languages of North America.

Hadley, J.: On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A.: On the substantive use of the Greek participle.

Bristed, C. A.: Erroneous and doubtful uses of the word *such*.

Hartt, C. F.: Notes on the Lingoa Geral, or Modern Tupi of the Amazonas.

Whitney, W. D.: On material and form in language.

March, F. A.: Is there an Anglo-Saxon language?

March, F. A.: On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond: Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

### 1873. — Volume IV.

Allen, F. D.: The Epic forms of verbs in *dω*.

Evans, E. W.: Studies in Cymric philology.

Hadley, J.: On Koch's treatment of the Celtic element in English.

Haldeman, S. S.: On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R.: On some points in the life of Thucydides.

Goodwin, W. W.: On the classification of conditional sentences in Greek syntax.

March, F. A.: Recent discussions of Grimm's law.

Lull, E. P.: Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

### 1874. — Volume V.

Tyler, W. S.: On the prepositions in the Homeric poems.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R.: On a passage in Homer's *Odyssey* (λ 81-86).

Trumbull, J. Hammond: On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B.: On the distinction between the subjunctive and optatives modes in Greek conditional sentences.

Morris, C. D.: On the age of Xenophon at the time of the *Anabasis*.

Whitney, W. D.: *Φύσει* or *θέσει* — natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.

**1875. — Volume VI.**

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English consonant-mutation, present in *proof*, *prove*.

Carter, F.: On Begemann's views as to the weak preterit of the Germanic verbs.

Morris, C. D.: On some forms of Greek conditional sentences.

Williams, A.: On verb-reduplication as a means of expressing completed action.

Sherman, L. A.: A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

**1876. — Volume VII.**

Gildersleeve, B. L.: On  $\epsilon\iota$  with the future indicative and  $\epsilon\delta\upsilon$  with the subjunctive in the tragic poets.

Packard, L. R.: On Grote's theory of the structure of the Iliad.

Humphreys, M. W.: On negative commands in Greek.

Toy, C. H.: On Hebrew verb-etymology.

Whitney, W. D.: A botanico-philological problem.

Goodwin, W. W.: On *shall* and *should* in protasis, and their Greek equivalents.

Humphreys, M. W.: On certain influences of accent in Latin iambic trimeters.

Trumbull, J. Hammond: On the Algonkin verb.

Haldeman, S. S.: On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

**1877. — Volume VIII.**

Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.

Toy, C. H.: On the nominal basis on the Hebrew verb.

Allen, F. D.: On a certain apparently pleonastic use of  $\acute{\omega}\varsigma$ .

Whitney, W. D.: On the relation of surd and sonant.

Holden, E. S.: On the vocabularies of children under two years of age.

Goodwin, W. W.: On the text and interpretation of certain passages in the Agamemnon of Aeschylus.

Stickney, A.: On the single case-form in Italian.

Carter, F.: On Willmann's theory of the authorship of the Nibelungenlied.

Sihler, E. G.: On Herodotus's and Aeschylus's accounts of the battle of Salamis.

Whitney, W. D.: On the principle of economy as a phonetic force.

Carter, F.: On the Kurenberg hypothesis.

March, F. A.: On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

**1878. — Volume IX.**

Gildersleeve, B. L.: Contributions to the history of the articular infinitive.

Toy, C. H.: The Yoruban language.

Humphreys, M. W.: Influence of accent in Latin dactylic hexameters.

Sachs, J.: Observations on Plato's Cratylus.



Seymour, T. D.: On the composition of the *Cynegeticus* of Xenophon.

Humphreys, M. W.: Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

#### 1879. — Volume X.

Toy, C. H.: Modal development of the Semitic verb.

Humphreys, M. W.: On the nature of caesura.

Humphreys, M. W.: On certain effects of elision.

Cook, A. S.: Studies in Heliand.

Harkness, A.: On the development of the Latin subjunctive in principal clauses.

D'Ooge, M. L.: The original recension of the *De Corona*.

Peck, T.: The authorship of the *Dialogus de Oratoribus*.

Seymour, T. D.: On the date of the *Prometheus* of Aeschylus.

Proceedings of the eleventh annual session, Newport, 1879.

#### 1880. — Volume XI.

Humphreys, M. W.: A contribution to infantile linguistic.

Toy, C. H.: The Hebrew verb-termination *un*.

Packard, L. R.: The beginning of a written literature in Greece.

Hall, I. H.: The declension of the definite article in the Cypriote inscriptions.

Sachs, J.: Observations on Lucian.

Sihler, E. G.: Virgil and Plato.

Allen, W. F.: The battle of Mons Graupius.

Whitney, W. D.: On inconsistency in views of language.

Edgren, A. H.: The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

#### 1881. — Volume XII.

Whitney, W. D.: On Mixture in Language.

Toy, C. H.: The home of the primitive Semitic race.

March, F. A.: Report of the committee on the reform of English spelling.

Wells, B. W.: History of the *a*-vowel, from Old Germanic to Modern English.

Seymour, T. D.: The use of the aorist participle in Greek.

Sihler, E. G.: The use of abstract verbal nouns in *-σις* in Thucydides.

Proceedings of the thirteenth annual session, Cleveland, 1881.

#### 1882. — Volume XIII.

Hall, I. H.: The Greek New Testament as published in America.

Merriam, A. C.: Alien intrusion between article and noun in Greek.

Peck, T.: Notes on Latin quantity.

Owen, W. B.: Influence of the Latin syntax in the Anglo-Saxon Gospels.

Wells, B. W.: The Ablaut in English.

Whitney, W. D.: General considerations on the Indo-European case-system.

Proceedings of the fourteenth annual session, Cambridge, 1882.

**1883. — Volume XIV.**

- Merriam, A. C. : The Caesareum and the worship of Augustus at Alexandria.  
Whitney, W. D. : The varieties of predication.  
Smith, C. F. : On Southernisms.  
Wells, B. W. : The development of the Ablaut in Germanic.  
Proceedings of the fifteenth annual session, Middletown, 1883.

**1884. — Volume XV.**

- Goodell, T. D. : On the use of the Genitive in Sophokles.  
Tarbell, F. B. : Greek ideas as to the effect of burial on the future life of the soul.  
Perrin, B. : The Crastinus episode at Palaepharsalus.  
Peck, T. : Alliteration in Latin.  
Von Jagemann, H. C. G. : Norman words in English.  
Wells, B. W. : The Ablaut in High German.  
Whitney, W. D. : Primary and Secondary Suffixes of Derivation and their exchanges.  
Warren, M. : On Latin Glossaries. Codex Sangallensis, No. 912.  
Proceedings of the sixteenth annual session, Hanover, 1884.

**1885. — Volume XVI.**

- Easton, M. W. : The genealogy of words.  
Goodell, T. D. : Quantity in English verse.  
Goodwin, W. W. : Value of the Attic talent in modern money.  
Goodwin, W. W. : Relation of the *Πρόεδροι* to the *Πρυτάνεις* in the Attic *Βουλή*.  
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Sihler, E. G. : A study of Dinarchus.  
Wells, B. W. : The vowels *e* and *i* in English.  
Whitney, W. D. : The roots of the Sanskrit language.  
Proceedings of the seventeenth annual session, New Haven, 1885.

**1886. — Volume XVII.**

- Tarbell, F. B. : Phonetic law.  
Sachs, J. : Notes on Homeric Zoölogy.  
Fowler, H. N. : The sources of Seneca de Beneficiis.  
Smith, C. F. : On Southernisms.  
Wells, B. W. : The sounds *o* and *u* in English.  
Fairbanks, A. : The Dative case in Sophokles.  
The Philological Society, of England, and The American Philological Association : Joint List of Amended Spellings.  
Proceedings of the eighteenth annual session, Ithaca, N. Y., 1886.

The Proceedings of the American Philological Association are distributed gratis upon application until they are out of print.

Separate copies of articles printed in the Transactions are given to the authors for distribution.

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"	"	"	1872	"	" III.
"	"	"	1873	"	" IV.
"	"	"	1874	"	" V.
"	"	"	1875	"	" VI.
"	"	"	1876	"	" VII.
"	"	"	1877	"	" VIII.
"	"	"	1878	"	" IX.
"	"	"	1879	"	" X.
"	"	"	1880	"	" XI.
"	"	"	1881	"	" XII.
"	"	"	1882	"	" XIII.
"	"	"	1883	"	" XIV.
"	"	"	1884	"	" XV.
"	"	"	1885	"	" XVI.
"	"	"	1886	"	" XVII.

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## NOTICES.

1. It is exceedingly desirable that the Secretary be notified of all changes of address, in order that the annual list may be kept correct.
  2. Requests or orders for the publications of the Association should be addressed to the Secretary.
  3. All remittances of fees should be made to the Treasurer, and as soon after the July meeting as possible, for the ensuing year.
- 

FOR information respecting the publications of the Association, and their contents, see pages lv to lix.

For notice respecting the sale of the Transactions at reduced rates, see page lx.

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THE Executive Committee herewith announce that the Nineteenth Annual Session of the Association will be held at Burlington, Vt., beginning Tuesday, July 12, 1887, at 3 o'clock P.M.

Members intending to read papers are requested to notify the Secretary at as early a date as practicable.

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The permanent address of the Secretary (and Treasurer) is,

JOHN H. WRIGHT,  
Cambridge, Mass.

536  
Smith  
82102  
4 1/2

# PROCEEDINGS

OF THE

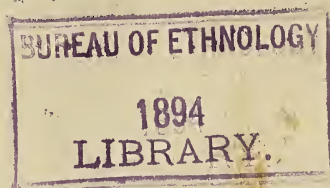
NINETEENTH ANNUAL SESSION

OF THE

# AMERICAN PHILOLOGICAL ASSOCIATION

HELD AT BURLINGTON, VERMONT,

JULY, 1887.



BOSTON:

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1888.



MEMBERS IN ATTENDANCE AT THE NINETEENTH  
ANNUAL SESSION.

Cyrus Adler, Johns Hopkins University, Baltimore, Md.  
Frederic D. Allen, Harvard University, Cambridge, Mass.  
Sidney G. Ashmore, Union College, Schenectady, N. Y.  
Matthew H. Buckham, University of Vermont, Burlington, Vt.  
Charles J. Buckingham, Poughkeepsie, N. Y.  
Edward P. Clapp, Illinois College, Jacksonville, Ill.  
Herbert M. Clarke, Nashota, Wis.  
William T. Colville, Kenyon College, Gambier, Ohio.  
William Wells Eaton, Middlebury College, Middlebury, Vt.  
L. H. Elwell, Amherst College, Amherst, Mass.  
J. E. Goodrich, University of Vermont, Burlington, Vt.  
William Gardner Hale, Cornell University, Ithaca, N. Y.  
Isaac H. Hall, Metropolitan Museum, Central Park, New York, N. Y.  
Hans C. G. von Jagemann, Indiana University, Bloomington, Ind.  
Morris Jastrow, Jr., University of Pennsylvania, Philadelphia, Pa.  
Francis A. March, Lafayette College, Easton, Pa.  
William A. Merrill, Belmont College, College Hill, Ohio.  
Edward P. Morris, Williams College, Williamstown, Mass.  
C. K. Nelson, Brookeville Academy, Brookeville, Md.  
W. B. Owen, Lafayette College, Easton, Pa.  
Ernest M. Pease, Bowdoin College, Brunswick, Me.  
Rufus B. Richardson, Dartmouth College, Hanover, N. H.  
Julius Sachs, Classical School, 38 West Fifty-ninth St., New York, N. Y.  
W. S. Scarborough, Wilberforce University, Wilberforce, Ohio.  
C. P. G. Scott, 76 Fifth Ave., New York, N. Y.  
Thomas D. Seymour, Yale University, New Haven, Conn.  
E. G. Sihler, Classical School, 38 West Fifty-ninth St., New York, N. Y.  
Martin Luther Rouse, 22 Surrey Place, Toronto, Canada.  
William D. Shipman, Buchtel College, Akron, Ohio.  
Herbert Weir Smyth, Johns Hopkins University, Baltimore, Md.  
Morris H. Stratton, Salem, N. J.  
Alfred C. True, Wesleyan University, Middleton, Conn.  
John Henry Wright, Harvard University, Cambridge, Mass.

[Total, 33.]

# AMERICAN PHILOLOGICAL ASSOCIATION.

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BURLINGTON, VT., Tuesday, July 12, 1887.

THE Nineteenth Annual Session was called to order at 3.30 P.M., in the Marsh Room of the Billings Library of the University of Vermont, by one of the Vice-Presidents of the Association, Professor Isaac H. Hall, of the Metropolitan Museum of Art, New York, N. Y.

The Secretary, Professor John H. Wright, presented the following report of the Executive Committee : —

*a.* The Committee had elected as members of the Association :<sup>1</sup>

W. J. Alexander, Professor of English Literature, Dalhousie College, Halifax, N. S.

Louis F. Anderson, Professor of Latin and Greek, Whitman College, Walla Walla, Washington Ter.

E. J. Badgley, Professor of Oriental Languages, Victoria College, Cobourg, Ont.

A. J. Bell, Adjunct Professor of Classics in Victoria College, Cobourg, Ont.

E. C. Bissell, Professor in Hartford Theological Seminary, Hartford, Conn.

Rev. C. W. E. Body, Provost of Trinity College, Toronto, Ont.

Rev. Algernon Boys, Professor of Classics, Trinity College, Toronto, Ont.

H. S. Bridges, Professor of Classics, University of New Brunswick, Fredericton, N. B.

James W. Bright, Instructor in English, Johns Hopkins University, Baltimore, Md.

Jabez Brooks, Professor of Greek, University of Minnesota, Minneapolis, Minn.

Walter H. Buell, Scranton, Pa.

Henry Clarke, late Fellow in Greek, Johns Hopkins University, Baltimore, Md.

W. C. Collar, Head-Master, Roxbury Latin School, Boston, Mass.

Hermann Collitz, Associate Professor of German, Bryn Mawr College, Bryn Mawr, Pa.

Rev. George Cornish, Professor of Classics, McGill College, Montreal, P. Q.

T. F. Crane, Professor of Romance Languages, Cornell University, Ithaca, N. Y.

Rev. W. Craven, Principal of Knox College, Toronto, Ont.

William Dale, Lecturer in Latin, University College, Toronto, Ont.

Herbert C. Elmer, late Fellow in Latin, Johns Hopkins University, Baltimore, Md.

<sup>1</sup> In this list are included the names of all persons elected to membership at the Nineteenth Annual Session of the Association. The addresses given are, as far as can be, those of the winter of 1887-88.

- William Everett, Head-Master of Adams Academy, Quincy, Mass.  
H. R. Fairclough, Lecturer in Greek, University College, Toronto, Ont.  
E. C. Ferguson, Professor of Greek, McKendree College, Lebanon, Ill.  
John Fletcher, Professor of Classics, Queen's College, Kingston, Ont.  
Alcée Fortier, Professor of French, Tulane University of Louisiana, New Orleans, La.  
Rev. John Forrest, President Dalhousie College, Halifax, N. S.  
Carlton A. Foote, New Haven, Conn.  
Julius Goebel, Instructor in German, Johns Hopkins University, Baltimore, Md.  
Rev. George M. Grant, Principal of Queen's College, Kingston, Ont.  
Richard J. H. Gottheil, Professor of Rabbinical Literature, Columbia College, New York, N. Y.  
Charles S. Halsey, Union Classical Institute, Schenectady, N. Y.  
Hermann V. Hilprecht, Professor in University of Pennsylvania, Philadelphia, Pa.  
A. G. Hopkins, Professor of Latin, Hamilton College, Clinton, N. Y.  
Theodore W. Hunt, Professor of English, College of New Jersey, Princeton, N. J.  
Maurice Hutton, Professor of Classics, University College, Toronto, Ont.  
George B. Hussey, late Fellow in Greek, Johns Hopkins University, Baltimore, Md.  
John Johnson, Professor of Classics, Dalhousie College, Halifax, N. S.  
Thomas M. Johnson, Editor of *The Platonist*, Osceola, Mo.  
J. H. Kirkland, Professor of Latin, Vanderbilt University, Nashville, Tenn.  
M. D. Learned, Instructor in German, Johns Hopkins University, Baltimore, Md.  
John K. Lord, Associate Professor of Latin, Dartmouth College, Hanover, N. H.  
George D. Lord, Tutor in Dartmouth College, Hanover, N. H.  
Thomas McCabe, Johns Hopkins University, Baltimore, Md.  
J. L. Moore, late Fellow in Latin, Johns Hopkins University, Baltimore, Md.  
Morris H. Morgan, Instructor in Greek, Harvard University, Cambridge, Mass.  
J. T. Murray, Fellow in Greek, Johns Hopkins University, Baltimore, Md.  
F. V. N. Painter, Professor of Modern Languages, Roanoke College, Salem, Va.  
James M. Paton, Professor of Latin, Middlebury College, Middlebury, Vt.  
Ernest M. Pease, Professor of Latin, Bowdoin College, Brunswick, Me.  
Henry T. Peck, Tutor in Latin, Columbia College, New York, N. Y.  
George M. Richardson, Instructor in Latin, Harvard University, Cambridge, Mass.  
Martin Luther Rouse, Esq., Toronto, Ont.  
Rev. James P. Sheraton, Principal of Wycliffe College, Toronto, Ont.  
William D. Shipman, Professor of Greek, Buchtel College, Akron, O.  
Paul Shorey, Associate in Greek, Bryn Mawr College, Bryn Mawr, Pa.  
Henry A. Short, Instructor in Latin, Columbia College, New York, N. Y.  
Carl Siedhof, Jr., 32 West Cedar St., Boston, Mass.  
M. S. Slaughter, Instructor in Latin, Bryn Mawr College, Bryn Mawr, Pa.  
Charles Smith, Professor in Sackville College, Sackville, N. B.  
J. J. Stürzinger, Associate Professor of Romance Languages, Bryn Mawr College, Bryn Mawr, Pa.  
Horace Taft, Tutor in Yale University, New Haven, Conn.  
Henry A. Todd, Associate in Romance Languages, Johns Hopkins University, Baltimore, Md.  
James R. Truax, Professor of English, Union College, Schenectady, N. Y.



Alfred C. True, Wesleyan University, Middletown, Conn.

James S. Trueman, Johns Hopkins University, Baltimore, Md.

Frank L. Van Cleef, Harvard University, Cambridge, Mass. [Elected in 1886; name accidentally omitted.].

Frank M. Warren, Instructor in French, Johns Hopkins University, Baltimore, Md.

J. H. Westcott, Tutor in Latin, College of New Jersey, Princeton, N. J.

Mills Whittlesey, Master in English, Lawrenceville School, Lawrenceville, N. J.

John Wilson, Professor of Classics, Victoria College, Cobourg, Ont.

Daniel Wilson, President of University College, Toronto, Ont.

Frank E. Woodruff, Professor of Greek, Bowdoin College, Brunswick, Me.

Charles R. Williams, Professor of Greek, Lake Forest University, Lake Forest, Ill.

Henry Whitehorne, Professor of Greek, Union College, Schenectady, N. Y.

[Total, 73.]

b. The Proceedings for the Eighteenth Annual Session, July, 1886, had been published in June, 1887; the Transactions for the same year (Vol. XVII.) were to be issued in July or in August.

At about 3.45 P.M., the reading of communications was begun. At this time there were about twenty-five persons present; at the subsequent sessions, the number averaged about thirty.

1. Dr. J. A. H. Murray's New English Dictionary, by the Rev. Dr. C. K. Nelson, of Brookeville Academy, Brookeville, Md.

The paper presented a brief notice of the actual contents of the Dictionary under the letter B, from *batter* to *bozzom*. Of the 8765 words, 5323 are main words, 1873 compound, and 1569 are subordinate. Of the 5323 main words, 3802 are in current use, and less than 25 per cent are non-Teutonic. A sketch of the treatment of the words *bishop* and *book* was given, and remarks were made on the life of English speech as recorded in this great Thesaurus.

Remarks were made upon the paper by the Chairman.

2. Grote on Thuc. vi. 17 (*ἀνέλπιστοι*), by Professor W. S. Scarborough, of Wilberforce University, Wilberforce, O.

The speaker aimed to show that Grote's rendering of *ἀνέλπιστοι* (Thuc. vi. 17; Grote, Hist. Gr., Vol. VII. p. 154, Am. ed., 'desperate'), as 'enemies beyond hopes of being able to deal with' is inaccurate as a matter of history, as well as on philological grounds. Thuc. vii. 4 and 47 could not be adduced to support this rendering, since in the former passage *ἀνέλπιστος* is active, and in the latter passive. It was maintained that Alcibiades meant to say that the Peloponnesians were never hopeless of success against the Athenians; and supposing them to be otherwise, they can invade Attica only by land, but he can always prevent their attacking the Athenians by sea. *ἀνέλπιστος* is neuter when applied to things, and active when applied to persons. Examples were cited illustrating a similar

transference of meaning: *fidus* (Verg. Aen. ii. 399), *mentita* (Verg. Aen. ii. 422), *benignus*, *blandus*, *beatus*, *durus*, *incautus*, *inimicus*, *iniquus*, *severus*; φοβερός. ἀνέλπιστος is used by Thuc. 15 times, ἐλπίς 63, ἐλπίζω 49; typical examples were presented and discussed, with instances from other writers. A survey of the historical situation led the speaker to conclude that up to the time of the Athenian defeat there is no reason to believe that Athens and Sparta were uncompromising enemies, though each had a desire, prompted by jealousy, to surpass the other in glory, power, and in extent of territory.

Remarks were made by Professors Seymour and Wright, and by Dr. Sihler.

### 3. The Tradition of Cæsar's Gallic War from Cicero to Orosius, by Dr. E. G. Sihler, of New York, N. Y.

The references in Cicero's letters reflect, of course, the comments of contemporary observers, rather than exhaustive judgment; still the measure of information and interest maintained by the most favored class at the seat of government is no doubt faithfully set forth. It seems evident that the critical character of the struggle of 52 B.C. was not realized in Rome at the time. Livy's reproduction of Cæsar (per. CIII.—CVIII.) in the main tallies with Cæsar's account. In Periocha CIII. it is proposed to read *Narbonensem* for *Narbonem*. Objection was made to Hertz's bracketing *rege* in per. CVI. Frontinus evidently wrote his *Strategemata* in the time of Domitian. His references to the Gallic war can readily be verified, excepting II. 6, 3. Many passages in Plutarch's account were evidently written from reminiscence and general impression of his reading, rather than with Cæsar's text at his elbow. There is a definiteness of detail in his account of the defeat of Ariovistus which it is difficult to explain. Plutarch used contemporary historians also, such as Tanusius (Geminus). Suetonius' general estimate of Cæsar's personal character in connection with his Gallic campaigns is emphatically unfavorable. It is probably to be traced to Asinius Pollio. A number of personal details are probably drawn from Cæsar's young friend and admirer, Oppius. The account of Iulius Florus is vitiated by his rhetorical bias, and by several instances of glaring invention. The speaker follows Dittenberger in his interpretation of Cæs. B. G. I. 52, 5. In Florus' account of the death of Indutiomanus the author of the paper believes he has discovered considerable corruption of the text. Of Appian's fragmentary notes little could be said. Dio Cassius' characteristic form of Atticism was noted even here. His interpretation of Cæs. B. G. I. 52, 5 agrees with that of Florus. In several cases of precise detail (e.g., Cæsar's cipher) Dio used special sources. The transcript of Orosius ranks high. His statement of the distance which the defeated men of Ariovistus covered in reaching the Rhine agrees with the statement given by Plutarch. He reads Cæs. B. G. I. 52, 5 with the same understanding as Dio Cassius and Florus.

Remarks were made on the paper by Mr. M. H. Stratton, and by Professors Hall and Ashmore.

\* At about 5.30 P.M., the Association adjourned to meet at 8 P.M.

BURLINGTON, VT., Tuesday, July 12, 1887.

EVENING SESSION.

The Association, with many residents of Burlington, assembled in the College Chapel of the University of Vermont, at 8 P.M., and was called to order by Professor Isaac H. Hall, who made a brief address, in which he explained the absence of the President of the Association, Professor A. C. Merriam, who had sailed for Greece to assume his new duties as Director, for 1887-88, of the American School of Classical Studies at Athens.

The Rev. Dr. M. H. Buckham, President of the University of Vermont, made an appropriate address of welcome, and congratulated the Association upon its prosperity.

The Annual Address of the President,<sup>1</sup> Professor A. C. Merriam, of Columbia College, New York, N. Y., was then read by the Secretary.

In view of the extraordinary development of the sciences and subjects that now fall within the domain of philology, rendering it impossible for one scholar to compass the whole field in his review of the work of the year, the speaker confessed his sympathy with the Homeric Epeios who feately puts the plea of the specialist in the words,

Οὐδ' ἄρα πως ἦν  
ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι,

and announced his intention of confining his survey to one department, and only to the main points of that. The importance of inscriptions in the study of classical antiquity, from the points of view alike of language, comparative philology, criticism, institutions, history, and of art, was briefly urged. The inscriptions published in 1886-87, from Naucratis, Crete, Epidauros, Athens, and Peiraeus, received especial attention; and the significance of some of the inscriptions, principally in the light which they cast upon the history of the Greek alphabet, was set forth in detail. The inferences drawn by the editors of the Naucratis and Cretan inscriptions were in some instances subjected to criticism, the speaker suggesting independent views.

The Association adjourned to 9 A.M., Wednesday, July 13.

BURLINGTON, VT., Wednesday, July 13, 1887.

MORNING SESSION.

The Association was called to order at 9.20 A.M., by Vice-President Hall.

The Rev. Professor Lorenzo Sears, of the University of Vermont,

<sup>1</sup> The substance of this address is printed in the *American Journal of Archaeology*, Vol. III., pp. 303-321.



invited the members of the Association and their friends to attend a reception to be given in their honor, by himself and Mrs. Sears, at 9 o'clock P.M.

The invitation was accepted with thanks, and it was also voted that the evening session close, on Wednesday, at 9 P.M.

The Report of the Treasurer for the year ending July 7, 1887, was then presented. The summary of accounts for 1886-87 is as follows : —

#### RECEIPTS.

Balance on hand, July 12, 1886 . . . . .	\$84.14
Fees, assessments, and arrears paid in . . . . .	\$586.00
Sales of Transactions and of Reprints . . . . .	336.84
Borrowed October 30, 1886 . . . . .	300.00
Total receipts for the year . . . . .	<u>1222.84</u>
	\$1306.98

#### EXPENDITURES.

For Proceedings and Transactions, Vol. XVI. (1885), balance of bill <sup>1</sup> . . . . .	\$675.77
For postages, stationery, clerk hire, job printing (notices, bill-blanks) . . . . .	51.33
Total expenditures for the year . . . . .	<u>\$727.10</u>
Balance on hand, July 7, 1887 . . . . .	579.88
	<u>\$1306.98</u>

The Chair appointed as Committee to audit the report, C. J. Buckingham, Esq., and Dr. E. G. Sihler.

It was voted that a Committee be appointed to examine into the present state of the finances and resources of the Association, and to make any proposals in the matter that may seem to them good. The Committee as appointed consisted of Professors T. D. Seymour, J. H. Wright (Secretary and Treasurer), and F. D. Allen.

The following Committees were also appointed by the Chair : —

Committee to propose Time and Place of next Meeting, Professors L. H. Elwell, W. T. Colville, W. G. Hale.

Committee to nominate Officers for 1887-88, Professor F. D. Allen, Dr. J. Sachs, and Dr. C. P. G. Scott.

The reading of communications was then continued.

<sup>1</sup> See Proceedings for 1886, p. xxv. The total bill was \$975.77, on which \$300.00 had been advanced in the preceding financial year.

4. *Æschines' Reticence*, by Professor R. B. Richardson, of Dartmouth College, Hanover, N. H.

A notable feature of *Æschines' Oration against Ktesiphon* is the attempt to parry some of *Demosthenes' thrusts*. Yet no such attempt appears in regard to the stinging attack on *Æschines' mother*, *Dem.* §§ 129, 130.

From this item the following alternative presents itself.

(a) This silence might be used, as it has not been, to strengthen the view of those who, like W. Fox, believe that *Æschines* published exactly what he spoke. He could not, of course, at the time of his speaking foresee this abuse.

(b) Following the usual view, that the above-mentioned "anticipations" are supplementary additions made at the time of publication, we ought to give this silence some weight in estimating the character of *Æschines*. That he had the dignity to withdraw in silence from such an attack, and leave *Demosthenes* the credit of having reached the lowest point of personal abuse in Greek oratory, should be scored to his credit in the final estimate of his character. That *Demosthenes' story* is a fiction goes without saying.

Dr. Sihler made some remarks on the topic suggested.

5. The Authorship of the Epistle to the Hebrews (second paper<sup>1</sup>).

The present paper is an attempt to prove that the probabilities as to the authorship of the Epistle to the Hebrews on purely linguistic grounds are in favor of St. Luke. (1) We find in the Epistle the same classic Greek, the same elegance of diction, the same skilfulness of arrangement, as in the Gospel of St. Luke and in the Acts of the Apostles. (2) In all these treatises we find similar graceful proems. (3) The following coincidences in usage are to be noted: *προσέχειν τινί*, without *νοῦν*. *σήματα καὶ τέρατα* are common; *μαρτυρεῖσθαι*, *ἀρχηγός*, *ὅθεν*, *ὁμοιοθῆναι*, *κατὰ πάντα, τὰ πρὸς*. *τὰ ἀκουσθέντα* (the usual periphrasis for *εὐαγγέλιον*), *εὐαγγελίζεσθαι*, *ζῶν λόγος* of Hebrews like *λόγια ζῶντα* in Acts, *μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων*. The sense of religion and conscientiousness implied in *εὐλάβεια* prevails in St. Luke. *τὸν τῆς ἀρχῆς τοῦ Χριστοῦ* is a periphrasis for *εὐαγγέλιον* so common in St. Luke. *βουλή*, for 'divine purpose'; *μαρτυρεῖσθαι*, 'to receive witness'; *φέρεσθαι*, 'must be alleged'; *σχεδόν* in connexion with *πᾶς* is distinctly characteristic of St. Luke; *ἄφεςις* found eight times in St. Luke, and not elsewhere; *αἰμά τε καὶ θυσία*. *ἐμφανίζειν* and *ἐμφανίσεσθαι* in the sense *ἐαυτὸν ἐμφανίζειν*, 'to make known, to present one's self, to appear.' *ἐκ δευτέρου*, in the unusual sense of a 'second time.' *κατανοῶμεν, παραξυσμός*. *τιμωρία* is not found except once in Hebrews; but *τιμωρεῖν* and *τιμωρηθῶσιν* are used by St. Luke in the same sense of vindication of honor. *ὑπαρξίς*, 'substance'; *μαρτυρεῖσθαι*, 'to be well spoken of'; *εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέσαι* (Heb. 11:3) in its teleological sense is confirmed by St. Luke's usage in the Acts and in his Gospel, as is also that of the infin. with *τοῦ*. The combination of *ἔπου* with the indic. is paralleled by *πῶς* in the Acts. *παράκησεν εἰς τὴν γῆν* in the sense of 'come to reside' is matched by St. Luke 24:13, *παροικεῖς εἰς Ἱερου-*

<sup>1</sup> The first paper was presented to the Association at the previous session: Proceedings for 1886, pp. xxxi, xxxii.

σαλήμ, and ἀποθνήσκων by ἀπέθνησκεν, 'she lay a-dying.' More than twice the number of coincident usages cited in the paper have been collected, and the conclusion is reached that the Greek of the Gospel of St. Luke, of the Acts of the Apostles, and of the Epistle to the Hebrews, in syntax, vocabulary, use of particles, and in style, is essentially the same.

Remarks were made on the paper by Professor Hall, Dr. Nelson, and Mr. M. L. Rouse.

The Chair was now taken by Professor T. D. Seymour, one of the Vice-Presidents.

6. Nomenclature of the Tenses in Latin, by Professor William G. Hale, of Cornell University, Ithaca, N. Y.

Professors S. G. Ashmore, Hale, F. D. Allen, March, and Mr. Rouse made remarks on the paper.

7. Standard English, by Professor F. A. March, of Lafayette College, Easton, Pa.

The new fonetists say that they know no such thing as standard English. They cannot find any standard Englishman to apply their fonometers to.

Standard speech appeals to the reason for recognition. It is a historical product, a human institution of secular growth. Its manuals are obtained by induction from records, literature, and catholic observation.

Standard English, the heir of all the ages, resting on a solid foundation of literature and observations, recorded in dictionaries and grammars, is a permanent and authoritative institution, a stronghold of the unity and power of the Anglo-Saxon race. It has a right of possession not to be divested by single localities or passing fashions. General agreement of English-speaking regions is required for changes.

On the other hand, it is to be remembered that the standard speech is a creation of culture and reason, that its documents are imperfect, and that it is the duty of every scholar to do his endeavor towards making the dictionaries and grammars and all the apparatus of record and instruction more perfect in their union with the literature and the highest reason, so that the language may become a more efficient means of promoting the progress of the race.

Remarks were made on the subject of the paper by Professors Allen, Hale, Seymour, and Ashmore, by Doctors Sihler, Sachs, and Adler, and by Mr. Rouse.

Professor T. D. Seymour, Chairman of the Managing Committee in charge of the American School of Classical Studies at Athens, made a few remarks descriptive of the work, present condition, and future prospects of the school.

The Association adjourned to 3 P.M.



BURLINGTON, VT., Wednesday, July 13, 1887.

AFTERNOON SESSION.

The Association was called to order at 3.20 P.M.

The Committees on Officers, and on Time and Place, presented their reports, which were laid upon the table, to be acted upon, in accordance with the constitution, at the last session of the meeting.

The reading of the communications was resumed.

8. Conditional Sentences in Aischylos, by Professor E. B. Clapp, of Illinois College, Jacksonville, Ill.

The paper included an examination of all the conditional sentences in the extant plays and fragments of Aischylos. Many points in Greek syntax still remain unsettled, and an accurate collation of the usage of an important author may throw much light upon the meaning of various forms of expression. The language of Aischylos, while it generally coincides closely enough with the ordinary standards of later Attic, yet presents not a few transitional forms and traces of Homeric usage which are less frequent in the later tragic poets. The different varieties of conditional expression will be taken up separately.

The "Logical" or "Simple Particular" form of condition ( $\epsilon\iota$  with the indicative in protasis; any form of the verb in the apodosis) is extremely common in Aischylos, including more than fifty-nine per cent of all the pure conditional sentences. This is a far larger percentage than is found in the Homeric poems; but Pindar, according to Professor Gildersleeve, uses this form still more frequently. Of the ninety-five logical conditions in Aischylos twenty-four have the verb in the future tense, and the question arises how these conditions differ in meaning from the familiar "More Vivid Future" or "Anticipatory" form expressed by  $\epsilon\acute{\alpha}\nu$  with the subjunctive. The cases were all examined and the conclusion drawn that, so far as Aischylean usage is concerned, the "minatory" force which has been detected in  $\epsilon\iota$  with the future indicative in the tragedians is not fully proved.

Conditions of the "Anticipatory" or "More Vivid Future" form ( $\epsilon\acute{\alpha}\nu$  with the subjunctive in protasis; future idea in apodosis) occur less often, being but ten per cent of the total number. These present no important peculiarities. Side by side with these, however, are found five cases (twelve cases, if we include seven conditional relative sentences of analogous construction), in which the verb is still in the subjunctive, but introduced by simple  $\epsilon\iota$  (or a relative word without  $\alpha\upsilon$ ). An examination of these cases shows that Aischylos was strongly influenced by the Homeric habit of using this form in conditions of a generic character.

"Ideal" or "Less Vivid Future" conditions ( $\epsilon\iota$  with the optative in protasis;  $\alpha\upsilon$  with the optative in apodosis) number thirty, or about nineteen per cent of the whole number. It is noticeable that in a number of these conditions there is a decided wish either in favor of, or opposed to, the fulfilment of the condition. But in many other cases no such idea can be discerned, and in general no rule can be proposed more definite than that of Krüger, who says that in this form of expression "der redende will über die bedingung und ihre folge seine subjective ungewissheit ausdrücken."

The "Unreal" or "Contrary to Fact" condition is a rare form in Aischylos, being met with only eleven times in his extant works. In the apodosis  $\alpha\nu$  is omitted only once.

It is in his generic conditions that Aischylos shows the greatest difference from the prevailing usage of the later Attic. In place of  $\epsilon\alpha\nu$  ( $\epsilon\nu$ ,  $\epsilon\eta\nu$ ), he now frequently uses the simple  $\epsilon\iota$  with the subjunctive to introduce the protasis of a generic supposition in present time, though the former also occurs. This is also the rule in Homer and Pindar. The tendency is seen most clearly in Aischylos when the conditional relative sentences are examined in connection with the pure generic conditions, as the latter are very infrequent.

Conditional relative sentences are numerous in Aischylos. In ninety per cent of the cases the relative word (generally with  $\alpha\nu$ ) introduces the subjunctive, with either a future or a generic idea, the omission of  $\alpha\nu$  being practically confined to the generic sentences. Conditional relative sentences conforming in their structure to any of the other forms of conditional sentence are rare.

Aischylos uses a participle in a clearly conditional sense forty-four times. In the majority of cases the following apodosis is in the optative with  $\alpha\nu$ . This is believed to be the prevailing use of the conditional participle.

The so-called "Potential Optative" occurs one hundred and twenty-five times in Aischylos;  $\alpha\nu$  is omitted eight times. In three of these latter cases a negative expression, such as  $\omicron\nu\kappa$   $\xi\sigma\tau\iota\nu$   $\delta\tau\omega$ , precedes.

9. Delitzsch's Assyrian Dictionary, Part I., by Professor Morris Jastrow, Jr., of the University of Pennsylvania, Philadelphia.

After a delay of over ten years, the first part of this important work has at last made its appearance. In some respects this long delay is not to be regretted, for it is only during the past ten years that Assyrian morphology and phonology have begun to receive that attention and treatment which must precede the compiling of an Assyrian dictionary. During this period the numerous and valuable contributions of Paul Haupt to this branch of Assyrian research have appeared, not to speak of others who followed in the track laid out by Professor Haupt in his *Sumerische Familiengesetze* (Leipzig, 1879). The more careful re-editing of important texts enriched with philological commentaries has gone on steadily, hand in hand with the publication and elucidation of new inscriptions; and Professor Delitzsch himself, of whose services to Assyriology it is not necessary to speak, brings to his task to-day a far richer knowledge of his subject than was possible ten years ago. For all that, the difficulties which the compiler of an Assyrian dictionary has to encounter are such, that it in nowise detracts from the vast merits of Delitzsch's great work, if we find certain features in it which do not appear to be altogether satisfactory. The present part which, according to the preface, represents about one-tenth of the whole work, covers 168 autographed pages; it deals with 95 stems, or about 200 separate words which carry us down to  $\text{לדל}$ .<sup>1</sup>

The most serious criticism, perhaps, to be urged against the Dictionary is that it will give us entirely too much, judging from the specimen before us. Nearly one-tenth of the 168 pages is taken up with unpublished texts, which, valuable

<sup>1</sup> Since the *Alef* includes all the gutturals — distinguished by  $\aleph_1$   $\aleph_2$  etc. — this, of course, represents much more than it would in a Hebrew or Arabic dictionary.

as they are, one hardly expects to find in a dictionary. Then come long notes, which aggregate thirty-eight pages, and ought certainly to have been reduced to at least one-fourth the space they at present occupy. In the third place, the large number of references to passages for the occurrence of such simple words as *abû*, *ahû*, and the like are quite superfluous, while in many instances it was not at all necessary to quote entire passages, as Delitzsch does for the explanation of a single word. In this way the bulk of the work becomes considerably increased, and to a corresponding degree, naturally, the expense. In the case of so important a work as a dictionary, especially if intended for beginners and general students, both bulk and expense ought to be kept within the smallest possible limits, compatible with clearness and comprehensiveness. Against the practical arrangement of the dictionary, there is also something to be said. A number of improvements, especially the more liberal use of various sizes of type, or rather script, might be suggested, by means of which it would be far easier, more particularly for the one who uses the dictionary as a work of reference, to obtain a general view of a stem, its various significations and its development, than is at present possible. Coming to the body of the work, the stems to which Professor Delitzsch assigns some of the words will not meet with the approval of all Assyriologists. So, *e.g.*, his assigning *adanniš*, 'time,' to a stem עִנֵּה will hardly be accepted. Haupt's וִינֵר is far preferable. The fact that in Assyrian, distinctions between many of the gutturals have been almost entirely wiped out, makes it of course in many cases difficult to determine whether the first radical is an *Alef* or *Hê*, a *Het*, *Ayin* or '*Ayin*. Appeal to corresponding stems in cognate languages has hitherto been the means generally resorted to for settling doubts, and in most cases no doubt it is perfectly satisfactory, but it would appear as though Professor Delitzsch, one of the first to show that Assyrian stood in a far closer relation to Hebrew than to Arabic, and not the reverse [as was at one time assumed], was now in danger of running to an extreme in the other direction by forcing at times an analogy with the Hebrew, at the expense of consistency and method. In the classification of Assyrian words we ought to be guided by the way in which the words are *written* by the Assyrians themselves, and not by the form under which corresponding words appear in Hebrew; and this rule which for obvious reasons applies chiefly to stems in which guttural letters occur, is all the more important because of the peculiarities which the gutturals present in Assyrian in contradistinction to Hebrew. So, *e.g.*, in the case of the word *êdu*, 'flood,' the initial *ê* is a more important factor in determining the stem than the fact that the word may be compared to Hebrew אֶד (Gen. 2, 6). The recent thorough examination of the "Assyrian *ê* vowel" by Professor Haupt<sup>1</sup> shows (p. 26) that the cases in which initial *ê* represents an *ê* in Assyrian are comparatively rare. Of the four examples given by Haupt, three (*eršitu*, *êrba'a*, *êrritu*) are such where the second radical is a *Reš* which as is known partakes of the characteristics of a guttural in some of the Semitic languages, and seems to be the reason for the change. To these three may be added the following, *êrištu*, *êrinu*) (*êru* (name of a tree?) *êrênu*. In *êdu*, 'one,' the *ê* is of course due to the quiescing of the second radical, the stem being אֶד. Such instances as *êkul*, *êhuz*, *êtir* (for *ja'kul*, *ja'huz*, *ja'tir*) come of course under a different category. In default, therefore, of any reason for the

<sup>1</sup> American Journal of Philology, Vol. VIII. No. 3.



change from *a* to *e* on the assumption of an initial  $\aleph_1$ , it seems but proper despite the analogy offered by the Hebrew to assign *êdû* to a stem  $\aleph_3$  (like *êmû*) or  $\aleph_4$ , where this change is the rule.<sup>1</sup>

From incidental remarks in this first part, it appears that the views of Professor Delitzsch on the so-called Sumero-Akkadian question have recently undergone a decided change. Exactly what his position at present is towards disputed points, whether with Professor Halévy he denies the existence of "Sumero-Akkadian," or holds that the "Sumero-Akkadian" in cuneiform texts is strongly admixed with Semetic elements, is not clear, but at all events this change of front on the part of one who ranks so high shows that the problem is by no means so simple as it appeared only a few years ago, and still far from its final solution.

Too much cannot be said in commendation of the admirable labor which Professor Delitzsch has expended upon his great work, and while for reasons, briefly indicated, it is doubtful whether the Dictionary will supply the needs of beginners in the study of Assyrian, it will prove invaluable for more advanced students and Assyriologists proper. The wealth of material embraced in the work is enormous. In short, the Dictionary promises to be worthy of the reputation which Professor Delitzsch has achieved for profound learning and exact scholarship, coupled with rare sagacity and inexhaustible patience.

Remarks were made by Dr. Adler.

10. Some Latin Etymologies,<sup>2</sup> by Professor J. B. Greenough, of Harvard University, Cambridge, Mass.; read, in the author's absence, by Professor F. D. Allen.

This paper discussed the derivation and affinities of the following words: *probus*, *improbus*, *desidero*, *elementum*, *provincia*, *reciprocus*, *recens*, *procul*, *recipero*, *rudimentum*, *erudio*, and *praemium*.

A short communication from Professor Fisk P. Brewer, of Grinnell, Iowa, was presented.

In an address delivered in Athens last winter on the study of Constitutional Law, the orator made use of an unusual compound. He referred to the practical school in English politics which had ceased (as he said), "*διαμαχομένη και λαγοκοποῖσα* respecting abstract constitutional principles." Is the latter of these words intended for 'hair-splitting,' the speaker having confused *hares* and *hairs*?

11. Semitic Languages in the Encyclopædia Britannica, by Dr. Cyrus Adler, of Johns Hopkins University, Baltimore, Md.

The distinguished Semitic scholar, Professor Georg Hoffman of Kiel, in his suggestive review (*Liter. Centralblatt*, April 30, '87, cols. 605-608) of the German edition of Professor Theodor Nöldeke's article on *Semitic Languages* in the *Ency-*

<sup>1</sup> A stem  $\aleph_4$  like *ênû* from  $\aleph_1$  is also possible, though for other reasons less probable.

<sup>2</sup> To appear in full in the *Harvard Classical Studies*, Vol. I.

*clopædia Britannica*,<sup>1</sup> concludes with the request that the eminent author make arrangements for a German edition of his other articles in the *Encyclopædia Britannica*, not always accessible to scholars, and especially of the additions to Gutschmid's article on Persia.<sup>2</sup> Whosoever, Hoffman says, has not read these papers, does not know what he has missed. Professor Nöldeke's standing as a Semitic scholar renders it unnecessary to repeat this statement for the article under discussion. As grammarian and historian, as well as Biblical critic, he is at present in the foremost rank of Semitic scholars, and the *Encyclopædia Britannica* was fortunate in securing this article from his pen for the ninth edition. His admirable survey of the whole field of Semitic philology no doubt meets a long-felt desire. Renan's "clever and brilliant" *Histoire générale des langues sémitiques* (Paris, 1855), once much read and admired, is out of date now; and the King of Sweden's prize for a work which will bring Semitic philology up to the present level of our knowledge, is yet to be won. The new material to be incorporated in such a sketch was very considerable. Travel and exploration had opened for the scholar vast stores of new facts, while the old fields had been more thoroughly investigated and worked out in fuller detail by the patient labor of the last twenty-five years. That Professor Nöldeke has made the most of his opportunities, and has admirably performed the difficult task of giving the contents of several large volumes in a brief sketch, it is needless to say. Indeed, this article might serve as a model of a thoroughly scientific abstract of innumerable facts and details.

But in spite of our sincere admiration for this excellent sketch, I venture to assert that Professor Nöldeke has not been equally warm in his feelings towards the sister dialects; certainly Assyrian is treated by him as a step-sister, we might even say as the Cinderella, of the Semitic family.<sup>3</sup> Nöldeke expressly declares, to be sure, that he is not an Assyriologist, and that he does not feel able to discern what is certain and what is doubtful in this new science. But I think it would have been much more consistent with this frank statement, if Professor Nöldeke had omitted from his masterly treatise all further mention of Assyro-Babylonian, and had requested the editors of the *Encyclopædia Britannica* to invite an Assyriologist to insert a brief statement concerning the present condition of cuneiform research, quite independent of Nöldeke's article. Such a course might perhaps have somewhat detracted from the unity of the sketch; but it would certainly not have made the article less representative of the present state of Semitic science. A precedent might have been found in the treatment of *Philology* in the *Encyclopædia Britannica*. In this way Nöldeke would have spared himself, as well as his admiring readers, several assertions, which must be called, with all regard to his distinguished position in the ranks of Semitic scholars, mis-statements. Hardly any ground save tradition justifies a comparison of the Assyrian relative pronoun

<sup>1</sup> *Die semitischen Sprachen*, eine Skizze von Theodor Nöldeke, Leipzig, T. O. Weigel, 1887.

<sup>2</sup> This request has since been complied with, the German original of these papers having been published in book form, under the title *Aufsätze zur persischen Geschichte* (Leipzig, T. O. Weigel, 1887, pp. 158). Compare Jani's review, *Götting. gel. Anzeigen*, Jan. 1, 1888, pp. 31-37.

<sup>3</sup> Cf. D. H. Müller's review in the *Vienna Oriental Journal*, Vol. I. No. 4, p. 334.

ša and later Hebrew שָׁ, with Hebrew שָׁר (Assyr. *ašru*, const. *ašar*, "place," Aramean שָׂר).<sup>1</sup>

To explain his little regard of Assyrian study, Nöldeke remarks that he does not feel bound to accept the transliteration of contemporary Assyriologists as the final dictum of science. With such a statement, no doubt, every scientific man will agree. But I dare say science would make little advance if all students stood dispassionately aside, awaiting her final dictum. A study of the transliteration of Assyrian proper names and loan-words in other Semitic languages, and of the cuneiform rendering of foreign names and words,<sup>2</sup> goes to show that in the *reading* of the texts, at least, the Assyriologist is not far wrong. Semitic cuneiform science certainly rests on as sure a foundation as does the decipherment of the monuments in the Persian wedge-writing, whose results no oriental scholars have shown any hesitation in using. We know the real sounds of the language of the Mesopotamian empire fully as well as the pronunciation of ancient Hebrew or Syriac or Geez. In fact, the only way in which we may hope to arrive at the pronunciation of ancient Hebrew is through the medium of the cuneiform inscriptions. That Assyro-Babylonian was a real speech, and not an official or sacred dialect for the exclusive use of scribes and priests, as Nöldeke intimates, there is abundant evidence. It seems to me that nothing but their currency could have induced the Jews of the Exile to adopt the names of the Babylonian months. Words like שָׁנִים 'governors, prefects' (Assyr. *šaknu*, constr. *šakan*), שָׂר 'scribe' (Assyr. *tup-sar*, i.e. 'tablet + writer'), Syr. כִּנְיָן[שָׂ] 'tribute' (Assyr. *mādattu*<sup>3</sup>), and titles like שָׂרִית and שָׂרִית are, of course, terms drawn from official life. And I readily admit that even the names of the months may be said to be official; but this does not hold good in the case of Aramean forms like שָׁלַח<sup>4</sup> 'to deliver' (Assyr. *ušēzib*, shaphel of שָׁלַח, in the common Assyrian expression *ana šūzub napšattišunu*, 'to save their lives') שָׁלַח<sup>5</sup> 'to bring out,' Ezr. VI. 15 (Assyr. *ušēl*), or שָׁלַח<sup>6</sup> 'to complete' (Assyr. *ušaklil*). To claim with any force whatever that these verbs are organic Aramean forms, is simply impossible. These few examples will suffice to show that Assyriology has become so intrinsic a part of Semitic philology, that a lack of knowledge of the principal results of Assyrian philology seriously affects statements made for the entire Semitic domain. To quote another illustration, it is commonly asserted that Syriac possesses two different sibilant prefixes for the causative stem, שָׁ and שָׁ. In view of the established fact of the borrowing of Babylonian shaphel forms by

<sup>1</sup> Compare Hommel, Z DMG. Vol. XXXII. p. 708 fol. Phoenician שָׁ corresponds to the Assyrian form *aššu*, *ašša*; cf. Delitzsch's *Prolegomena*, p. 44, n. 1.

<sup>2</sup> I hope to present a fuller study of this question at no distant date. Cf. Professor Haupt's remarks in the *Munich Journal of Assyriology*, Vol. II. 261, 2.

<sup>3</sup> First established by Dr. Hincks. Cf. *Am. Or. Soc. Proc.* at Balto., October, 1887, p. xlv. n. 3.

<sup>4</sup> The שָׁ after the שָׁ cannot be explained from the point of view of Aramean Grammar. Comp. Delitzsch, *Hebrew and Assyrian*, p. 69; *Prolegomena*, p. 140, n. 4. Levy arrived at the same derivation in his *Targumic Lexicon* without a knowledge of Assyrian. Cf. Delitzsch's *Assyrian Dictionary*, p. 247, n. 4.

<sup>5</sup> If שָׁלַח were a genuine Aramean word, we would, of course, expect an שָׁ instead of the שָׁ. Cf. Nöldeke's remarks in the *Gött. gel. Anz.* 1884, p. 1019.

<sup>6</sup> Comp. Nöldeke's *Syriac Grammar*, § 180.



Aramean, as shown above, does it not seem more likely that one, if not both, of these classes of Syriac causatives is due either to direct borrowing or to subsequent analogical formations?<sup>1</sup> The whole question, as to whether any Semitic language possesses at the same time organic causative **ס** and **ש** formations, is deserving of the most careful investigation.

In method, too, Assyriology has brought much to Semitic comparative philology; and though it is true that a more rigid notion of the comparison of Arabic **ك** and **ق** and Ethiopic **Ḥaut** and **Ḥarm** with Hebrew **ק**, and a more thorough knowledge of the rules concerning the interchange of the Semitic sibilants, causes etymologizing to be attended with greater difficulties, that fact can hardly be considered a misfortune. It is not claimed that a knowledge of Assyrian was necessary for the discovery of the phonetic rules recently formulated by Assyriologists. A more careful scrutiny of the material at hand, and especially of the much neglected dialects of the Targumim and the Talmud, might have yielded similar results. But it seems as though the clearness of vision, attained from the study of Assyrian by the devotees of cuneiform science, was needed to furnish the last link.

One of the greatest of early Assyriologists, Dr. Edward Hincks, distinguished Assyrian by the title of *Sanskrit of the Semitic tongues*.<sup>2</sup> This claim Nöldeke dismisses with scant notice, saying that "the opinion sometimes maintained by certain over-zealous Assyriologists that Assyrian is the Sanskrit of the Semitic family of speech, has not met with the approval, even of the Assyriologists themselves, and is unworthy of a serious refutation." But Sanskrit is by no means recognized in all respects as the most primitive of the Indo-European languages, or, as Nöldeke himself puts it, it "is now recognized with ever-increasing clearness that Sanskrit is far from having retained in such a degree as was even lately supposed, the characteristics of primitive Indo-European"; so, the designation Sanskrit of the Semitic tongues is, if anything, more appropriate than when first employed by Hincks. We certainly have every reason to believe that Assyrian will at least do for Semitic comparative philology as much as Sanskrit has accomplished for Indo-European linguistics.<sup>3</sup>

Remarks were made on the paper by Professors Jastrow and Hall.

12. The Relative Value of the Manuscripts of Terence collated by Umpfenbach, by Professor E. M. Pease, of Bowdoin College, Brunswick, Me.

This investigation was begun on account of a belief in the individuality of Mss. Each Ms. has a history — a genealogy. The extant Mss. vary from the originals

<sup>1</sup> The **ש** and **ס** causative forms must evidently have been borrowed from different dialects. It is certain that the Babylonians pronounced **ש** as *sh* down to the latest period, the Assyrians, on the other hand, pronouncing **ש** as *s*, and **ס** as *sh*. See Haupt in the *Johns Hopkins University Circulars* for August, 1887, p. 118; and his remarks, *Am. Or. Soc. Proc.* at Balto., October, 1887, p. lxii. n. 26.

<sup>2</sup> *Specimen Chapters of an Assyrian Grammar* (JRAS., 1866), p. 1. Cf. Haupt, *Sumerische Familiengesetze*, p. vii.; *Proleg. to a Comp. Assyrian Grammar* (PAOS., October, 1887, p. lix. n. 13).

<sup>3</sup> Comp. Whitney, *Language and the Study of Language*, p. 4.

so far as changes were made in them by the several hands through which they passed. Different scribes would fall into different kinds of error, and revisers would work in their favorite lines. For instance, one scribe might be guilty of many omissions, while another would alter the verse for the sake of meter. Each one would leave his own peculiar stamp. Therefore it ought to be possible to find in what particulars each Ms. has been most vitiated and in what it is most reliable. In order to do this all the variants from the accepted text of Umpfenbach have been assorted into certain natural categories; and the results show that the Mss. do not have a uniform value in all the categories, as editors are accustomed to accredit them, but that in some particulars one Ms. excelled, and in others another.

TABLE OF CHARACTERISTICS OF MSS. OF TERENCE.

		Omission of Verb.					" Participle.		" Pronoun.		" Noun.		Total Omissions.	Insertion of Participle.		" Other Words.		Total Insertions.	Substitutions.	Inverted Order.	Corrupt Passages.	Case.	Number.	Gender.	Tense.	Mood.	Number.	Person.	Roles.	Variations in Spelling.	Total.
Eunuchus.	A	15	12	22	12	61	17	23	40	106	29	39	26	4	8	11	10	2	2	11	45	394									
	D	12	17	20	10	59	35	53	88	169	77	39	32	3	6	16	18	4	5	21	68	605									
	G	15	27	19	14	75	46	44	90	175	81	76	37	3	7	17	26	2	7	28	72	696									
	P	14	16	15	5	50	28	39	67	104	48	5	17	3	3	15	15	4	6	27	61	425									
	C	11	15	16	5	47	28	38	66	126	48	25	28	7	4	16	16	3	8	24	62	480									
	B	13	15	13	6	47	29	47	76	124	54	18	21	4	6	13	16	3	7	25	70	484									
	E	16	24	26	11	77	49	55	104	161	71	37	28	5	5	15	24	4	10	30	76	647									
F	10	20	23	12	65	29	49	78	146	49	27	22	3	0	15	22	3	8	20	79	537										
Adelphoe.	A	12	20	19	16	67	14	20	34	100	14	28	28	0	2	6	5	1	4	4	12	305									
	D	4	14	19	17	54	24	36	60	160	64	7	26	5	2	18	18	4	6	8	63	495									
	G	10	17	23	16	66	21	43	64	169	79	26	39	4	2	19	21	5	8	18	79	599									
	P	4	18	14	12	48	15	23	38	112	56	2	25	4	5	14	16	1	3	14	51	389									
	C	3	18	12	17	50	14	25	39	129	51	5	29	5	4	14	17	2	6	13	57	421									
	B	3	16	9	11	39	15	27	42	135	52	2	26	4	4	16	16	2	4	12	51	405									
	E	10	24	20	17	71	19	41	60	154	63	7	28	4	4	15	24	2	5	16	76	529									
F	5	16	13	17	51	20	32	52	130	55	9	29	5	6	13	22	2	5	13	70	462										
Phormio.	A	8	26	20	10	64	8	23	31	110	12	31	23	1	1	12	8	3	6	19	45	366									
	D	12	40	25	13	90	44	40	84	197	62	28	26	3	3	15	22	4	9	34	72	649									
	G	11	33	24	10	78	37	41	78	203	67	27	34	3	1	18	24	4	10	40	87	674									
	P	8	23	18	4	53	42	43	85	159	70	8	17	3	8	13	25	1	4	31	78	555									
Andria.	D	5	22	12	7	46	30	35	65	115	76	7	11	1	5	7	6	5	2	4	136	486									
	G	7	21	16	13	57	28	33	61	111	79	43	15	2	3	5	11	3	2	5	137	434									
	P	7	18	13	2	40	15	20	35	67	42	1	9	1	2	4	4	4	2	4	80	295									

Another result, and an unexpected one, is that an entire family has been underrated. D and G have been regarded as next in value to A, the Bembinus, and when that is wanting they have been considered by all editors, excepting Spengel, the highest authority. It can be seen from the table in what respects the illustrated Mss. PCB excel DG and rank next in value to the Bembinus. The summaries show as clearly as figures can express it the general value of each Ms.

These summaries are also indicative of the popularity of the different plays.

The corrections by later hands have likewise been classified. The number of accepted changes in A are about equal to those rejected. The corrector of D improved the Ms. G and P have fewest changes, and are not much affected either way.

From an independent study of the family relations it is found that there are three families, A, DG, PCBEF, but that E and F are so loosely connected with the last family that they could almost be regarded as a fourth group.

In summarizing the chief points of excellence in the two minor families, we find that in age D and P are about equal; that more changes had been made in the archetype of the D family than in the archetype of the P family, and also that more afterwards came into its individual Mss.; that the order of plays in D and G is alphabetical, while in the other family it is for the most part chronological; that D and G distinguish the characters in the plays by Greek letters — a method undoubtedly old, and found in the Bembinus and the *vetus* of Plautus. On the other hand the P family represents a very old custom in retaining the illustrations, and in preserving the metre.

We should bear in mind that by adopting Umpfenbach's text as a standard, all our numerical results are more unfavorable to P and its family than would have been the case, if Umpfenbach had not everywhere preferred the readings of the other Mss.

The Association adjourned at 5.45 P.M.



BURLINGTON, VT., Wednesday, July 13, 1887.

EVENING SESSION.

The Association assembled at 7.45 P.M.

Mr. C. J. Buckingham reported on behalf of the Auditing Committee that the Treasurer's accounts had been examined and found correct. The report was accepted.

13. The Monetary Crisis at Rome in A.D. 33 (Tacitus, *Ann.* vi. 33), by Professor William F. Allen, of the University of Wisconsin, Madison, Wis.; read by Dr. H. M. Clarke.

A severe monetary crisis in Rome is described by Tacitus in the sixteenth and seventeenth chapters of the sixth book of the Annals; and some important items of information in regard to it are derived also from Suetonius (Tib. 48) and Dio Cassius (58, 21). The crisis is said to have been caused by an attempt on the part of the accusers, which seems to have been instigated by the emperor Tiberius, to put in execution an obsolete law of Julius Cæsar which in some way regulated the business of money lending. This law is brought by the historian in connection with the old laws of the republic which undertook to prohibit altogether the lending of money at interest; but the precise bearing of these laws upon the case in question is not clearly stated, and at any rate Cæsar's law, as described, does not appear to have attempted the suppression, but the regulation, of the traffic. The revival of this law by Tiberius was no doubt excited by an observation of serious and increasing economical evils; but he was warned by the acute lawyer Neova that he would cause more mischief than he would remedy, and he allowed the Senate to grant a respite of eighteen months for the settlement of contracts, before the law should be put in force. Even this, however, did not prevent the anticipated evils. Debts were at once called in, and money immediately became very scarce. The Senate had, to be sure, by the direction of the Emperor, attempted to relieve the money market, by requiring the creditors to take part of their loan in land; but this made it all the worse. The creditors were willing to accept this proposition, and demanded immediate payment in full,—a demand which was strictly a violation of the ordinance just described, but which the debtors did not dare to refuse, because their credit would suffer by their not meeting their obligations promptly; the temporary relief would not make up for the loss of their business standing. The stringency therefore became more and more severe: those who had land found it impossible to dispose of it in small lots, because the creditors knew that by waiting they could purchase large estates at a bargain. The Emperor at last came to the rescue, and deposited one hundred million sesterces in banks, to be taken in loans for three years without interest. Thus credit was restored, and the market gradually became quiet. The attempt of the Emperor, however, to relieve the economical condition of Italy had failed, and no further attempt seems to have been made.

14. Long vowels in Old-Germanic, by Dr. Benjamin W. Wells, of The Friends' School, Providence, R. I.; read by Professor W. B. Owen.

The paper examines the origin and the growth of the Old-Germanic long vowels and diphthongs. All words which are found in the East-Germanic (Gothic and Old-Norse) and in the West-Germanic, or that are pre-Germanic and might be supposed to have long root-vowels, are included in the lists. The origin of the long vowels and diphthongs is first treated. The diphthongs *ei*, *ai*, *eu*, *au* are found in most cases to be due to the ablaut gradations of *i*- and *u*-roots; but *ei*, which it is said is not to be distinguished in its later development from *ī*, with which it is identified here, is also derived from *en* and *in*, from *i-i* and *i-j*, and perhaps from the lengthening power of the liquids *r* and *l*. *Au* in rare instances is found to come from *a-u*, which had come into juxtaposition by epenthesis, and so also *ai* is found sometimes to be from *a-i*.

The long vowels *ā*, *ō*, *ū* are found in most cases to owe their length to contraction of a short vowel with a nasal, to the lengthening influence of liquids, or to their having once been final and lengthened there before the addition of a suffix made them medial. Other contractions than with nasals are thought to produce long *ā* in the preterit plural and second person singular of strong verbs of class I. a, b, and long *ō* in verbs of class IV. Both *ā*, *ō*, and *ū* seem in a few cases to take the place of an older *av* or *va*, which should regularly produce *au*. A comparatively small number of words are given where the origin of the long vowel could not be determined.

The regular development of the Old-Germanic vowels in the chief Germanic languages — Gothic, Old-Norse, Old-English, and Old-High-German — is shown in the following table:—

Old-Ger- manic.	Gothic.	Old-Norse.	Old-English.	Old-High-German.
Ei or ī	ei	ī (ȳ, ē, i, j)	i (eo)	ī (ia)
ai	ai	ei (ā, æ, e)	ā, æ (eā)	ei, ē
Eu	iu	jō, ȳ (jū)	ēo, ie	io, iu
Au	au (av)	au, ey (ō, ū, ā, æ)	ēa, ie, (aw, ō, uw)	ō, ou (aw, ow, ū, o)
Ā	ē (ai, a)	ā, æ (a)	āe, ā (ē, a, ēa, eā, ō)	ā (ō, uo, ē, a)
Ō	ō (ū)	ō, oe (ȳ)	ō, ē (ū, ȳ)	uo (ō)
Ū	ū (u, au)	ū, ȳ (u, jō)	ū, ȳ (ēo)	ū(u)

The vowels in parentheses are usually found in but one or two words and are in no case subject to any general rule.

The word-lists with the discussion of all details and exceptions will appear in the Transactions (Vol. XVIII.).

15. The *Cum*-Constructions in Latin: their History and their Functions,<sup>1</sup> by Professor William Gardner Hale, of Cornell University, Ithaca, N. Y.

<sup>1</sup> Printed in full, with the addition of a discussion of prevailing theories, in the *Cornell University Studies in Classical Philology*, No. 1, Parts I. and II. (1887-88).

<sup>1</sup>If the problem of the history of the *cum*-constructions is soluble, the clue by which we are to be guided to the course which the investigation should take must obviously be found through comparing the modal behavior of *quom*<sup>2</sup> with that of the various sets of words with each of which it has something in common.

*Quom* belongs with the temporal group, *postquam*, *simul atque*, *ubi*, *ut*. These particles, whether used with or without accessory ideas of cause, take the indicative, while *quom* in similar uses takes the subjunctive. There is, then, no clue here. It belongs with the causal group, *quod*, *quia*, *quoniam*, *quando*. But these particles take the indicative. The ground of the subjunctive with *quom* causal consequently cannot be the causal idea. It belongs with the concessive particle *quamquam*. But this is followed by the indicative. The ground of the mode with *quom* concessive consequently cannot be the concessive idea, which, like the causal idea, must therefore have been originally accidental. It belongs with the relative pronoun *qui*. With this word it appears at once to have many constructions in common, e.g. the explicative, the parenthetical, the conditional (both in the indicative and subjunctive), the final, the consecutive.

A possible clue, then, is presented by the (at least partial) correspondence of the *quom*-constructions with the *qui*-constructions. Our next step must therefore be to study the latter.

Proceeding to do this, we find, in the indicative, determinative clauses, parenthetical clauses, "asides," clauses of loose bearing upon the context (sometimes causal or adversative), forward-moving clauses, and generalizing clauses (equivalent to general conditions); in the subjunctive, generalizing clauses (equivalent to general conditions), final clauses, and consecutive clauses. These last require special examination. They appear, when classified according to their functions, to embrace five distinct kinds. In one of these kinds (and in one only) an inherent reason for the mode appears; for its verb is capable of standing in an independent subjunctive sentence of ideal assertion, as e.g. in *hic latro, quem clientem habere nemo velit*, Cic. Phil. 6, 5, 13.

This class would seem, therefore, to be the starting-point of a process of development. The probable psychological processes of the development, and the various stadia in its progress, are as follows:—

1. The original consecutive clause (the verb of which would be equally in the subjunctive if independent) characterizes the antecedent by stating some act that would flow, would have flowed, etc., from the nature of the antecedent.

Then, by a confusion between what actually is said in the construction and what appears to be involved in it (a confusion identical with that which takes place in the parallel *ut*-clauses).

2. The developing consecutive clause characterizes the antecedent by stating some act that actually will flow, does flow, or has flowed, from the nature of the antecedent.

<sup>1</sup> BIBLIOGRAPHY: Grotefend, Lateinische Grammatik, ed. Krüger (1842), § 613 c; Gröbe, De usu Terentiano particularum temporalium (1867); Haase, Vorlesungen über lateinische Sprachwissenschaft, Band II. (edited and published by Hermann Peter in 1880, thirteen years after Haase's death), pp. 217–220; and, in particular, Greenough, Analysis of the Latin Subjunctive (1870).

<sup>2</sup> The form of the word here employed not only indicates its historical connection with *qui*, but was in actual use through the period of the development of the constructions under examination.



Both these types of *qui*-clauses are in effect qualitative. But the repeated apprehension of the qualitative idea in a construction so frequently recurring would lead to the feeling that the construction itself is the expression of that idea. At this point, then, we may define the subjunctive *qui*-clause as the construction used in statements made to exhibit the qualities of an antecedent.

An almost inevitable extension would now take place through the inclusion of other ideas equally qualitative, though not involved in the original consecutive ideas, namely, direct predications of the existence or absence of qualities. Hence,

3. The developing clause (originally consecutive, now qualitative) characterizes the antecedent by directly stating the existence in it, or absence from it, of a quality.

So far, the consecutive-qualitative clauses express only the character of the antecedent. But they now naturally extend themselves to qualitative clauses expressive of the situation, the plight, the condition, of the antecedent, even though that situation be the result, not of the character of the antecedent, but of the activity of some other person or thing. Hence,

4. The developing qualitative clause exhibits the condition of the antecedent by stating some experience of his (hers, its) proceeding, not from the nature of the antecedent, but from an external source.

But all these clauses in effect classify. In consequence, the consecutive-qualitative construction extends itself to cases in which there is classification alone, with no true expression of either the character or the condition of the antecedent. Hence,

5. The classifying clause places the antecedent in a class, on the ground of some act or circumstance which may be wholly external to him (her, it) as in *eorum quos viderim Domitius Afer et Iulius Secundus longe praestantissimi*, Quintil. 19, 1, 118.

In Plautus, the subjunctive is always used in relative clauses after phrases like *nullus est qui*, while after phrases like *si quis est qui* the subjunctive is not yet fixed, and after phrases like *sunt qui* only one instance of it is found. This state of affairs would seem to indicate that the development of the consecutive subjunctive began in clauses after negative antecedents. And it is, in fact, in such clauses that those confusions and extensions would most easily occur, to which we found that this development is presumably due.

A probable genesis of the use of the subjunctive with causal or adversative feeling is suggested by sentences like *summe autem nihili, qui nequeam ingenio moderari meo*, Plaut. Bacch 91. They point to an early type of the consecutive clause, in which, without a modifying *tam* or *ita*, the main clause expressed a quality, and the *qui*-clause the working of that quality. But a second conception would connect itself readily with such a use; for the *qui*-clause not only expresses the result of the character exhibited in the main statement, but is at the same time a justification of that statement. The frequent recurrence of such combinations would lead to an association of the causal idea with the mode itself. The adversative force would arise through the fact that, after negative statements and questions of negative import, that which is a justification of the main statement as a whole is in opposition to the quality, etc., which is negated in that statement.

The dramatic literature shows that the causal-adversative subjunctive was in

considerable use before the employment of the qualitative subjunctive clause after a positive and definite antecedent had become common. With the spread of this latter use, a second contribution to the association of the causal-adversative idea with the subjunctive would be made. The qualitative clauses are, in effect, complex adjectives. Like other adjectives, they may stand in the predicate after some expression containing the idea of existence, or they may be attached directly to the subject or to the object of the verb. In the last two cases, the quality, etc., expressed in the dependent clause must necessarily be either in harmony with, or in opposition to the main act; and the existence of this causal or adversative bearing will naturally be perceived. The consequence might have been a development of a causal-adversative use of the subjunctive, if such a use had not already existed. As it was, however, an association would naturally be set up between the already established causal-adversative use and the qualitative use. That the Roman feeling did in fact tend to identify the two uses, appears from the occurrence of the former in co-ordination with simple adjectives having a causal or adversative bearing, as in Cic. Verr. 3, 58, 134, Phil. 6, 7, 19, Liv. 1, 34, 7; and from the occurrence of the clause after *sic ut*, as in Caes. B. G. 31-33, after *ut is qui*, as in Cic. Dei. 5, 13.

If the view of the growth of the subjunctive characterizing-qualitative-classifying and causal-adversative *qui*-clauses here taken is correct, it is idle to expect an absolute fixity of mode in any of these constructions except that original one in which the subjunctive is inherent in the nature of the idea. Rather shall we find a development, more or less complete, with greater or less ultimate stability of mode. The evidence that such a development has in fact taken place becomes at once apparent upon an examination of the literature.

Further, it must occasionally happen that of a given fact two or more distinct uses may be made; e.g., an act which is in its contents characterizing may be instanced either to tell *what kind of a man* the antecedent is (qualitative idea), or to make the hearer understand *who* the antecedent is (determinative idea). If the former idea is to be expressed, the subjunctive will be employed; if the latter, the indicative.

An examination of the developing constructions, and of the contrasting indicative and subjunctive constructions, detects three classes of the former, and six of the latter. (These nine classes will, for economy of space, be enumerated only under the treatment of *quom*.)

Taking up now the examination of the *quom*-constructions, we find the various indicative clauses, and the various subjunctive clauses through the consecutive, correspond precisely to those which we found in the *qui*-constructions, and, in fact, to be replaceable by those constructions through the simple conversion of *quom* into *quo*, *qua*, or *quibus*. This is the point which the *quom*-clauses have reached by the time of Plautus. Further than this, by a process familiar in other languages, an indicative *quom*-construction has already come into free use to present an introductory statement of the circumstances which exist at the time of the main act, and form its environment (the *Sachlage*, *milieu*, *status rerum*, *condition of affairs*, *nature of the situation*); has also come to have a similar use in a post-positive clause, serving to complete the picture for the main act; has also come, just as clauses after *postquam* (*quisque*) did in their Romance growth, and as clauses after Greek ἐπεὶ, ἐπειδὴ, and ὅτε, English *since*, German *weil*, etc., have

done, to have, first an accidental suggestion of a causal relation, then a distinct causal force; and finally, has also come, just as clauses after German *während* and English *when* and *while* have done, to convey a more or less complete adversative force.

After this, one or both of two things would happen, the second certainly, the first possibly: —

1. The association of the causal-adversative idea with the subjunctive mode in the *qui*-constructions might well lead to the (at first sporadic) employment of the same mode in the essentially identical and, in sound, closely similar *quom*-constructions. Such may possibly be the view that should be taken of the three examples of the causal-adversative subjunctive *quom*-clause attested by the Mss. of Plautus, and the two examples attested by the Mss. of Terence; though the clear general usage of the time, and the existing evidence of errors committed in citing Plautus at a later period, under the influence of a changed linguistic feeling, brings these examples under suspicion.

2. In any case a development of the *quom*-constructions on their own ground, on a line in the main parallel to that along which the *qui*-constructions had already moved, would ultimately be inevitable. We find the original consecutive *quom*-clause (the subjunctive verb of which could stand independently) in Plautus, and we also find in him at least a part of the same development (consecutive-qualitative-classifying) that we have already seen in the consecutive *qui*-clause. If there remained nothing more of Roman literature, we should nevertheless feel sure that eventually the use of the qualitative subjunctive in the *quom*-clause with an expressed antecedent of time (in which case the *quom*-clause would give the *nature of the situation at the time when the main act took place*) must have led to the growing up of an introductory and a post-positive subjunctive narrative clause; and that later there must have arisen a causal-adversative association with the mode, just such as, in the case of the *qui*-clauses, would have arisen, if it had not already been developed at an earlier stage in the history of the consecutive construction.

So far, we have considered, partly within our sight, partly in necessary imagination, the growth of the *quom*-constructions on a line parallel with that of the growth of the *qui*-constructions. But the peculiar nature of the temporal idea would carry the temporal clause in Latin, just as that peculiar nature has carried it (mode apart) in Greek, German, English, French, etc., beyond the line of the development of the *qui*-clause. When once the subjunctive (qualitative) mode had made its entry into the narrative clause, we should expect the following: —

The countless repetitions of the subjunctive narrative *quom*-clause, with varying degrees of prominence of the qualitative feeling, would lead in the one direction to a narrative type in which the qualitative aspect of the situation-giving clause was faint; at the extreme of which direction the clause would closely approach the indicative *quom*-clause, though still essentially differing from it by falling short of a sharp and exclusive date-determining force. In the other direction, the constant use of the subjunctive *quom*-clause with more or less prominent qualitative feeling, involving necessarily a more or less prominent causal or adversative feeling, would lead to a type in which the causal-adversative idea would be



the larger element, and, at the extreme, to a type in which, as in the French *puisque*-clause, nothing but this causal-adversative idea would remain.

If, then, we were to be put in possession of a considerable body of Roman literature belonging to a period a hundred or more years later than the time of Plautus and Terence, we should expect, either to find the fully developed *quom*-constructions just sketched in imagination, and those above, or to find constructions of this kind by the side of other constructions of the older, undeveloped type. In point of fact, upon examining the literature as it reappears some eighty years after the death of Terence, we find the developed constructions sketched above, with but rare examples of the old type.

These rare examples of the old type, it should be said, are commonly misunderstood, under a false general conception of the *quom*-constructions; and futile attempts are made to explain them as if they expressed ideas really belonging to the prevailing usage of the mode in the time to which they belong.

We may now, stating for the *qui*-clauses and the *quom*-clauses together the more obvious results of an examination of the developing and the contrasting constructions, tabulate the following classes:—

A. The developing *qui-quom*-constructions (with varying mode)

1. After indefinite antecedents.
2. After definite antecedents; with or without causal-adversative bearing.
3. With merely classifying force (in which construction the subjunctive always remains the rarer mode).

B. The contrasting indicative and subjunctive *qui-quom*-constructions.

4. Loosely attached indicative clauses, with unexpressed causal or adversative bearing; versus causal-adversative subjunctive clauses.
5. Determinative indicative clauses; versus qualitative subjunctive clauses, with or without causal-adversative bearing.

Closely connected with 5 are the two classes next following:—

6. Preliminary (less frequently subsequent) presentation of a certain person, thing, or time, by a determinative clause, followed (or preceded) by a statement with regard to that person, thing, or time (with causal-adversative bearing); versus the simple expression of a causal-adversative relation, through the subjunctive.
7. Identification of two acts through an identification of the actors (*qui*) or the times (*quom*); versus the simple expression of the causal-adversative idea or the narrative idea.
8. Generalization; versus the expression of quality, with or without causal-adversative bearing.
9. Identification of one series of acts with another, constituting formal definition; versus the causal-adversative construction, justifying the main statement.

From the fact that temporal relative clauses, in all languages, are capable of far outrunning their original meaning, it would be antecedently possible that the subjunctive *quom*-clauses would sooner or later come to be used occasionally with

no true feeling, and in no sharp distinction from indicative clauses. Possible indications of this tendency are to be seen in a few narrative *quom*-clauses in Cicero, and unquestionable examples are to be found in the first century of the Empire, as, *e.g.*, in Seneca.

When the *quom*-constructions have reached the extreme of their legitimate development, it would be natural that the use of the subjunctive should in sporadic cases be extended from the narrative *quom*-clauses to clauses with *postquam*, *ubi*, *ut*, and *dum*, which, though not, like the original *quom*-clauses, replaceable by *qui*-clauses, and so not sharing in the peculiarities which led to the great development of the *quom*-clauses, yet in effect somewhat resemble the narrative *quom*-clauses. Examples of this construction for *postquam*, *ubi*, and *dum* are Cic. Manil. 4, 9; Auctor Bell. Afr. 78, 4; Liv. 1, 40, 7.

# 16. Arcado-Cyprian Dialect, by Dr. Herbert Weir Smyth, of Johns Hopkins University, Baltimore, Md.

Arcadian and Cyprian are in closer touch than any other two Hellenic dialects which have at the same time so many and such varied points of divergence. If we consider the date of the separation of the daughter-dialect (a date which on any view must be early, even if we reject the Agapenor legend), the preservation in Cyprian, for so many centuries, of such striking cases of agreement with Arcadian offers a most valuable example of the persistence of dialect life. This fact is not unknown, but has never yet received thorough-going treatment. The treatises of Gelbke, Schrader, Rothe, and Spitzer fail to open that horizon, without which the mooted question of the position of Arcadian can never be settled, and which can be attained solely on the basis of a minute examination of the phenomena in question. The object of this paper was to present a study preparatory to such an examination, and at the same time to lay the foundation for a discussion of the question in a work on the dialects of Greece now in progress. It was designed to collect every case of agreement and of difference between the two dialects, beginning with what is common to Arcadian and to Cyprian (A-C) and to no other Hellenic dialect; next, to present the joint possessions of A-C and Homeric Greek (*e.g.*, infinitive in *-ηναι*); then, by gradually enlarging the range of vision, to discuss in detail the relations of A-C to all the dialects known under the obsolescent name of Aeolic; and finally to draw within the circle of observation the affinities of A-C, Doric, and Ionic. The same process was then applied in the case of Arcadian and of Cyprian, when these dialects either present actual differences, or when one has preserved forms as yet not found in the other. By this process alone can the vision of the dialectologist become acute enough to permit a cautious estimate of the position of the parent Arcadian.

A summary of the results of the investigation is as follows: The resistance of A-C to external influence was effected, to no inconsiderable extent, upon the lines of a syntactical usage which must have met with determined hostility from the levelling forces of the *κοινή* (*e.g.*, *ἐς* with the genitive, *ἀπύ* with the dative).

There is no single striking dialect feature possessed in common by A-C, Aeolic in the proper sense (the dialect of Lesbos and of the adjacent mainland), Thesalian, Boeotian, and Elean. The pronunciation of *υ* as *υ*, even if shared in by

all these dialects alike (which is by no means certain), would be nothing more than the retention of the Indo-European pronunciation of *u*.

Aeolic, Thessalian, and Boeotian agree with A-C in having *ερ* for *αρ* or *ρα*, but not in the same word. This strong form is, however, not the undisputed possession of dialects with Aeolic sympathies. In fact, whenever we start with a dialect peculiarity that might seem to serve as a criterion of unity, the line of connection is uniformly broken. Thus, if we start with *ἀπύ* or *κέ*, Boeotian and Elean are the offending dialects; if with *έσς* or with *έν cum accus.*, Aeolic is the guilty member. This disposes of a pan-Aeolic dialect. Aeolic, Thessalian, and Boeotian are more closely connected than any dialects of this class. Yet even they have only one salient feature in common. An Aeolic dialect in the former, wider sense of the term cannot be utilized as a factor in the study of Hellenic speech. If there was ever any period when A-C and these dialects were in touch, it was before the worshippers of Arcadian Zeus emigrated from Northern Hellas. Into such a period, of which Greek legend has preserved no memory, it is futile for us to attempt to penetrate.

If we eliminate from A-C those forms that are pan-Hellenic or due to the declining vigor of the old inflectional system, the residue may justly be compared with a similar residue from other dialects. The result of such a comparison shows that Thessalian is the link between Aeolic and A-C, and between A-C and Boeotian. It was from Thessaly that the Aeolians and Boeotians are said to have departed to seek a new home (see *American Journal of Philology*, VII. 426).

When A-C falls into line with Doric and Ionic, the phenomena in question appear to be survivals of the pan-Hellenic period.

Traces of connection between Arcado-Cyprian and Doric alone are far to seek. *η* by compensatory lengthening has been explained by the adherents of an "Aeolic" origin of Arcadian as a proof that the ancestors of the Arcado-Cyprians emigrated from Northern Greece before *ε̄* (*i.e.*, open *η*) became *ε̄* (*i.e.*, closed *η*). But as it cannot be shown that *ει* for *η* was the property of Lesbians, Thessalians, and Boeotians in a common home, the *η* of *φθῆρων* and of *ἡμί* (if we follow the common transcription of *ε·μι*) must be either pan-Hellenic or Doric. That the latter is the only possible explanation is clear from the fact that the ground form *φθερ-ω* became *φθῆρω* in no dialect except Doric. Ionic *φθῆρω* never existed, despite Gustav Meyer. *η* by compensatory lengthening is then the only case of touch between Arcado-Cyprian and Doric alone. This Doric feature is therefore the earliest and only loan formation from Doric in the period of a yet undivided Arcado-Cyprian dialect; and is, therefore, not to be held to be a proof of the original Doric character of the dialect. An Arcado-Cyprian *ἐχεν* is not necessarily Doric as *-ν*, as an inf. ending may be pre-dialectal.

On the other hand, the sympathies of A-C, Aeolic and Ionic-Attic are strongly marked. Whether this preference is the survival of the period when *ā* had not yet become *η* in Ionic-Attic, or is due to a later but pre-historic interconnection between Ionic-Attic and Aeolic, is a question that will probably always wait a solution. Arcado-Cyprian and Aeolic, despite their differences, stand in more pronounced opposition to Doric than do Thessalian or Boeotian, and seem to form a link in the chain which begins with Doric and ends with Ionic-Attic.



The statement must, however, not be construed to imply that Arcado-Cyprians and Aeolians were the first separatists from a common home.

The affinities of Arcadian in conjunction with Cyprian point, then, in the direction of a connection with those dialects which are allied to Aeolic. Confirmatory of this view is the fact that when Arcadian is regarded in conjunction with Cyprian, the total number of Aeolisms increases; but when taken alone and compared with Aeolic, Thessalian, or Boeotian, this number decreases. The older the form, so much greater the likelihood of it being Aeolic in its sympathies.

Arcadian when at variance with Cyprian presents a mixture of dialects scarcely equalled in any canton of Greece. Ionic, Doric, and the dialects of Aeolic coloring strive for supremacy. The correspondences with Aeolic alone are insignificant, the majority being survivals of pan-Hellenic speech. The connection with Thessalian is not much stronger. When Arcadian and Boeotian converge, the cases of agreement are either pan-Hellenic or Doric. Hence it cannot well be affirmed that the Aeolic preferences, when taken alone, without the aid of Cyprian, are vigorous.

The Ionic proclivities of Arcadian are few, but most pronounced (εἰ, infinitive in -ναι). The Doric features, too, stand out in clear light. But it is not true that whenever Arcadian agrees with dialects of the Aeolic type, it agrees at the same time with Doric. Importance should be placed upon this negation of Schrader's assertion, as also upon the character of many of the Dorisms of Arcadian, which are clearly survivals of pan-Hellenic. It is impossible to give a satisfactory explanation of the concurrence in Arcadian of forms of Doric, Ionic, and Aeolic coloring, a concurrence which is the more remarkable from the fact that the contest for supremacy between the forms date from a prehistoric period.

Aeolisms are passive, rarely aggressive. Where they exist in the language of the people they have existed from all times. They are never a force in dialect mixture save in literature. Their history is a history of their continual recession before Attic and Doric. The Aeolisms of Arcadian belong to the heart of the dialect; its Ionisms and Dorisms are adventitious. Achaia was the refuge of dispossessed Ionians; the Cynurians were Ionic before their Dorization. The Dorisms are explained by Strabo's remarks; *δοκοῦσι δὲ δωρίζειν ἅπαντες* (the Peloponnesians) *διὰ τὴν συμβᾶσαν ἐπικράτειαν*.

Traces of sympathy between Cyprian, apart from Arcadian, and Aeolic are few. When Cyprian agrees with Aeolic, Thessalian, or Boeotian, the points of agreement occur generally either in Doric or in Ionic. But these dialects have resisted longer than Doric the incursion of the Ionic *ν ἐφέλκυστικόν*. The connection of Arcadian with Aeolic is however stronger than that of Cyprian with Aeolic. With Doric, Cyprian shares much; which was only to be expected from the vicinity of Rhodes, Crete, and Pamphylia.

If we compare the cases of absolute disagreement between Arcadian and Cyprian, it is evident that either the one dialect or the other has preserved the more ancient form. Where the chronology of a phonetic change is still doubtful, or where two variant forms appear to antedate the separation, we can obtain no light as to the relative priority of Arcadian or of Cyprian. The "acorn-eating" Arcadians are less prone to admit innovations than their offspring. Thus they have preserved antevocalic ε, the ancient locative plural (though in but a

single example); they have resisted the expulsion of secondary intervocalic  $\sigma$ ; they have not changed  $\tau$  from  $\text{IE } q$  to  $\sigma$ , nor  $\alpha\lambda\lambda\omega\nu$  to  $\alpha\lambda\omega\nu$ . The Aeolisms of Cyprus are as a rule joint possessions of Arcadian and of Cyprian. It is more probable that Arcadians should have adopted Dorisms than that Cyprian should have lost Aeolism.

As in the offspring hereditary traits are reproduced which do not appear in the parent, so Cyprian is oftentimes the representative of a more ancient period than Arcadian; e.g., genitive in  $-\eta\text{Fos}$  from  $-\eta\nu$  stems, the genitive  $-\kappa\lambda\acute{\epsilon}\text{Feos}$ ;  $\xi\kappa\epsilon\rho\sigma\epsilon$  compared with the vexatious Arcadian  $\phi\theta\acute{\epsilon}\rho\alpha\iota$ ;  $-\tilde{a}s$  in the feminine genitive for the Arcadian  $-\alpha\nu$ ;  $-\epsilon\iota$  in the dative singular of  $-\epsilon s$  stems.

The Association adjourned to meet at 7.45 A.M., Thursday.

BURLINGTON, VT., Thursday, July 14, 1887.

#### MORNING SESSION.

The Association assembled, pursuant to adjournment, at the Van Ness House, at 7.45 A.M.

The report of the Committee appointed to nominate officers was taken from the table and adopted; the officers for 1887-88 elected in accordance with the report are : —

*President*, Professor Isaac H. Hall, Metropolitan Museum, New York, N. Y.

*Vice-Presidents*, Professor Thomas D. Seymour, Yale University, New Haven, Conn., and Professor Charles R. Lanman, Harvard University, Cambridge, Mass.

*Secretary*, Professor John H. Wright, Harvard University, Cambridge, Mass.

*Treasurer*, Professor John H. Wright.

Additional members of the *Executive Committee*, —

Professor Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.

Professor Francis A. March, Lafayette College, Easton, Pa.

Professor Bernodotte Perrin, Adelbert College, Cleveland, Ohio.

Professor William D. Whitney, Yale University, New Haven, Conn.

The report of the Committee appointed to propose time and place of next meeting recommended that the Twentieth Annual Session be held on the second Tuesday in July, at Amherst College, Amherst, Mass. The report was accepted and adopted.

Professor Francis A. March, as Chairman of the Committee on the Reform of English Spelling, reported that correspondence had been begun with members of the London Philological Society in regard to preparing a manual dictionary, using the amended spellings heretofore recommended.

On motion the report was accepted, and the committee appointed in 1875 was continued for another year. It now consists of Messrs. March (chairman), W. F. Allen, Child, Lounsbury, Price, Trumbull, and Whitney.

On motion a resolution was adopted as follows : —

The American Philological Association desires to express, to the President and Trustees of the University of Vermont, its hearty thanks for the use of the College Chapel and of the Marsh Room of the Billings Library as the place of meeting, for kind attention in giving the members access to the buildings and collections of the University; further, to acknowledge its grateful appreciation of the hospitality of the Rev. Professor Lorenzo Sears and of Mrs. Sears in tendering the Association a reception, as also of the courtesies and labors of the local committee in making provision for the entertainment and comfort of the members.

The reading of papers was resumed.

17. Some Peculiarities of Diction and Syntax in Cicero's *De Legibus*, by Professor William A. Merrill, of Belmont College, College Hill, Ohio; read by Mr. L. H. Elwell.

This work of Cicero was never carefully elaborated, and owing to the three-fold division of the subject-matter, — viz. the philosophy of law, the antiquities of religion, and the constitutional order of the government, — the diction varies somewhat from that of his other works; add to this the fact that Cicero was inexperienced in handling the strictly philosophical dialogue, and that the book was never revised; hence, taken altogether, the defects of the work give it a special value in estimating Cicero's progress in literature, and for the general study of diction and syntax. The work contains two widely diverging styles: that of the ordinary dialogue, and that of the proposed codes of law. The exceptional constructions prevail in the third book. The text used was Vahlen's, 1883. Extremely rare constructions are marked with a star. The subjoined lists are thought to contain all exceptional occurrences and usages, both of grammar and diction, in the work.

I. The dialogue and its peculiarities were first discussed. **NOUNS.** — *Genitives*: corporis obsequium, I. 60; senatūs iudicia conseruatae patriae, II. 42; \*cupiditatis teneri, III. 31; tributa capitis comitia rata esse posse, neque ulla priuilegii, III. 45; testamenti soluere, II. 51. *Datives*: obtemperatio \*legibus, I. 42; intercessor rei, III. 42; adsentior Antiocho — magistro non audeo dicere, I. 54; abest historia litteris, I. 5. *Accusatives*: haec est enim quam Scipio laudat temperationem, III. 12; communicandum inter omnes ius (here cum o. was avoided for euphonic reasons), I. 33. *Ablatives*: ab aquila apicem impositum, I. 4; ab arboribus opacatur, frag. 5; ab ea natura, I. 33; natura tributum, I. 16; aetate coniunctus, I. 6; extenuato sumptu reciniis (doubtful), II. 59; qua praestamus beluis, per quam coniectura ualemus (euphonic), I. 30; frugibus atque bacis terrae fetu profunduntur, I. 25; cf. II. 39; regis \*uitiis repudiatum, III. 15; so asperitate, I. 31; non metu, sed ea coniunctione conseruandas, I. 43; me deduxit in Academiam



perpauculis \*passibus, I. 54; ut loco dicat, III. 40; praedictis multa uera cecidisse (doubtful), II. 33. *In general*: ad participandum alium alio, I. 33; uita apta uirtute, I. 56, emended, but *cf. Tusc.* v. 40.

*Rare nouns*: \*operimentum, I. 56; \*commendatrix, I. 58; \*temperamentum, III. 24; \*habilitates, I. 27, *ἄπ. εἶρ.* *Philosophical*: malitia, I. 49; opinione, I. 28 and elsewhere; so natura, I. 45; notitia, I. 24; intellegentias, I. 26; igniculi, I. 33; \*scabies (γαργαλισμός), I. 47; prudentia, uoluptas, and similar terms are frequent. Quaestiunculae, II. 51; argutiae, librarioli, I. 7, are not philosophical, but uncommon. *Rare meanings*: umbraculum, III. 14, frag. 7; partes, I. 45, *cf.* II. 32; cooptatio, III. 27; cognitio, I. 14; ingenia (τὰ ἐμφυτά), I. 46; manu (disputed), II. 28; Nili, Euripi, II. 2; iter, I. 37; uoce ('style'), II. 18; contio, II. 62; cessio (disputed), I. 10. Domus for domos, II. 40. *Juristic*: donatio, II. 50; usus capio, I. 55; lessum, II. 59; fraus, II. 60, III. 42; promulgatio, III. 43; syngrapha, hereditates, III. 18; deducta (deductio, Bait.), II. 50. *Collocations*: uir nemo, II. 41; os resectum (alii *reiectum, exceptum*); porca contracta, II. 55; cuius e republica maxime, II. 66, *cf.* maxime e natura, II. 59; bonis uiris, III. 20; nullo loco, II. 12; in homines obsequia, sed etiam in deos caerimoniae (symmetry), I. 43; aliā quoque causā, II. 3; Aegeo mari (Rome), III. 36; ante oculos (= perspicuum), I. 48.

*PRONOUNS*. — *Relatives*: animal hoc quem uocamus hominem, I. 22; feriarum festorumque dierum — quas, II. 29; neruos iussit, quo (quos, Bait.) plures quam septem habebret, II. 39; quam (*sc.* humationem, from humandi), II. 63; quae natura agri, II. 67; qua rei publicae nomen uniuersae ciuitatis est, II. 5; \*cuicui-modi, II. 13. *Reflexives*: inter eos communia, I. 23; cum res esset ad se delata, M. Scaurus inquit (Mad. senatum), III. 36; eipse, I. 34, *cf.* reapse, III. 18; suapte, I. 49; ellipse of reflexive, I. 53, II. 7, certain, III. 43, 45, doubtful. *Demonstratives*: hac familia (Theophrasti), III. 13-14; hanc for hoc, II. 5, *cf.* I. 49; hic, pleonastic, II. 65, *cf. Orat.* 134, and also III. 5; ille, pleonastic, I. 42; II. 39, corrupt; ipse for principal person, II. 55, reflexive, I. 35, I. 16, I. 28, II. 16; ipsi, 'of their own motion,' II. 50; idem, II. 5, hunc locum — idem ego te accipio dicere Arpinum (disputed). *Indefinite*: quo for aliquo, I. 41; qui ingenio sit mediocri — eius tenere ius cum *scias*, II. 46. *In general*: sua sponte non aliena iudicantur, I. 45; nosmet, I. 28; uellem esse meus, II. 17; ellipsis (?), ante lucem iussit efferri, II. 60.

*ADJECTIVES INCLUDING PARTICIPLES*. — *Rare*: denicales, II. 55; catus, I. 45; subsiciua, I. 9. *Strange meanings*: reliqua for alia, III. 39; citeriora for humana, III. 3; priuatos for priuos (disputed), III. 44; inanis, II. 45; alienum, 'stranger,' II. 64; perpetua, 'general,' II. 37. *Rare uses*: color albus decorus cum in cetero tum maxime in textili; ceteri sumptus (gen.), II. 62; tuendae ciuitatis paratissimus (peritiss. Bait.), II. 66; sagax, multiplex (homo), I. 22; funebria, substantiue, II. 60. *Collocations*: ex alio alia, I. 52; \*consequens ut for sequitur ut, I. 15. *Degrees*: amior, II. 4; diuinissimus, II. 45. — Sapiens temperatio, III. 17. *Agreement*: lucus — ille et haec quercus saepe a me \*lectus; procreatum agrees with implied tribunatus, instead of potestas, III. 19; mundus ciuitas existimanda, I. 23. *Participles*: detestata, passive, II. 28; nata, abl. abs., III. 17, used of a habit, III. 30; adiunctum pietatis, II. 54; iussum, substantive, III. 44; so animantes, fem., I. 26; commendatum, II. 40; mortuos, nom., II. 67.

*VERBS*. — *Indic.*: labebar nisi, I. 52; cum proposueras, III. 48. *Subj.*: capiat,

'ought to take,' I. 8; si ut Aristo dixit solum bonum esse, I. 55; docuit ut nosceremus, I. 58; sequitur quibus sit, III. 40, *cf.* III. 41; posteaquam coepisset (disputed), II. 64. *Infinitive*: with notion of necessity, II. 57; after iubere, I. 19, III. 42; interest, conseruare (-ari, Bait.), II. 38. *Gerund, etc.*: \*minuendi sumptus, predicate gen., II. 59; a suum cuique tribuendo, I. 19; fratrem laudando, I. 1; in iubendo, I. 33. *Tenses*: rhetorical logical present faceres, III. 30; present for future, II. 35; uidemus = uidere licet, II. 64; antequam uenias, II. 9. *Sequence*: tanta sententia est ut ea tribueretur, I. 58; *cf.* potest, III. 14; dantur — indicia ut esset, III. 40; confusion of thought between futurum sit and cernit in I. 59, where cernit is written. Liceat after an infin. dependent on secondary tenses, III. 42, *cf.* III. 30; subj. of generalization, essent adiuncta — uenerit, II. 48, so II. 64. *Number*: quaeruntur qui astringantur, II. 48. *Rare*: aucupari, III. 35; responsitare, I. 14; uentitare, I. 13; apisci, I. 52. *Unusual meanings*: residentur, II. 55; debeo, III. 26, and reprehendere, II. 34, in original sense; decerno, of one senator, III. 42; ignorare, I. 6, 'disregard'; praestare = cauere ut, I. 14; cogere, of logical result, II. 33; noscat, 'admit,' I. 11; efficitur for conficitur, III. 27; conuenire, I. 53; nata for orta, III. 17; prodere for tradere, III. 4; inflare, laetaphorically, I. 6; obtineri id est obsisti, III. 34; concilium permouet, III. 42; tollere leges, II. 31; sancire, 'forbid under punishment,' III. 46; appellare, to things, I. 40. *Simple for compound*: creuerit, III. 28; prederit, I. 61. *Juristic*: parentare, II. 54; usu capi, II. 61. *General*: constet ex uexandis animis et ea fama (disputed), II. 44; mox uidero, II. 54; seminari (of a tree), I. 1; nectere ex, I. 52. *Ellipsis*: esse, in III. 47, III. 27, III. 28, III. 19, II. 32, all supplied by Baiter; assentior ut, II. 11; adduci hanc, II. 6; iubet understood from uetat, II. 67, *cf.* II. 15; sequi omitted, II. 69. *Finally*: mucronem exacuere, III. 21; spero for ut spero, II. 69.

ADVERBS. — certum, I. 52; sollerter, I. 26; ne, II. 68 and 66. Ita = ualde, II. 3 (disputed); ut comparative, II. 45; cur for propter quod, II. 53; quemadmodum = ut, II. 55. *Uncommon meaning*: nimis, with no censure, I. 27, *cf.* non nimis, III. 14. *General*: lessum quasi lugubrem euolationem, II. 59; perniciose populari, III. 26; quamuis enumeres multos, III. 24; praeterquam, separated, III. 45.

PREPOSITIONS. — tenus, III. 14; inter for intra (corrupt), I. 56. *Ellipsis* of in with Esquiliis, II. 28, with in lapsa animos, II. 39. *General*: de unctura — unctura tollitur, II. 60; in qua erubescere, I. 41.

CONJUNCTIONS. — *Copulative*: et, 'also,' II. 63, III. 4, I. 33, I. 31, III. 4, I. 40, all explained away or emended by the purists; introducing a comment, III. 44; consecutive, I. 23; et = sane, II. 7; et non for ac non, II. 44; explicative, II. 43, 53, I. 41; et for que, I. 55; \*et — etiam, III. 4; \*et — et, concluding a catalogue, II. 47; et — neque, I. 12; according to some, et — que, I. 31, 44; que connects periods in II. 25, *cf.* II. 30; \*atque quidem, II. 24; \*atque — atque, III. 20; neue — neue, II. 67; \*nec = non, I. 56; nec — neque and neque — que, I. 39, 42. *Adversative*: sed = 'enough of that, but,' III. 19; *conditional*: sin quid, I. 32; *causal*: ex eo quia, I. 43; *final*: ut — sacris ne adligentur, II. 50; *illative*: igitur, at the beginning, I. 18; II. 14; *interrogative*: an inclines to the negative in III. 33 (Madv. iam); numquid — an, II. 5. CORRELATIVES: \*modo — uicissim, II. 43; eatenus — quoad, I. 14; ille quidem — sed tamen, I. 6, *cf.* I. 54; etsi, with no tamen, III. 29; non dicam — sed, without descensio ad minus, I. 22; deinde etiam deinceps, III. 43.

PLEONASM: plerumque solet, I. 19; nihil esse turpius quam est quemquam legari, III. 18, *cf.* I. 14; sane quam breui, II. 23; other cases, II. 60, I. 53, I. 1, I. 14; legal, II. 48, II. 1, III. 1. Notable asyndeton, II. 42. ELLIPSIS: nihil ad Caelium, I. 6; meliores (homines) from humanum, I. 32; a Theophrasto, *sc.* doctus, III. 14; Gracchi (tribunatus), doubtful, III. 20; praetereantur, *sc.* quae dicta sunt, II. 60.

GENERAL: proverbs — toto pectore, I. 49; praedicari de Remo et Romulo, I. 8; ad contrariam laudem in uirtutem, I. 51; absolute asyndeton, III. 19, *cf.* I. 62; religiones, plural, II. 16; qui modo ingenio possit moueri, II. 46; anacolutia, III. 13, II. 56; subordination to conditional clause, aut si capiat, aut si minor pars legata sit, si inde ceperit, II. 49.

II. CODES. — In for apud, II. 19, III. 40; causal ablatival gerunds, III. 8. RARE NOUNS: anfractibus, II. 19; feturae, II. 20; uirgeta, *ἀπ. εἶπ.* II. 21; fulgura, II. 21; aeuitates, III. 7, 9. *Rare meaning:* opes, 'display,' uindex, 'avenger,' II. 19. *Archaic forms:* loedis, II. 22; duellum, III. 9; coerari oesus, III. 10; consulis (m. pl. n.), III. 9. *Demonstrative pronouns:* ollos, II. 19; sisque, II. 21; im, II. 60; sos, II. 22; idem, II. 22, III. 10. *Indef.:* ast quid, III. 10. *Adjectives and participles:* ecfata, II. 20, 21; ostenta, II. 20; obstita, II. 21; uncula, II. 19; modica, III. 10. *Gerundive:* neue petenda neue gerenda potestate; *present for future*, III. 10. VERBS: oesus esse = opus esse, III. 10; apparento, II. 20; sacrum commissum, II. 20; migrare = uiolare, III. 11; \*asciuerit, II. 20; \*sanciuuto, II. 22; cadat, impersonal, II. 19; *archaic:* iussit, II. 21; faxit, II. 19; clepsit, rapsit, 22; prohibessit, III. 6, 10; escunt, II. 60; appellamino, III. 8: coerari, III. 10; cosciscuntur, III. 10; turbassitur, III. 11; *simple for compound:* creuerit, III. 8, 9, II. 21; piare, II. 21; *active forms of deponents:* tuento, III. 7; partiunto, 7; patiunto, II; *omission of si:* III. 10 and III. 11, where ast is used. ADVERBS: propius, II. 61; semul, III. 11. PREPOSITIONS: endo, II. 19; se, II. 60; ergo, II. 59, III. 9. CONJUNCTIONS: et, explicative, II. 21; nec = et non, III. 6; me = non, III. 9, 11; neue, II. 19, 21; nec with imperat., III. 11; ast occurs, II. 19, III. 9, II. 24, II. 60, III. 10. Abstract for concrete, III. 9, 7.

18. The Etymology of *akimbo*, *brick*, *hodden*, by Mr. C. P. G. Scott.

19. Music in Speech, by Martin Luther Rouse, Esq., of Toronto, Canada.

The paper aimed to show that vowels ar musical notes and consonants musical instruments, and to exhibit the relativ melody and harmony of certain modern languages.

Accepting as simpl vowel sounds the ones markt  $\bar{1}$ ,  $\check{1}$ ,  $\bar{2}$ ,  $\bar{3}$ ,  $\check{3}$ ,  $\bar{4}$ ,  $\check{4}$ ,  $\bar{5}$ ,  $\check{5}$ ,  $\bar{6}$ ,  $\check{6}$ ,  $\bar{8}$ ,  $\check{8}$  in the first part of the tabl givn below, and amungst them as pairs those arranged there as such, the essayist, by appeals to the ear, confirmd by analogies in speling that run thru various languages, ads five more tru vowels perceivd to be present in one or uther of the four chief languages of western Europe, making sixteen vowels in all, — eight long and eight short, — which ar severally containd in the sixteen German wurds first givn below.

To the usually recognized difthongs he also ads six, while rejecting one, and thus makes nine in the four languages taken together. Two long vowels cannot



TABLE OF THE VOWEL SOUNDS USED IN THE FOUR LANGUAGES OF WESTERN EUROPE.

<i>Simple.</i>							
ENGLISH.		FRENCH.		GERMAN.		ITALIAN.	
ī boom	ī bush	boue,	bourré	kuh,	kund	piu,	fanciul'la
2 mote	2 morass'	maux(pl.),	mot	wo,	wozu'	no,	poéta
3 dawn	3 don	corps,	correcte	dort,	dotter	fuo'ri,	por're
4 path	4 ———	pâte,	patte	kahn,	kann	ma,	ánno
5 burn	5 bun	de,	———	liebe, <sup>1</sup>	liebes	———,	———
6 age	6 edge	dé,	dette	spät,	speck	tre,	bello,
7 ———	7 ———	su,	sut	kühl,	kümmel	———,	———
8 keen	8 kin	vigne,	innocent	nie,	nicht	si,	ágio
<i>Compound.</i>							
4 + ī	how, house	———		braun,	braut	———	
3 + 8	joys, choice	———		scheu,	scheut	———	
6 + 5	pare, parry	père,	———	bär,	———	sera	
4 + 8	side, site	taille,	———	teig,	teich	———	
5 + 7	———	neuf,	———	können,	———	———	
3 + ī	———	———,	motte	———,	gold	———	

blend to make a dithong; but one of the elements of this dubl sound must be a short vowel: therefore he rejects the collocation pourtrayed by *eu* in the French *deux*, or by *ö* in the German *schön* (as this word is usually pronounced by the literate), it being composed of the long vowel herd in *burn* followed by the long vowel herd in the French *su*; but the collocation represented by *eu* in *neuf* or *ö* in *können* he treats as a true dithong, since it is composed of the long vowel of *burn* followed by the short vowel of the French *sut*. The sound of *a* in *pare* is a

<sup>1</sup> According to the authoritative pronunciation, tho it is very comon to giv the letr here sound ö; those who so pronounce will be satisfied with *lieber* as illustrative.

difthong made up of the sound of *e* in *edge* followed by that of *u* in *burn*; and the sound of *a* in *parry* is a difthong made up of the *e* sound in *edge* followed by the *u* sound in *bun*. In a difthong, moreover, the two sounds must not belong to the same original pair, otherwise the collocation is a drawl; such is the sound of the French *ê* in *même* =  $\bar{e} + e$ .

The difthongs on the left side of each language column, except the one herd in *neuf* and *können*, as aforesaid, are made up of a short vowel followed by a long one; those on the right side of two short vowels. The essayist finds that if a difthong ends a word or precedes a flat consonant its last component is a long vowel sound, whereas if it precedes a flat consonant its last component is a short vowel, the length or shortness of the last component before *r*, however, as before nasal consonants, depending generally upon whether these end a word or stand in the middle of one (cf. *pare* and *parry*, *braun* and *können*).

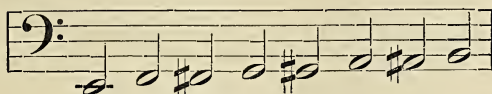
In the first part of our table all the simple sounds, and in the second part all the difthongs occurring in a particular language are denoted by the italicized portions of words belonging to it that contain them; and we are thus able to see which language or languages possess more vowels or difthongs than another; or, in other words, which have the greater capacity for melody and harmony, since vowels are analogous in their varieties to musical notes and difthongs to chords. Thus Italian has the least capacity for either harmony or melody. French has a far less capacity for harmony than English, though it excels English in melodious capabilities; while German, equaling our own tongue in potential harmony, greatly outvies it in potential melody. If, again, we compare passages of poetry of equal lengths in English, French, and German,<sup>1</sup> we find the variety in notes and chords turned to equally good account in German and English, but to less advantage in French. So that, were it not for the too frequent occurrence of sibilants, which is like an excess of brass instruments in an orchestra, German would be actually the most musical language of the three, and of course of the four too, since the monotonous Italian must be far behind the rest. But as a strong set-off to their poverty in sound, French, by leaving its final consonants in words usually unsounded before other words beginning with consonants, and Italians, by carefully shunning all harsh collocations of consonants within its words and letting hardly one of them ever end with a consonant, prevents many cacophonies that disfigure both German and English. German and English, then, abound more in alternations of notes and chords, but Italian and French plan their orchestras better. But this reasoning about the musical character of languages is not mere analogy: vowel sounds not only bear a relation to consonant sounds like that which musical notes do to instruments, but every vowel stands at a definite musical interval from the vowel next to it in the order we have given, when the vowels are read at the same pitch of voice, and consonants will be found to be truly classified exactly like musical instruments throughout every division, while the consonants that stand in any particular category more resemble in the quality they impart to vowels the instruments that stand in the corresponding category than they resemble any others.

If the long vowels themselves or the typical words that contain them be read aloud without change of pitch,<sup>2</sup> in the order of the table, a chromatic scale of eight

<sup>1</sup> As was done at the reading of the paper.

<sup>2</sup> Taking particular care not to drop the voice at the last vowel or last word. Both experiments were made at the reading.

notes will be heard, which in the essayist's base voice starts from *e* below the base staff. Thus:—



oo oh aw ah u(r) eh ü ee

*Italian or German:*

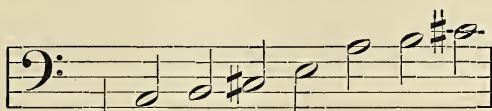
ū ō o(r) ā e(r) ē ü ī

*French:*

ou o o(r) a e(final) é u ī

The short vowels, again, when red in the same way, will make a chromatic scale that begins and ends a tone and a half above the former one.

If, on the other hand, the long vowels be whispered in order with the same precaution, they will form a scale of this nature, composed of two exactly similar portions:—



oo oh aw ah u(r) eh ü ee

And if the short vowels be so treated, they will form the same scale a tone and a half higher up.

Among the long vowels when spoken it will be noticed that those which by the majority of nations are represented with the five vowels make an independent minor scale of five notes; also that *u*, *a*, and *i*, which by some theorists are held to have been the only original vowels, form the chord of this scale. In whispering the vowels, a secondary descending scale will be heard from *ur* to *ee*, but much fainter, which is, I think, diatonic.

Following is the twin classification of consonants and instruments.

# CONSONANTS.

## Sharp.

## Flat.

## Nasal.

	Unaspirated.	Aspirated.	Unaspirated.	Aspirated.	
<i>Mutes.</i>					
Labial.	Rib.	Giv.	Rip.	Rift.	Rim.
Dental.	Bead.	Breathe.	Beat.	Breath.	Bean.
Palatal.	Log.	Loch (Ger. or Sc.).	Sick.	Sich (Ger.).	Sing.
Pharyngeal.	Hall.				
<i>Spirants.</i>					
Liquid. {	Rue.	Rue (Fr.).	Lay.	Lait (Fr.).	
	Marring.	Mare (Fr.).	Sell.	Celle (Fr.).	
Sibilant. {	Leal.	Geant (Fr.).	Seal.	Sheet.	
	Lees.	Lesion.	Lease.	Leash.	

<sup>1</sup> Or *help*, *milk*, *Hibernice*.



## INSTRUMENTS.

<i>Beaten.</i>	<i>Full-toned.</i>	<i>Slender-toned.</i>	<i>Reed.</i>
Wooden.	Wood on Wood. <i>Xylophone.</i>	Metal on Wood. <i>Saw.</i>	<i>Clarionet.</i>
Metal.	Wood on Metal. <i>Harmonicon.</i>	Metal on Metal. <i>Musical Box.</i> <sup>1</sup>	<i>Reed Organ.</i>
String.	Hand on String. <i>Harp.</i>	String on String. <i>Violin.</i>	<i>Eolian Harp(?)</i> .
Membrane.	<i>Drum.</i>		
<i>Blown.</i>			
Wooden.	Blown from Side. <i>Flute.</i>	Blown from Top. <i>Flageolet.</i>	
Metal.	Blown from Side. <i>Organ.</i>	Blown from Top. <i>Trumpet.</i>	

The aspiration of consonants by its prolonging force corresponds to the loud pedal or swell.

The following paper was read by title : —

20. *Ancipiti* in Cæsar, *B. G. I.* 26, by Professor William S. Scarborough, Wilberforce University, Wilberforce, Ohio.

After referring to a number of editors of Caesar and reviewing their interpretations of the passage, the writer took exception to the usual rendering of *ancipiti* ('double') and suggested 'doubtful' or some equivalent.

He argued that the sense requires that *anceps* should be translated in such manner as to express the uncertainty of the struggle between the contending forces — which was of more importance to Caesar than the position of the troops could have been: that 'double' is not a primary but a secondary meaning of *anceps*, as its etymology shows. If having "heads all around" (probably the original meaning of *anceps*) means anything at all, it must mean instability, uncertainty. It may be reasonably concluded from an etymological standpoint that *anceps* means 'doubtful' in the sense of 'critical' or 'uncertain,' rather than 'double,' and it is clear that this meaning is most in keeping with the context of the lines referred to.

The Association adjourned at about 8.30 A.M., and many members and their friends made in company an excursion across Lake Champlain to the Ausable Chasm.

<sup>1</sup> Unsoftened by a thick wooden case.

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Providence, R. I. : Brown University Library.  
Providence, R. I. : Providence Athenæum.  
Rochester, N. Y. : Rochester University Library.  
Springfield, Mass. : City Library.  
Tokio, Japan : Library of Imperial University.

University of Virginia, Albemarle Co., Va. : University Library.  
Washington, D. C. : Library of Congress.  
Washington, D. C. : United States Bureau of Education.  
Waterville, Me. : Colby University Library.  
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Windsor, Nova Scotia : King's College Library.  
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[Number of subscribing Institutions, 58.]

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Philological Society, London.  
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India Office Library, London.  
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Trinity College Library, Dublin, Ireland.  
Asiatic Society of Bengal, Calcutta.  
Bombay Branch of the Royal Asiatic Society.  
North-China Branch of the Royal Asiatic Society, Shanghai.  
Japan Asiatic Society, Yokohama.  
Public Library of Victoria, Melbourne, Australia.  
Sir George Grey's Library, Cape Town, Africa.  
Reykjavik College Library, Iceland.  
University of Christiania, Norway.  
University of Upsala, Sweden.  
Russian Imperial Academy, St. Petersburg.  
Austrian Imperial Academy, Vienna.  
Anthropologische Gesellschaft, Vienna.  
Biblioteca Nazionale, Florence, Italy.  
Reale Accademia delle Scienze, Turin.  
Société Asiatique, Paris, France.  
Athénée Oriental, Louvain, Belgium.  
Curatorium of the University, Leyden, Holland.  
Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia, Java.  
Royal Prussian Academy of Sciences, Berlin, Germany.  
Royal Saxon Society of Sciences, Leipsic.  
Royal Bavarian Academy of Sciences, Munich.  
Deutsche Morgenländische Gesellschaft, Halle.



Library of the University of Bonn.

Library of the University of Jena.

Library of the University of Königsberg.

Library of the University of Leipsic.

Library of the University of Tübingen.

[Number of foreign Institutions, 35.]

[Total,  $(324 + 58 + 35 =) 417$ .]

# CONSTITUTION

## OF THE

### AMERICAN PHILOLOGICAL ASSOCIATION.

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#### ARTICLE I. — NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

#### ARTICLE II. — OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

#### ARTICLE III. — MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

## ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

## ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

## ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.



## PUBLICATIONS OF THE ASSOCIATION.

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THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decides to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first eighteen volumes of Transactions : —

### 1869-1870. — Volume I.

- Hadley, J.: On the nature and theory of the Greek accent.  
Whitney, W. D.: On the nature and designation of the accent in Sanskrit.  
Goodwin, W. W.: On the aorist subjunctive and future indicative with *ἔπως* and *οὐ μή*.  
Trumbull, J. Hammond: On the best method of studying the North American languages.  
Haldeman, S. S.: On the German vernacular of Pennsylvania.  
Whitney, W. D.: On the present condition of the question as to the origin of language.  
Lounsbury, T. R.: On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.  
Trumbull, J. Hammond: On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.  
Van Name, A.: Contributions to Creole Grammar.  
Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

### 1871. — Volume II.

- Evans, E. W.: Studies in Cymric philology.  
Allen, F. D.: On the so-called Attic second declension.  
Whitney, W. D.: Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.  
Hadley, J.: On English vowel quantity in the thirteenth century and in the nineteenth.  
March, F. A.: Anglo-Saxon and Early English pronunciation.  
Bristed, C. A.: Some notes on Ellis's Early English Pronunciation.

Trumbull, J. Hammond: On Algonkin names for man.

Greenough, J. B.: On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

### 1872. — Volume III.

Evans, E. W.: Studies in Cymric philology.

Trumbull, J. Hammond: Words derived from Indian languages of North America.

Hadley, J.: On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A.: On the substantive use of the Greek participle.

Bristed, C. A.: Erroneous and doubtful uses of the word *such*.

Hartt, C. F.: Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D.: On material and form in language.

March, F. A.: Is there an Anglo-Saxon language?

March, F. A.: On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond: Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

### 1873. — Volume IV.

Allen, F. D.: The Epic forms of verbs in *dω*.

Evans, E. W.: Studies in Cymric philology.

Hadley, J.: On Koch's treatment of the Celtic element in English.

Haldeman, S. S.: On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R.: On some points in the life of Thucydides.

Goodwin, W. W.: On the classification of conditional sentences in Greek syntax.

March, F. A.: Recent discussions of Grimm's law.

Lull, E. P.: Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

### 1874. — Volume V.

Tyler, W. S.: On the prepositions in the Homeric poems.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R.: On a passage in Homer's *Odyssey* (λ 81-86).

Trumbull, J. Hammond: On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B.: On the distinction between the subjunctive and optatives modes in Greek conditional sentences.

Morris, C. D.: On the age of Xenophon at the time of the Anabasis.

Whitney, W. D.: *Φύσει* or *θέσει* — natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.

**1875. — Volume VI.**

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English consonant-mutation, present in *proof*, *prove*.

Carter, F.: On Begemann's views as to the weak preterit of the Germanic verbs.

Morris, C. D.: On some forms of Greek conditional sentences.

Williams, A.: On verb-reduplication as a means of expressing completed action.

Sherman, L. A.: A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

**1876. — Volume VII.**

Gildersleeve, B. L.: On  $\epsilon\iota$  with the future indicative and  $\epsilon\acute{\alpha}\nu$  with the subjunctive in the tragic poets.

Packard, L. R.: On Grote's theory of the structure of the Iliad.

Humphreys, M. W.: On negative commands in Greek.

Toy, C. H.: On Hebrew verb-etymology.

Whitney, W. D.: A botanico-philological problem.

Goodwin, W. W.: On *shall* and *should* in protasis, and their Greek equivalents.

Humphreys, M. W.: On certain influences of accent in Latin iambic trimeters.

Trumbull, J. Hammond: On the Algonkin verb.

Haldeman, S. S.: On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

**1877. — Volume VIII.**

Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.

Toy, C. H.: On the nominal basis on the Hebrew verb.

Allen, F. D.: On a certain apparently pleonastic use of  $\acute{\omega}s$ .

Whitney, W. D.: On the relation of surd and sonant.

Holden, E. S.: On the vocabularies of children under two years of age.

Goodwin, W. W.: On the text and interpretation of certain passages in the Agamemnon of Aeschylus.

Stickney, A.: On the single case-form in Italian.

Carter, F.: On Willmann's theory of the authorship of the Nibelungenlied.

Sihler, E. G.: On Herodotus's and Aeschylus's accounts of the battle of Salamis.

Whitney, W. D.: On the principle of economy as a phonetic force.

Carter, F.: On the Kurenberg hypothesis.

March, F. A.: On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

**1878. — Volume IX.**

Gildersleeve, B. L.: Contributions to the history of the articular infinitive.

Toy, C. H.: The Yoruban language.

Humphreys, M. W.: Influence of accent in Latin dactylic hexameters.

Sachs, J.: Observations on Plato's Cratylus.



Seymour, T. D.: On the composition of the *Cynegeticus* of Xenophon.

Humphreys, M. W.: Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

#### 1879. — Volume X.

Toy, C. H.: Modal development of the Semitic verb.

Humphreys, M. W.: On the nature of caesura.

Humphreys, M. W.: On certain effects of elision.

Cook, A. S.: Studies in Heliand.

Harkness, A.: On the development of the Latin subjunctive in principal clauses.

D'Ooge, M. L.: The original recension of the *De Corona*.

Peck, T.: The authorship of the *Dialogus de Oratoribus*.

Seymour, T. D.: On the date of the *Prometheus* of Aeschylus.

Proceedings of the eleventh annual session, Newport, 1879.

#### 1880. — Volume XI.

Humphreys, M. W.: A contribution to infantile linguistic.

Toy, C. H.: The Hebrew verb-termination *un*.

Packard, L. R.: The beginning of a written literature in Greece.

Hall, I. H.: The declension of the definite article in the Cypriote inscriptions.

Sachs, J.: Observations on Lucian.

Sihler, E. G.: Virgil and Plato.

Allen, W. F.: The battle of Mons Graupius.

Whitney, W. D.: On inconsistency in views of language.

Edgren, A. H.: The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

#### 1881. — Volume XII.

Whitney, W. D.: On Mixture in Language.

Toy, C. H.: The home of the primitive Semitic race.

March, F. A.: Report of the committee on the reform of English spelling.

Wells, B. W.: History of the *a*-vowel, from Old Germanic to Modern English.

Seymour, T. D.: The use of the aorist participle in Greek.

Sihler, E. G.: The use of abstract verbal nouns in *-σις* in Thucydides.

Proceedings of the thirteenth annual session, Cleveland, 1881.

#### 1882. — Volume XIII.

Hall, I. H.: The Greek New Testament as published in America.

Merriam, A. C.: Alien intrusion between article and noun in Greek.

Peck, T.: Notes on Latin quantity.

Owen, W. B.: Influence of the Latin syntax in the Anglo-Saxon Gospels.

Wells, B. W.: The Ablaut in English.

Whitney, W. D.: General considerations on the Indo-European case-system.

Proceedings of the fourteenth annual session, Cambridge, 1882.

**1883. — Volume XIV.**

- Merriam, A. C. : The Caesareum and the worship of Augustus at Alexandria.  
Whitney, W. D. : The varieties of predication.  
Smith, C. F. : On Southernisms.  
Wells, B. W. : The development of the Ablaut in Germanic.  
Proceedings of the fifteenth annual session, Middletown, 1883.

**1884. — Volume XV.**

- Goodell, T. D. : On the use of the Genitive in Sophokles.  
Tarbell, F. B. : Greek ideas as to the effect of burial on the future life of the soul.  
Perrin, B. : The Crastinus episode at Palaepharsalus.  
Peck, T. : Alliteration in Latin.  
Von Jagemann, H. C. G. : Norman words in English.  
Wells, B. W. : The Ablaut in High German.  
Whitney, W. D. : Primary and Secondary Suffixes of Derivation and their exchanges.  
Warren, M. : On Latin Glossaries. Codex Sangallensis, No. 912.  
Proceedings of the sixteenth annual session, Hanover, 1884.

**1885. — Volume XVI.**

- Easton, M. W. : The genealogy of words.  
Goodell, T. D. : Quantity in English verse.  
Goodwin, W. W. : Value of the Attic talent in modern money.  
Goodwin, W. W. : Relation of the *Πρόεδροι* to the *Πρυτάνεις* in the Attic *Βουλή*.  
Perrin, B. : Equestrianism in the Doloneia.  
Richardson, R. B. : The appeal to sight in Greek tragedy.  
Seymour, T. D. : The feminine caesura in Homer.  
Sihler, E. G. : A study of Dinarchus.  
Wells, B. W. : The vowels *e* and *i* in English.  
Whitney, W. D. : The roots of the Sanskrit language.  
Proceedings of the seventeenth annual session, New Haven, 1885.

**1886. — Volume XVII.**

- Tarbell, F. B. : Phonetic law.  
Sachs, J. : Notes on Homeric Zoölogy.  
Fowler, H. N. : The sources of Seneca de Beneficiis.  
Smith, C. F. : On Southernisms.  
Wells, B. W. : The sounds *o* and *u* in English.  
Fairbanks, A. : The Dative case in Sophokles.  
The Philological Society, of England, and The American Philological Association : Joint List of Amended Spellings.  
Proceedings of the eighteenth annual session, Ithaca, 1886.

## 1887. — Volume XVIII.

- Allen, W. F.: The monetary crisis in Rome, A.D. 33.  
 Sihler, E. G.: The tradition of Cæsar's Gallic Wars, from Cicero to Orosius.  
 Clapp, E. B.: Conditional sentences in Aischylos.  
 Pease, E. M.: On the relative value of the manuscripts of Terence.  
 Smyth, H. W.: The Arcado-Cyprian dialect.  
 Wells, B. W.: The sounds *o* and *u* in English.  
 Smyth, H. W.: The Arcado-Cyprian dialect. — *Addenda*.  
 Proceedings of the nineteenth annual session, Burlington, 1887.

The Proceedings of the American Philological Association are distributed gratis upon application until they are out of print.

Separate copies of articles printed in the Transactions are given to the authors for distribution.

The "Transactions *for*" any given year are not always published in that year. To avoid mistakes in ordering back volumes, please state — not the year of publication, but rather — the year *for* which the Transactions are desired, adding also the volume-number, according to the following table:—

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"	"	"	1877	"	VIII.
"	"	"	1878	"	IX.
"	"	"	1879	"	X.
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"	"	"	1887	"	XVIII.

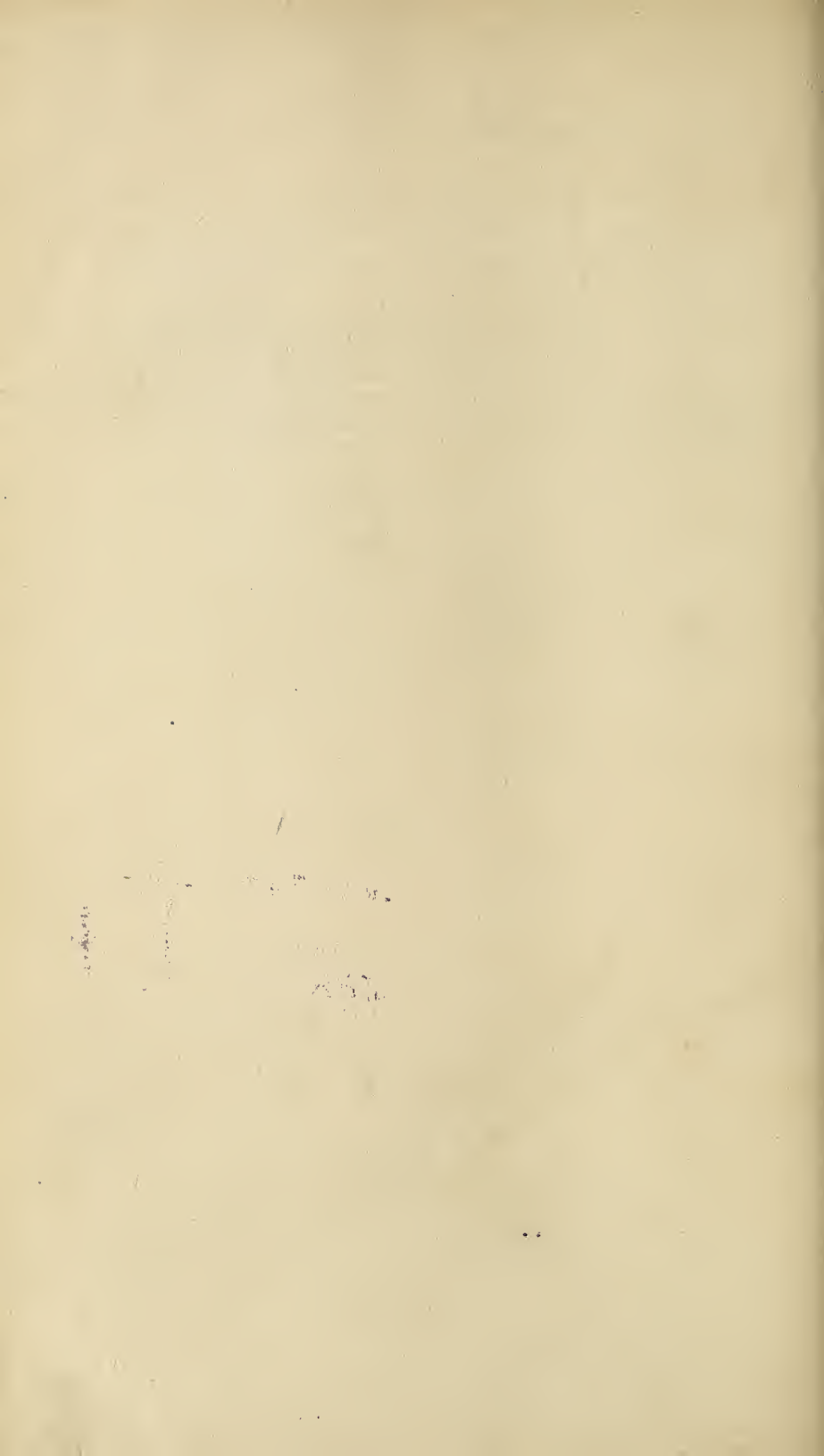
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It is especially appropriate that *American* Libraries should exert themselves to procure this series while it may be had. It is the work of *American* scholars, and contains many valuable articles not elsewhere accessible; and, aside from these facts, as the first collection of essays in general philology made in this country, it is sure to be permanently valuable for the history of American scholarship.



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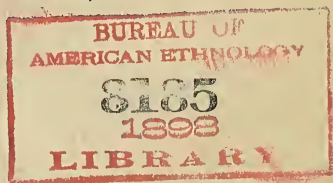
TWENTIETH ANNUAL SESSION

OF THE

✓ AMERICAN PHILOLOGICAL ASSOCIATION

HELD AT AMHERST, MASS.,

JULY, 1888.

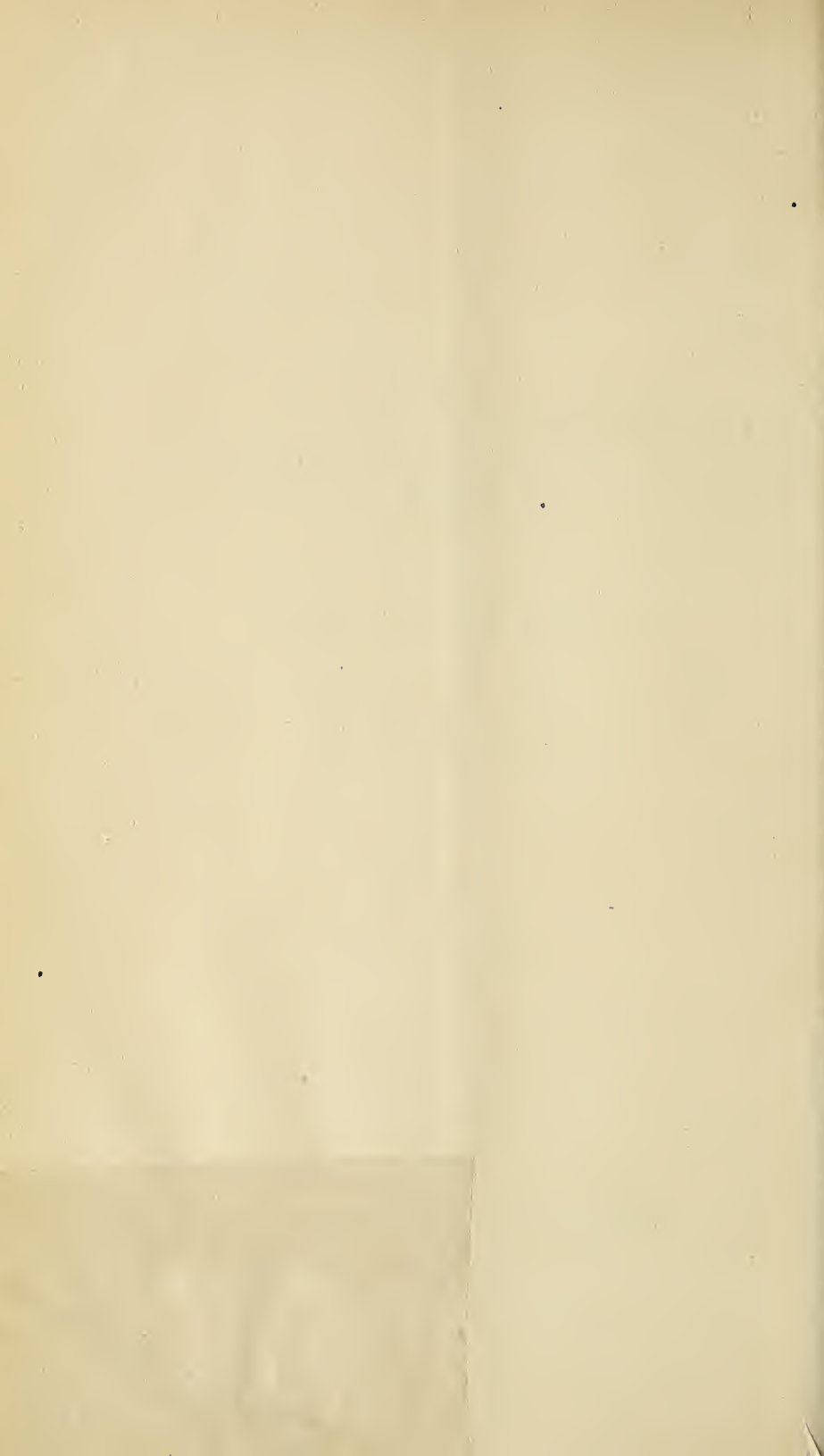


BOSTON:

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1889.





MEMBERS IN ATTENDANCE AT THE TWENTIETH  
ANNUAL SESSION (AMHERST).

Frederic D. Allen, Harvard University, Cambridge, Mass.  
Cecil F. P. Bancroft, Phillips Academy, Andover, Mass.  
E. C. Bissell, Hartford Theological Seminary, Hartford, Conn.  
Josiah Bridge, Cambridge, Mass.  
Kate Holladay Claghorn, Brooklyn, N. Y.  
William L. Cowles, Amherst College, Amherst, Mass.  
C. T. Davis, Packer Institute, Brooklyn, N. Y.  
William W. Eaton, Middlebury College, Middlebury, Vt.  
L. H. Elwell, Amherst College, Amherst, Mass.  
Isaac Flagg, Westville, Conn.  
Carlton A. Foote, New Haven, Conn.  
Harold M. Fowler, Phillips Academy, Exeter, N. H.  
Farley B. Goddard, Malden, Mass.  
Julius Goebel, New York, N. Y.  
Thomas D. Goodell, Yale University, New Haven, Conn.  
Isaac H. Hall, Metropolitan Museum, New York, N. Y.  
Charles S. Halsey, Union Classical Institute, Schenectady, N. Y.  
William McD. Halsey, New York, N. Y.  
Caskie Harrison, Latin School, Brooklyn, N. Y.  
Samuel Hart, Trinity College, Hartford, Conn.  
Edward Southworth Hawes, Cathedral School of S. Paul, Garden City, N. Y.  
John H. Hewitt, Williams College, Williamstown, Mass.  
Thomas Wentworth Higginson, Cambridge, Mass.  
Andrew Ingraham, Swain Free School, New Bedford, Mass.  
Martin Kellogg, University of California, Berkeley, Cal.  
William I. Knapp, Yale University, New Haven, Conn.  
Francis A. March, Lafayette College, Easton, Pa.  
William A. Merrill, Miami University, Oxford, O.  
Morris H. Morgan, Harvard University, Cambridge, Mass.  
Edward P. Morris, Williams College, Williamstown, Mass.  
James Challis Parsons, Prospect Hill School, Greenfield, Mass.  
James M. Paton, Middlebury College, Middlebury, Vt.  
Ernest M. Pease, Bowdoin College, Brunswick, Me.  
Tracy Peck, Yale University, New Haven, Conn.  
Bernadotte Perrin, Adelbert College, Cleveland, O.  
Samuel B. Platner, Adelbert College, Cleveland, O.  
William Carey Poland, Brown University, Providence, R. I.  
Thomas R. Price, Columbia College, New York, N. Y.  
George M. Richardson, Harvard University, Cambridge, Mass.

- C. P. G. Scott, New York, N. Y.  
Charles D. Seely, State Normal School, Brockport, N. Y.  
William J. Seelye, Amherst College, Amherst, Mass.  
Thomas D. Seymour, Yale University, New Haven, Conn.  
Joseph Alden Shaw, Highland Military Academy, Worcester, Mass.  
Carl Siedhof, Jr., Boston, Mass.  
M. S. Slaughter, Hackettstown Institute, Hackettstown, N. J.  
Herbert Weir Smyth, Bryn Mawr College, Bryn Mawr, Pa.  
James A. Towle, Robbins School, Norfolk, Conn.  
James R. Wheeler, Harvard University, Cambridge, Mass.  
Andrew C. White, Cornell University, Ithaca, N. Y.  
Horatio Stevens White, Cornell University, Ithaca, N. Y.  
J. Ernest Whitney, Yale University, New Haven, Conn.  
Frank E. Woodruff, Bowdoin College, Brunswick, Me.  
Henry P. Wright, Yale University, New Haven, Conn.  
John Henry Wright, Harvard University, Cambridge, Mass.

[Total, 55.]



# AMERICAN PHILOLOGICAL ASSOCIATION.

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AMHERST, MASS., Tuesday, July 10, 1888.

THE Twentieth Annual Session was called to order at 3.45 P.M., in Room 10, Walker Hall, Amherst College, by Professor Isaac H. Hall, of the Metropolitan Museum, New York, N. Y., President of the Association.

The Secretary, Professor John H. Wright, presented the following report of the Executive Committee : —

a. The Committee had elected as members of the Association : <sup>1</sup>

Charles A. Aiken, Professor of Oriental and Old Testament Literature, Princeton Theological Seminary, Princeton, N. J.

Timothy J. Barrett, Professor of Humanities, Boston College, Boston, Mass.

F. P. Brent, Onancock, Va.

Josiah Bridge, Ph. D., Cambridge, Mass.

Frank M. Bronson, Instructor in Greek and Latin, Brown University, Providence, R. I.

Charles F. Castle, Professor of Greek, Bucknell University, Lewisburg, Pa.

Charles Chandler, Professor of Latin, Denison University, Granville, O.

A. C. Chapin, Professor of Greek, Wellesley College, Wellesley, Mass.

Kate Holladay Claghorn, Brooklyn, N. Y.

David Y. Comstock, Professor of Latin, Phillips Academy, Andover, Mass.

William L. Cowles, Assistant Professor of Latin, Amherst College, Amherst, Mass.

Richard S. Colwell, Professor of Greek, Denison University, Granville, O.

Edward G. Coy, Professor of Greek, Phillips Academy, Andover, Mass.

John M. Crow, Professor of Greek, Grinnell College, Grinnell, Ia.

William L. Cushing, Dobbs Ferry, N. Y.

Sanford L. Cutler, Principal of Lawrence Academy, Groton, Mass.

Howard Edwards, Professor in University of Arkansas, Fayetteville, Ark.

Joseph Emerson, Professor of Greek, Beloit College, Beloit, Wis.

Arthur J. Evans, Professor of Greek, Hamilton College, Clinton, N. Y.

Thomas Fell, President of St. John's College, Annapolis, Md.

Paul C. Gandolfo, St. Louis, Mo.

<sup>1</sup> In this list are included the names of all persons elected to membership at the Twentieth Annual Session of the Association. The addresses given are, as far as can be, those of the winter of 1888-89.

- Horace Goodhue, Jr., Professor of Greek, Carleton College, Northfield, Minn.
- Abby M. Goodwin, Associate Professor of Latin, Vassar College, Poughkeepsie, N. Y.
- Randall C. Hall, Professor in the General Theological Seminary, New York, N. Y.
- Carter J. Harris, Professor of Latin, Washington-Lee University, Lexington, Va.
- Edward Southworth Hawes, Cathedral School of S. Paul, Garden City, N. Y.
- Addison Hogue, Professor in Hampden-Sidney College, Va.
- William Houston, Toronto, Can.
- W. I. Hunt, Tutor in Yale University, New Haven, Conn.
- Andrew Ingraham, Swain Free School, New Bedford, Mass.
- Thomas W. Jordan, President of Emory and Henry College, Emory, Va.
- R. V. Jones, Professor of Greek and Latin in Acadia College, Wolfesville, N. S.
- William A. Lamberton, Professor of Greek, University of Pennsylvania, Philadelphia, Pa.
- William Cranston Lawton, Cambridge, Mass.
- Abby Leach, Associate Professor of Greek, Vassar College, Poughkeepsie, N. Y.
- Gonzalez Lodge, Professor of Greek, Davidson College, N. C.
- Frances E. Lord, Professor of Latin, Wellesley College, Wellesley, Mass.
- Charles Louis Loos, President of Kentucky University, Lexington, Ky.
- B. C. Mathews, Newark, N. J.
- J. T. Lees, Johns Hopkins University, Baltimore, Md.
- Frank G. Moore, Tutor in Latin, Yale University, Newhaven, Conn.
- John Robert Moses, Rugby Academy, Philadelphia, Pa.
- Samuel A. Martin, Professor of English, Lincoln University, Lincoln, Pa.
- Frank W. Nicolson, Harvard University, Cambridge, Mass.
- William H. H. Parks, Yale University, New Haven, Conn.
- James C. Parsons, Principal of Prospect Hill School, Greenfield, Mass.
- Richard Parsons, Professor of Greek, Ohio Wesleyan University, Delaware, O.
- Calvin W. Pearson, Professor of Modern Languages, Beloit College, Beloit, Wis.
- William Porter, Professor of Latin, Beloit College, Beloit, Wis.
- Edward E. Phillips, Professor of Greek, Marietta College, Marietta, O.
- Harley F. Roberts, Instructor in Norwich Free Academy, Norwich, Conn.
- David H. Robinson, Professor of Latin, University of Kansas, Lawrence, Kan.
- William A. Robinson, Professor of Greek, Lehigh University, So. Bethlehem, Pa.

Charles D. Seely, Instructor in State Normal School, Brockport, N. Y.  
 William J. Seelye, Instructor in Greek, Amherst College, Amherst, Mass.  
 Helen W. Shute, Instructor in German, Smith College, Northampton, Mass.  
 Richard M. Smith, Professor of Greek, Randolph-Macon College, Ashland,  
 Va.  
 Jonathan Y. Stanton, Professor of Greek and Latin, Bates College, Lew-  
 iston, Me.  
 M. Wilson Starling, Instructor in Greek, University of Kansas, Lawrence,  
 Kan.  
 L. K. Wharton, Liberty, Va.  
 J. Ernest Whitney, Instructor in English, Yale University, New Haven,  
 Conn.  
 E. Lincoln Wood, Instructor in Latin, Amherst College, Amherst, Mass.  
 W. G. Woodfin, Professor in Greek and Latin, University of Georgia,  
 Athens, Ga.  
 Charles Baker Wright, Professor of English, Middlebury College, Middle-  
 bury, Vt.

[Total, 64.]

b. The Proceedings for the Nineteenth Annual Session (Burlington) and the Transactions for the same year (Vol. XVIII.) were in press, and would be issued in August or September.

c. In commenting upon the list of new members the Secretary took occasion to correct a misapprehension that prevails in certain quarters as to the nature and object of the Association. He reminded the members present that the Association exists for the purpose of promoting philological studies in the broadest sense of the term, which includes classical studies from the point of view of language, literature, history, and archaeology, as well as the other ancient and modern languages, linguistics, and comparative philology.

While many of the advantages of the Society are doubtless best secured by those who are present at the annual gatherings, the successful prosecution of its work, — the encouragement of philological studies in America and the publication of important contributions to the same, — is impossible without the coöperation of a much larger number of members than those who may be able regularly to attend the annual meetings.

Professor Wright also presented his report, as Treasurer of the Association, for the year ending July 7, 1888. The summary of accounts for 1887-88 is as follows: —

RECEIPTS.

Balance on hand, July 7, 1887 . . . . .	\$579.88
Fees, assessments, and arrears paid in . . . . .	\$549.00
Sales of Transactions and of Plates . . . . .	204.56
Total receipts for the year . . . . .	<u>753.56</u>
	\$1333.44



## EXPENDITURES.

For Transactions (Vol. XVII.) and Proceedings for 1886:	
composition, printing, and distribution . . . . .	\$679.38
For postages, stationery, job-printing, clerk-hire . . . . .	85.07
Interest on borrowed money, with partial payment (\$50.00) . . . . .	81.80
Total expenditures for the year . . . . .	\$846.25
Balance on hand, July 7, 1888 . . . . .	487.19
	<hr/>
	\$1333.44

The Chair appointed as Committee to audit the report, Professor C. Harrison and Dr. C. P. G. Scott.

The Committee to nominate officers for 1888-89 was also appointed: Professor F. A. March, Mr. L. H. Elwell, and Professor T. Peck.

At 4.10 P. M. the reading of communications was begun. At this time there were about thirty-five persons present: at the subsequent meetings the number averaged sixty.

1. A New Allegory in the First Book of the Faerie Queen, by J. Ernest Whitney, Esq., of Yale University, New Haven, Conn.

2. The Changes in the Roman Constitution proposed by Cicero (Legg. iii. 3. 6-5. 12), by Professor W. A. Merrill, of Miami University, Oxford, O.

The purpose of the writer was to discover in Cicero's proposed law what constitutional usages had been already ratified by statute; what Cicero had legislated for the first time, being already sanctioned by use; and what changes had been proposed which were altogether new. Each division of the law was examined by itself, being quoted according to the recension of Baiter, 1865. All legal precedents were indicated by reference to ancient authors under each section of the law. The final result of the investigation resolved itself into four categories, as follows:—

1. Moral provisions, needing no statute: that magistracies should be legal; that promagistratus be upright, should restrain their cupidity, should increase the glory of Rome, should return home with honor; that the senate be faultless and an example to the people; that the senate's proceedings should be above criticism; the senator should not obstruct legislation and should be patriotic; that the peacemaker in public commotion be praiseworthy.

2. Legislation of customs probably existent: the number of magistratus to be flexible according to necessity; censors to prevent celibacy; senate to consist of former magistratus; senator to attend meetings of senate; the leader of a mob to be held responsible; magistratus to take auspices and to obey the augurs; the aediles to be of equal rank.



3. New provisions: the censor's active term to be five years, and the office to be filled always; all magistratus to have *iudicium*; the optimates to have oversight of popular suffrage; the censors to be custodians of the laws and auditors of the accounts of retiring magistrates; no restriction of consul's *imperium* to the field; tribuni militum constituted magistratus.

4. Provisions of doubtful or obscure novelty: consuls to be above law in time of public danger; tribunes freed from all restrictions; *magister equitum* to have the right of consulting the senate; the laws de ambitu and repetundarum of widest range; the senate to determine the number of praetors; the power of imprisonment, stripes, and fine given to holders of *imperium* subject to appeal at home, absolute to the field. In many cases the doubt arose from the condition of Cicero's text.

At 5 P. M. the Association adjourned to meet at 8 o'clock.

AMHERST, MASS., Tuesday, July 10, 1888.

EVENING SESSION.

The Association, with many residents of Amherst, assembled in the Athenae Room of Williston Hall of Amherst College at 8 P. M., Professor Thomas D. Seymour, one of the Vice-Presidents, in the chair.

The programme of papers for the remaining meetings of the Association, as arranged by the Executive Committee, was then read.

An invitation was extended to the members of the Association and their friends to visit the Library, Chapel, Observatory, Museums, and other collections of Amherst College.

The audience then listened to the annual address of the President of the Association.

3. The Legacy of the Syrian Scribes, by Professor Isaac H. Hall, of the Metropolitan Museum, New York.

Fifty-five years ago a young tutor in Amherst College, and her four-years-old graduate, received an appointment as one of the pioneer missionaries to the Nestorians in Persia. Detained at Andover by illness till his ship, which had waited at Boston in vain hopes of his recovery, was about to sail without him, he insisted upon being carried on a bed twenty miles in a wagon, lifted on board the vessel at the last moment, and taking the desperate chance of surviving the voyage to the Mediterranean.

To all appearance he was destined to a watery grave. But God otherwise willed it. The young man lived. After untold privations, distresses and obstacles he reached his field of labor, gained the hearts of the people, won the confidence of princes (and, still harder, of bigoted ecclesiastics), dwelt as a brother

among the semi-savage tribes — the same indomitables who anciently so harassed Xenophon in the Retreat of the Ten Thousand, spent a long and prosperous life in the diffusion of light and truth, and left behind him a civilized and intelligent cluster of communities, who bless him to this day for the noble harvest of the past and the radiant prospect of the future.

This was Justin Perkins, to whom, in his philanthropic zeal, it seemed a secondary matter that he gave writing and print to the Modern-Syriac-speaking peoples, reducing their language for the first time to a written form; that he translated the Bible into their native tongue, producing a work to which Europeans gladly go as the main source in a large branch of Semitic science; that he became the father of a great, a varied, and an excellent literature in that tongue; that he gained imperishable fame among the higher scholars of the world of letters, besides helping them to greatly longed-for stores in manuscript of the ancient language.

On the occasion of meeting at the college which justly experiences the joy of such an illustrious son — not to speak of his efficient comrades, of whom a number are likewise her alumni — it has seemed that no more fitting subject could be chosen for to-night than a rapid look at those ancient labors into which Perkins and his comrades entered, and which they loved so well: the literary legacy of the Syrian scribes.

The "legacy" was defined as the actual remains at hand, without conjectural restorations of the whole language and literature, and without paying much attention to the Oroomia dialect, the Turani, the Fellahi, the Tiyari, the Mandaean, or other cloven fragments of the ancient spoken tongue, some of which, as Nöldeke has shown, are not the lineal daughters of the ancient Syriac, but of a still older member of the Semitic family, and which therefore cannot safely be neglected by the Assyriologist, though less interesting in a literary point of view. The early fragments of the language in the book of Genesis, and its overflowings in Phœnician, Hebrew, and the later language of the Talmud were passed over in briefest mention. The literature in its remains begins at about the time of Christ; its golden age continues to about the fifth or sixth century, having its literary capital at Edessa and its provinces from the Mediterranean and the Bosphorus to the Persian Gulf and beyond the Euphrates; its writers in the West often speaking and writing both Greek and Latin as well as Syriac, while in the East they did the same with Persian and certain of the Indian and Tatar tongues. At the rise of Islam the language met the overflow of the great South-Semitic tongue, the Arabic, and thenceforward, till the decay of the language as a literary and spoken tongue (*i.e.* 12th to 14th century), the masters in Syriac literature frequently wrote and spoke with equal ease the Syriac, the Arabic, and the Greek.

Further, with the exception of a brilliant heathen school, whose works have mostly perished, the Syriac literati were mostly Christian, planting their missions as far away as the heart of China and the coast of Malabar, and sending their hymnology westward to Gaul and southward to Nubia, having Greek and Roman civilization as their neighbor on the left, and on their right the barbarism of Kûrds, Turks, Huns and Tatars. It follows that the Syriac language necessarily possesses a kind and degree of development not shared by the other Semitic tongues, at once maintaining a peculiar character and comprising literary stores of a varied and valuable sort. We find the fables of Bidpai imported from the Sanskrit, the

story of Sîndban from the Persian, the masterpieces of Greek literature from the West; and it is not more strange to meet a Persian, Indian or Kûrdish word on a Syriac page than the throngs of Greek and Latin words, with the adoption even of Greek particles. Nor is it surprising to find the Syriac the most flexible and variously shaded of all the Semitic languages. The ancient Syriac literature is frequently said to be not an attractive one; but that is true of its belles-lettres aspect only. Until the matchless Lucian — himself a Syrian of Shemshat, or Samosata, and full of Syriac ideas and idioms — is no more printed or read, until Josephus — whose imitations of Demosthenes and Thucydides are mingled inseparably with his native Syriac constructions and word-usages — is shelved, and with him the Greek Christian fathers and the Byzantine historians, not to mention the older Greek Christian hymns, often borrowed from the Syriac, — until then, it is safe to say, the Syriac language will retain its hold upon its loving students.

The great office of the Syriac literature, however, was the transmission of the Bible, along with the choicest Greek and Latin classics, the Greek writers on philosophy and science, and the Greek Christian fathers, from the West to the East; and thus, in the later centuries, to pass on the light of the Occidentals to the Arabic-speaking peoples. Through this channel flowed most of the lore of the Greeks to all the nations of the East; including no mean portion of the later learning of the Egyptians. Translations of the Roman civil laws likewise carried over to all the Oriental Christians their systems of civil and ecclesiastical law, with the general doctrine of public and private rights. It is this great fact that makes the Syriac literature not only indispensable to the Biblical critic, but of the last importance to the Hellenist.

This point was much enlarged upon, showing the text-critical, lexical, grammatical, epigraphical and other importance of the Syriac literature to the Hellenist, especially in matters which the ordinary Hellenist little suspects. Not the least important is the testimony to the pronunciation of Greek words and letters, to say nothing of the adoption of multitudes of Greek words into Syriac, made while both tongues were living in the same mouth, and continuing through the whole period from Ptolemaic times downward.

The Syrian scribes are said to have copied the Greek even in the arrangement of their writing materials and their book-making. It is further certainly true that notwithstanding the differences existing between the two tongues, the Syriac grammarians, synonym-compilers, and perhaps lexicographers, for many centuries followed the pattern of the Greek authors in the same lines; often actually translating into Syriac long passages from a Greek grammarian or lexicographer — since the linguistic facts were the same in both, or at least, susceptible of uttering nearly the same cries under the torture of dogmatic grammarians. . . .

How many Greek scholars are aware that James of Edessa in the 8th century substituted the Greek vowels for the native vowel points in the Syriac writing, and thus preserved, in their transmission to this day, the common Greek pronunciation that had ruled for many ages before that of James? My own experience is that this fact, notorious among even the tiros in Syriac, is received with utter incredulity by most Hellenists, who find it a hard saying because it discloses facts that contradict their phonetic theories.

Yet — not to lay stress upon that — when a Greek author, extant in the original



in but one or two faulty MSS., is extant abundantly in Syriac translation (and this is by no means a rare phenomenon), it were a shame to neglect the latter as a source either of text-criticism or commentary. Nor is such neglect the habit of that broadest class of scholars, the text-critics of the New Testament, whose science, like astronomy among the metaphysico-natural sciences, is among book-sciences the very aristocrat, making the most imperative and exhaustive demands upon every branch of human knowledge, and acting as the sole stimulus to force many a branch to its highest eminence. Nor is such neglect suffered by the best editors of the text of Aristotle and sundry other Greek classics and the Greek Christian fathers, any more than it will be neglected in other branches of Greek scholarship when Hellenists generally shall know how much they have to gain from the Syrian scribes. Not to mention the Syriac translations of the Iliad and Odyssey, in bulk now lost, but of which scraps are floating round in the extant literature, the Greek works on linguistic science, on philosophy, on natural science and medicine, are largely extant in Syriac, contributing an immense amount to Greek technical and general scholarship in matters which are scarcely to be restored from Greek remains alone. . . . Josephus, whose entrancing narrative of the Jewish wars presents the most familiar specimen of an outside view of Roman history, is an author whose lexicography (even) has never been respectably worked up by our master Hellenists; and it never can be done without some knowledge of and sympathy with his native idiom.

This broad stream in the extant Syriac literature, which carried the wisdom of the Greeks over to the Euphrates, and with it a number of fragments of Latin historians whose originals have been lost, is in itself enough to repay special exploration; and any Hellenist who will try it will find himself richly rewarded, though he will not now be everywhere a pioneer.

This field of work was further recommended because of the antiquity of the Syriac documents concerned, generally far superior to that of the original Greek MSS., by the abundance of desirable and refreshing results sure to be obtained by the modest investigator, by the good sense and high-toned brotherhood of the scholars of various nationalities engaged in such labor, and the honorable distinction already attained by the pioneers in the service.

In a fragment of the early Roman historian Diocles, extant now in Syriac only, is preserved the pretty story of Hercules on the sea-shore of Tyre; how he saw a shepherd's dog eat the shell-fish called *conchylium*, and stain his mouth with the purple blood; how he told the shepherd, who wiped the dog's mouth with wool, and of the wool made a wreath, and put it on his head. And when the sun shone upon it Hercules saw the wreath, that it was very radiant, and he was astonished at its beauty, and he took the wreath and wore it. Thus he discovered the art of the Tyrian purple, and reserved it for the Tyrian kings, his worshippers. And this Hercules taught the dyeing of all beautiful colors, and showed and taught men how pearls go up from the sea. The Hellenist who covets the reputation of such a Hercules need not break many shells on the shore of this Syrian flood before he will learn how beautiful hues and attractive pearls will come up from the sea to adorn his already matchless Grecian fabrics.

Though to Occidentals the Syriac translations of the Bible fill the largest horizon in that literature, the notice of them was necessarily brief, although the Syriac



MSS., as a class, are the oldest Biblical MSS. extant, and their value and importance of the highest. The Peshitto Old Testament, whose genesis and age are still a problem, appears, on the whole, to be the oldest of the Targums, and, as a translation, second in antiquity only to the Septuagint. It would seem to have been a Jewish work, with later Christian emendations. . . . The origin of the Peshitto New Testament rests in almost equal obscurity, though that it is a revision of an older version seems now beyond question, notwithstanding the crazy dreams of at least one Continental scholar, and the obstinate declarations of some hide-bound English unclubbables. The Old and the New Peshitto Testaments are two very different things: the Old, a mixture of targumic exposition and translation; the New an elegant, sweet, and flowing translation scarcely equalled in literary merit or fidelity; the English and German being its only rivals. Invaluable as it is to textual critics, it is still more so to interpreters.

The Philoxenian and its revision, the Harclensian, and the Hexaplar, were briefly touched upon, with a note of their immense value in textual criticism, along with the Karkaphensian, which a series of MSS. show to have been either a collection of Peshitto and Harclensian Bibles vocalized by scholars of the monastery of Karkaphta, or else a collection of ("Massoretic") MSS. recording the vocalization in disputed cases, or else of both classes together. The MSS. were briefly remarked upon, along with the Nestorian Bible of the American missionaries at Oroomia, which is the great philological authority in its line for all Syriac scholars.

The native literature was treated of in a manner too varied and (necessarily) cursory to be summarized briefly. The fact that the literature still exists mostly in manuscript only was dwelt upon, as an incentive to the diligence of editors, and an excellent opportunity for the descendants of Maecenas. Fortunately the cataloguing of the library treasures of this literature has been done mainly by men of the most able and enlightened character; the resulting works, bibliographical in the most generous sense, being such as few other literatures can boast, and likewise the delight and reliance of students in other branches than Syriac. Moreover, ever since the language began to be studied in the West, there has been a knot of competent scholars gathered near all the chief MSS. collections, whose generosity in furnishing transcriptions or collations, in making and securing loans of valuable documents, has been of the most lovely and praiseworthy sort. The brotherhood of Syriac scholars has been almost perfect; from the beginning scarcely impeded even by sectarian prejudice or religious bigotry—of which striking examples were given.

The romance of the vicissitudes of the MSS. was touched upon, especially the history of the library of the monastery of St. Mary Deipara, in the Nitrian desert, now in the British Museum—the story of which, with that of the exciting discoveries which followed its arrival in England, may be read in Wright's introduction to the "Homilies of Aphraates the Persian," in Cureton's famous article in the *Quarterly Review* for December, 1845, or in the preface to his "Festal Letters of Athanasius," and in Wright's "Catalogue of the Syriac MSS." in the British Museum. The stores in MSS. of the literature, and those which might yet be gleaned from the Târ Abdîn, the Nestorian mountains, were spoken of, with some remark upon the hindrances which delay or prevent publication of MS. texts, caused mainly through charlatanism in other branches. The autochthonic Syriac

literature was next dwelt upon, with numerous examples from the various Syriac masters from Ephraim down to Bar Hebraeus, — from the early commentaries, hymns and homilies, to the chronicles of the crusades, among which the “*Dies Irae*” of the Nestorians was made the subject of especial remark, — as were likewise John of Ephesus, Joshua the Stylite, and others of scarcely less moment, sources of which Gibbon on the one hand and Neander on the other would have been only too glad to have availed themselves. In their place came mention of the eloquent epistolary writers, and of the romances, whose plots clustered about events in the time of Constantine and Julian, which certain Arab historians have actually taken and used as sober history.

In the whole, the range was wide; and the purpose chiefly to show the place and the setting of the Syriac remains in the world’s literature, abandoning the idea of an outline sketch of even a branch of the extant literature. Until Hellenists generally know how much they have to gain in all directions from the Syriac remains, until the lovers of hymnology and a sound moral literature know both how much they owe to the Syrians and how much they might glean therefrom, until historians both secular and ecclesiastical discover how much material they have overlooked, or underrated, or passed oblivious by, — it is probable that the majority of the learned in other branches will continue to look upon the Syriac merely as a handmaid to the Biblical student, the palaeographer or the archaeologist; as a far off thing of little use or influence, — instead of, as it is, a rich repository of truth — linguistic, literary, historical and philosophic, not to say scientific — that shall make men intellectually free. Were it only that one might read the chronicles of Abulfaraj, or, to call him by his other name, John bar Ebraya Gregory, primate of the East, the man whose wonderful abilities and attainments threw up the last grand blaze of the expiring candle of Syriac literature, the elegant writer of the Arabic as well as the Syriac tongue, the poet, physician, historian, philosopher and divine, who would have been an ornament to any age no less than the wonder of his own troubled period, at whose grave the Nestorian patriarch, his rival, with a train of Greeks and Armenians forgot their disputes and mingled their tears over the bier of an enemy, — were it only to read the chronicles alone, out of the voluminous and varied works of this versatile wonder, the trouble of acquiring the Syriac language would be well repaid.

But those of us who can remember when the study of Syriac in this country was a most solitary and sporadic thing, when Murdock’s translation of the Peshitto New Testament was looked upon as a superfluous bit of wasteful scholarly amusement, when it was next to impossible to get a Syriac word set up at any printing house in the country, and when generally the Syriac scholar was pitied or scorned as having lost all sense of practical affairs, if not as a barterer of his brains for outlandish rubbish, — we who remember all this, and reflect that now one may be guilty of editing a Syriac text in America without being judged a candidate for a public asylum, and can even have it printed in Syriac type in this country; that it is now scarcely harder for a Syriac scholar to gain the ear of a Hellenist than for a Hellenist to gain the ear of a scientific student who sees no good in the study of Greek — we, who thus remember and see, take courage, and look with hope for the time when a work like that of Justin Perkins in the East shall have its counterpart in his home in the West; when the treasures of this literature shall

take on the permanence of print under conscientious editorship, and that which is available therefor shall find its way down through translations into the channels of common diffusion; when the stores now mouldering in their ancient repositories shall be brought at length to light, and — since every effort in these directions spreads the English tongue in the East — when a new life shall arise in those regions by the spread of the Western languages; and when, finally, a vigorous band of American scholars shall, by their very weight, impetus and vitality, put an eternal quietus on the wretched *cui bono* interrogatory of ignorance and prejudice.

To such vigorous scholars, self-denying champions in mental and moral warfare, though oftener to the martyr or religious hero, the Syrians gave the borrowed name of "athletes," using the term ever in its highest and noblest sense. To the day when a generation of such athletes shall arise in our universities for power and progress we look forward with earnest desire and hope.

At the close of the address, at 9.30 P. M., the Association adjourned to 9.30 A. M., Wednesday.

AMHERST, MASS., Wednesday, July 11, 1888.

MORNING SESSION.

The Association was called to order at 10 A. M., by Professor I. H. Hall, the President.

The Association was invited to attend a reception, given in its honor, at the Chapter-house of the Psi Upsilon Fraternity, by Mr. and Mrs. Elwell, on Thursday evening, July 12.

The invitation was accepted with thanks.

The reading of communications was then resumed.

4. Cure Inscriptions from Epidaurus,<sup>1</sup> by James R. Wheeler, Ph. D., of Cambridge, Mass.

These inscriptions were considered as illustrating a phase of Hellenic civilization and as exemplifying the forms of Aesculapian Worship. The larger part of the cures themselves were translated and compared with the *locus classicus* on *incubation* from the *Plutus* of Aristophanes. The truth of the poet's description is borne out even into details by the inscriptions. Nos. 5, 9, 17 among the cures recorded in the first inscription stand in especially close relation to the scene from the *Plutus*. Especially noteworthy is the cure of Aristagora of Troezen in the second inscription, since a similar cure is recorded in a fragment of the historian Hippias of Rhegium (Aelian H. A. IX. 33). Cf. Kavvadias in the *Ἐφημερίς* and Wilamowitz-Moellendorf, *Hermes* XIX. p. 45, who take different views of the relation between the fragment and the inscription. Data are insufficient for a certain conclusion on this point.

Remarks were made by Dr. H. W. Smyth.

<sup>1</sup> *Ἐφημερίς ἀρχαιολογική*, 1883, pp. 211 ff.; 1885, pp. 2 ff. Cf. Pausanias, ii. 27. 3.



5. English Pronunciation, How Learned, by Professor Francis A. March, of Lafayette College, Easton, Pa.

Our pronouncing dictionaries give the full, distinct sounds of English words as uttered by trained orators speaking them with emphasis. In American schools this pronunciation is carefully taught, and it constitutes the primary concept of the word. In speaking we wish to sound this concept. But the law of least effort works, and in conversation especially we do not use enough energy to put the organs of speech through the proper movements, or send up volume of voice sufficient to bring out the resonance of the vowel chambers. The same letter in different words, the same word in different relations to accent, emphasis, and feeling, varies freely by shades of sound so delicate that no notation can give them. The speech is, as J. Grimm says, nicht einmal lehrbaren, nur lernbaren.

It has been common to teach foreigners the standard pronunciation, and let them catch the conversational weakenings. But lately it has been proposed to teach conversational pronunciation as primary English. The sentence is taken as a unit, and sentences are caught by imitation of their colloquial utterance in London. It is denied that there is any such speech as the standard speech of the dictionaries.

In answer to this it was said that the standard speech exists in the concepts of educated persons, and is embodied in literature, in the rhythms and rhymes of the great poets. With such persons the variations from the standard sounds are weakenings; the concept is present, the organs move. An attentive listener close before them can distinguish each letter. They are easily distinguished from illiterates who leave their organs in the neutral position, and positively make the neutral vowel of *but* or *burr* for any unaccented vowel, and make no movement to articulate many consonants.

Colloquial pronunciation is not fixed for particular sentences, much less for literature. Contractions, weakenings, are used or not according to the feeling of the moment, the earnestness or levity of the speaker, the connection suggesting distinctness or pleasant rhythm, the persons addressed, and other causes.

The colloquial speech of different regions is different. Untrained popular orators from England, whose oratory is only a loud utterance of their colloquial articulation, are not easily understood by American audiences, but when scholars do us the honor of addressing the Philological Association, nobody notices their pronunciation as peculiar. A Frenchman or German who was grounded first in the London colloquial, and had no guiding concepts of the standard pronunciation, would be thereby marked in America as a foreigner, and an illiterate one.

Remarks were made upon the subject of the paper by Thomas Wentworth Higginson, Esq., and Professor W. A. Merrill.

6. Goethe's Homeric Studies, by George M. Richardson, Ph. D., of Harvard University, Cambridge, Mass.

Though Goethe's "Homeric Studies" cut a very modest figure beside those of Aristarchus, it is not without interest to inquire, how much study the last



world-poet bestowed on the first, and what he gained from studying him. There are two points of contact between Goethe and Homer, both, naturally, on the aesthetic side. The first concerns itself with the direct influence of the Greek on the German poet, an influence dating from Goethe's intercourse with Herder in Strassburg, in 1770. Through the association with this remarkable man came the momentous change which completely overthrew Goethe's previous views of literary art, and in producing this change Homer, with Shakespeare, was the factor of most importance. From Herder, Goethe first learned what was to be the counter-sign of the age: "Return to Nature." This doctrine, preached on its political side by Rousseau, Herder applied to literature. The watchword was, as Vilmar says, that a return must be made to an original, simple, unartificial poetry of the people; that in Shakespeare was to be revered a great, but in Homer the greatest, of models. Hampered no longer by the "Three Unities," or any other hard and fast formula, was the poet to sing, but obeying only the natural, creative impulse from within, regardless of all else. To Homer, it is not too much to say, Goethe largely owed his literary regeneration, a fact surely worthy the notice of classical philologists. And henceforward a devotion to Homer accompanied him through life.

In 1781 Voss' translation of the Odyssey appeared, twelve years later a revised version and the Iliad. Voss' work won, on the whole, Goethe's approval, and during the year 1794 he read selections from Voss' Iliad on certain evenings to a circle of literary friends. After the reading came a discussion of the merits of the version as compared with previous ones, and critical observations were made on particular points.

Amid this active study of Homer on Goethe's part there appeared in the following year, 1795, Wolf's *Prolegomena ad Homerum*, a work that produced not merely among scholars, but through the literary circles of all Germany, a sensation never equalled before or since. Goethe, in obedience to the wishes of Wilhelm von Humboldt, an intimate friend of Wolf, gave careful study to the *Prolegomena*, but at first his feeling as a poet prevailed over his understanding. It seemed to him a blasphemous undertaking to destroy the identity of the one great Homer, who had been a beacon to him for more than twenty years. But gradually the critical spirit and method of the work began to win him over, for he was ever open to conviction and an admirer by nature of a vigorously logical treatment of any subject.

In a letter to Wolf, of Dec. 26th, 1796 (No. 2 in Bernay's "Goethe's Briefe an Friedrich August Wolf"), he confesses how great the influence of the *Prolegomena* has been on him, and how much he owes to the conviction impressed on him by Wolf's investigations. For these investigations, destructive as they might seem as regards Homer, had had on the poet a most positive influence, and directly inspired him to the production of a new work. And this brings us to the second point of connection between Goethe and Homer, for here Goethe's literary development is indissolubly bound up with the "Homeric Question." How, his own words will best explain: "Perhaps," he says, "I may soon send you with more courage the announcement of an epic poem, in which I do not conceal how much I owe to the conviction you have so firmly impressed on me. For a long time since I was desirous of trying my hand in this direction, but the lofty idea

of the unity and the indivisibility of the writing of Homer frightened me from the attempt. Now, however, that you have shown these glorious works to belong to a family of singers (Homerids), the attempt in a more numerous company is less daring, and we may follow the way Voss has so beautifully pointed out in his 'Luise.' As I am not able to decide on the merits of your book theoretically, I only hope you may not be dissatisfied with this practical approval. For the active man wishes not merely to convince, but to influence, and this pleasure you experience in your pupils every day." By the "announcement of an epic poem" is meant the elegy "Hermann und Dorothea," which was intended to serve as an introduction to the epic of the same name. In it occurs the famous passage in which Goethe proclaims to the world his debt to Wolf: "Erst die Gesundheit des Mannes, der endlich von Namen Homeros," etc. Thus by a curious process the epic "Hermann und Dorothea" presents itself, to use Bernay's expression, as a happy and wonderful fruit of philological criticism. It illustrates how all the great lights of the golden days of German literature, poets and scholars alike, worked together, and were mutually helpful.

But Goethe was a poet and not a critic, after all, and in spite of his conversion here openly proclaimed, he again reverted to the view of the one Homer. Again he became a "Wolfianer," but he finally returned to the "Unitarian" fold. With following out his different moods on Homer and the Homeric Question we need not concern ourselves here. Suffice it to have shown that his devotion to Homer was serious and long continued, and that it is not a mere phrase to speak of "Goethe's Homeric Studies."

7. Volapük, and the Law of Least Effort, by Professor Francis A. March, of Lafayette College, Easton, Pa.

The case endings, personal endings, and other relational signs are in Volapük vowels or syllables. Each syllable is easy to pronounce, if the vowels are familiar; but the words are long, and therefore demand much time and effort to pronounce. If Volapük should become a spoken language, the law of least effort would rapidly draw the sounds together according to phonetic laws, and destroy the uniform relation between sound and sense, which is one of its principal claims to excellence.

The objections against languages which are synthetic and compound freely, lie against Volapük. The mind is entangled in the meanings of the parts of the words, and kept from simple scrutiny of objects. Volapük does not attempt scientific connotation in its newly formed words, but repeats, for the most part, the old haphazard etymological descriptives.

8. Theories of English Verse, by the Rev. James Challis Parsons, of the Prospect Hill School, Greenfield, Mass.

The theories we propose to consider relate wholly to the *rhythm* of English verse. We are to disregard, in this discussion, the varied and important effects of tone-color, and confine our attention to that *regularity of movement* which distinguishes verse from prose.

Two theories are before us. The first and most commonly prevalent regards *accent* as the basis of English rhythm; the second, occasionally advocated, holds that our rhythm is based upon the *length* of syllables.

The latter theory, which opposes the common judgment, has within a few years been set forth with an attempt at scientific demonstration by the late Mr. Sidney Lanier. His claim is that in reading verse our speech moves along by the same law as in music, as far as the rhythm is concerned; that is, it is not only divided into measures occupying equal times, but also all the syllables within the measures have exact time-ratios with each other. He gives copious illustrations of verse thus marked with musical notation.

The obvious objection to this theory is, that while verse may be thus marked and read with a certain effect, it is not the natural and normal way of reading. "In speech," says Mr. A. J. Ellis,<sup>1</sup> "length is so unappreciable that any attempt to prolong a phrase for a measurable duration destroys the speaking and introduces the singing character."

The only argument offered by Mr. Lanier in support of this theory is the assertion that all English syllables, in prose or verse, have the exact ratio to each other expressed by the numbers 1 to 2, 2 to 3, 3 to 4, etc.

This statement seems incredible. The relative length of syllables must depend upon the number of their phonetic elements and their greater or less difficulty of utterance. Of course, the absolute time taken may be arbitrarily adjusted, but at a given rate of utterance the relative time must depend upon the conditions above stated. Now in English we have eight vowels and four diphthongs, each of which may constitute a syllable, and with these may be combined from one to seven of twenty consonantal sounds, differing not only singly in difficulty of utterance, but also in the combinations which they may form. The ratios, therefore, cannot be so simple as is claimed.

In the examples given by Mr. Lanier, in which he contends that his method of marking expresses the instinct of the ordinary ear, it seems plain that it is only the division into groups by the natural accent which thus appeals to the ear, and not the arbitrary allotment of time which he gives to the syllables within the groups.

This theory of quantity in English verse disregards the differentiation which has taken place between music and poetry since the classic age. At first, rhythmic language in poetry had not yet separated itself from the rude accompaniment of song and dance. Music was capable of little more variation than was sufficient to mark the rhythms of verse. But gradually pure tone and articulate speech began to differentiate into their separate functions. Pure tone—in music—has gone on attaining to an elaboration of expression which gives it power to utter all the indefinable emotions of humanity. Articulate speech, on the other hand, has reserved to itself the expression of rational and definite thought, with only so much of emotion or imagination as can be associated with definite thought. Music, with its abnormal prolongations and variations of tone, is more and more devoted purely to emotion and sentiment. Poetry, as the vehicle of imagination or emotional *thought*, restricts itself more and more to the limits of ordinary articulate speech.

<sup>1</sup> *Trans. Phil. Soc.*, London, 1873-4, p. 121.



In prose, we have this ordinary speech in its unrhythmical form. In poetry, the heightened emotion instinctively expresses itself in moods of alternate exaltation and depression: the rhythm of feeling clothing itself in rhythm of form.

A true theory of English rhythm, then, would seem to be as follows: Rhythm, in language, is the recurrence of similar phenomena of sound at regular intervals of time. These intervals are practically equal. Now, whatever the phenomena may be which occur with regularity, the basis or material which is marked off is time. Quantity, thus far, is the basis of all prosody, — namely, in the equality of the intervals.

But when we come to consider the phenomena which mark off the intervals, we find those peculiarities of age and race to which reference has been made. Each age or race will instinctively employ such phenomenon to mark the rhythm as is most noticeable in the character of the vernacular. In the Germanic languages, to which our own belongs, the most noticeable feature of common speech is the accent. "The English language," says Hodgson, "plants its foot firmly down on a stressed syllable, and leaves the other syllables to shift for themselves." This tendency, with all its rude force, is seen in the Anglo-Saxon. Accent, heightened by alliteration, rules with rough energy with little regard to the syllables which intervene. In modern English the rhythm has become moulded into greater symmetry of movement, but is still characterized by a peculiar freedom and vigor. Its chief charm, as distinguished from the ancient, is that *it is not hampered by close attention to the relative length of the syllables of which it is composed*. It differs from the Greek not only in the indeterminate character of its intermediate syllables, but also in the prevalence of preliminary or final flourishes before or after the strictly metrical portion of the line of verse.

But with all the freedom of English rhythm, it still has its law of definite measure. This follows from the nature of accent. The office of accent is to fix attention upon the significant syllables. But the other syllables cannot be wholly neglected as modifiers of the meaning. They must receive some attention of speaker and hearer. Thus the number of such unaccented syllables which can go with the accented as modifiers is limited. Practically, not more than two such modifiers can be carried easily and clearly by any accented syllable. They may go before it (proclitics), as *serenâde*; or after it (enclitics), as *ártlessly*. In this way a unit of rhythm is constituted. This unit may be an accented rhythm with one unaccented syllable before or after it, or it may be an accented syllable with two unaccented before it or after it. In the former, we have double movement; in the latter, triple movement. We have thus four normal units of rhythm.

There is no good reason why these should not retain the classical names of feet, — namely, iambus and trochee, anapaest and dactyl. But there are, besides these, some varieties. As in marking time with the feet, in marching step, we may occasionally give equal ictus on both the right foot and the left during one measure, we may in verse throw equal stress upon each of two syllables in a foot, and thus produce the spondee. In like manner we may remit the usual ictus during one measure, — the rhythm being sufficiently carried on in the mind, — and thus obtain the pyrrhic.

In triple movement we find also the amphibrach and amphimacer in some of our best poets. Even a choriambus has its place without violating the primary

law of accent, as before stated. As to the kinds of rhythm most acceptable to the genius of our language, we have the judgment of Swinburne, that "in English all variations and combinations of anapaestic, iambic, or trochaic metre are as natural and pliable as all dactylic and spondaic forms of verse are unnatural and abhorrent."

Remarks were made upon the paper by Professors T. D. Goodell, and F. A. March.

Professor Goodell said :—

Lanier's opponents are entirely successful in controverting a thesis which neither Lanier nor any follower of his has ever maintained. Thus Whitney (Proceedings of this Assoc., 1885, p. vii. f.): "Hence, measure being postulated as a common fundamental element, the method of its establishment in Greek and English respectively has all the difference ever claimed for it . . . and Lanier's attempt to explain away this difference is a failure." So in the paper just read Lanier is said to hold that "our rhythm is based on the *length* of syllables"—*i.e.*, inherent and unchanging or but slightly changing length, as in Greek. This is distinct misinterpretation, and betrays superficial reading. See, *e.g.*, Science of Eng. Verse, pp. 68 f. and 78, second paragraph, where Lanier makes it very plain that he holds no such doctrine. What Lanier and his adherents describe is not primarily the "method of establishment" of measure, but the *measure itself after it is established*. And here we are nearer agreement than Lanier's opponents imagine. For it is now generally admitted, as in the paper just read, that our verse is at least in so far quantitative, that practically equal intervals of time are marked off by the recurring ictuses. So far we all agree. Our difference begins at the next step. Lanier and his followers hear in ordinary unforced reading, and mark in their notation, not only this equality of feet, but also definite time-relations between the separate syllables of each foot—just such time-relations as give to music its varying character as in double or triple time. To disregard these relations between the individual syllables and mark merely the ictuses is like saying that in music, while the bars are equal, the relative length of the individual notes in each bar is incapable of measurement by the ear, and is wholly indifferent, provided only the bars be equal. But our opponents say: We do not hear, our ears cannot measure, any definite time-relations between the individual syllables of the foot; therefore such definite relations do not exist, and the distinction which you maintain between verse in double and verse in triple time is imaginary. This is a *non sequitur*. Many people cannot detect the like distinctions in music; yet they exist. For those whose consciousness of rhythm and ability to record it when heard have never been developed, either by musical study or by training in *genuinely quantitative* reading of classic verse, some mechanical contrivance for presenting the rhythm of speech to the eye would be a help; those whose consciousness of rhythm has been developed in either of the ways mentioned do not ask for such demonstration, but are convinced by the evidence of the ear. But the fundamental character of the rhythm of such poems as Lamb's "Old Familiar Faces," Browning's Cavalier's song, "Give a Pause," and many others which we describe as in double time and which all feel to be in some way peculiar, is utterly

incapable of explanation or rational description by any method which disregards the relative length of the syllables. Let some opponent of Lanier try his hand in describing the rhythm of one of them in detail.

At 1 P. M. the Association adjourned, to meet at 2.30 P. M.

AMHERST, MASS., Wednesday, July 11, 1888.

AFTERNOON SESSION.

The Association was called to order at 2.45 P. M. by Professor Thomas D. Seymour, Vice-President.

9. A Consideration of the Method Employed in Lighting the Vestal Fire,<sup>1</sup> by Morris H. Morgan, Ph. D., of Harvard University, Cambridge, Mass.

The Vestal fire was freshly kindled every year on the first of March (Ov. F. 3. 135 sqq., Macr. S. 1. 12. 6). The writers have left us no information about the method employed. As a pure flame was wanted, it could be obtained from no other fire, but must have been got in one of the four ways known to the ancients, viz.: 1) Rubbing together of wood. 2) Boring of one piece of wood by another. 3) Friction of stones. 4) From the sun's rays. The method was probably the same as that employed when the fire was accidentally extinguished. On this point we have the testimony in Festus (s. vv. Ignis Vestae), who says it was that of boring. We should naturally expect that all the rites connected with the Vestal worship would be of the most archaic character, and this statement in Festus is therefore credible. On the other hand, the method described in Plutarch's Life of Numa, chapter 9, is in itself incredible, because the lighting of fire from the sun's rays was comparatively a modern invention. Further, this passage is full of mistakes in history, so that it may be deemed from *ἐὰν δὲ ὑπὸ τύχης* through *τῆς ἀγῆς λαβούσης* a pure interpolation. It may be, also, that the words refer to Greece and not to Rome at all. A third passage in Julian (Oration on the Sun, p. 155 A) is deserving of no greater confidence. It probably refers to the Vestal fire in Byzantium.

The discussion of Mr. Parsons's paper on Theories of English Verse was continued by Professors March and T. R. Price, and by Mr. Parsons.

Professor Price said : —

Exact observation, made with scientific instruments of precision, *e.g.* phonometer, on the sounds of English syllables, has entirely destroyed the belief, and

<sup>1</sup> A full discussion of the passages cited in this paper is found in Dr. Morgan's article on ancient methods of lighting fire, in the *Harvard Classical Studies*, Vol. I.



the possibility of belief, in any exact ratio among the quantities of English syllables as used in verse.

In all real poetry, as distinguished from mere mechanical verse, there is a tendency to make the stressed syllables coincide with vowel length, and to keep unstressed syllables short: this is the ideal of English verse, never, perhaps, completely attained, but always to be aimed at: in proportion as this ideal is attained, there comes to be in English poetry something of a quantitative balance in the movement of stressed and unstressed syllables.

# 10. Peculiarities of Affix in Latin and Greek, by Charles S. Halsey, Principal of the Union Classical Institute, Schenectady, N. Y.

In Greek the following peculiarity is found: Certain prepositions, when used in composition, and also certain inseparable prefixes, have in one combination a meaning directly opposite to that which they have in another combination. More precisely, it may be said that the same prefix is found to be negative in one case and intensive in another. It is to be regretted that this feature has not been specially noted or explained in the lexicons or grammars, for, whether from a theoretical or practical point of view, it has great interest and consequence. The object of the present paper is to enumerate the forms which show opposite meanings, and to propose a solution for the problem of their apparent contradiction.

These prepositions and prefixes are, in Latin, *ab*, *de*, *ex*, *per*, *pro*, *dis*-, *re*-, *vē*-; in Greek, ἀπό, διά, ἐξ.

The following examples will illustrate for the Latin:—

*Ab*. Negative: *similis*, like, *absimilis*, not like, unlike; *norma*, a rule, *abnormis*, without rule, abnormal; *jungo*, to yoke, to join, *abjungo*, to unyoke, to separate. Intensive: *utor*, to use, *abutor*, to use completely or to the end, to use thoroughly.

*De*. Negative: *dēcet*, it is becoming or proper, *dedēcet*, it is unbecoming or improper; *habeo*, to have, *dehabeo*, not to have, to lack; *mens*, mind, *demens*, out of one's mind or senses; *disco*, to learn, *dedisco*, to unlearn. Intensive: *fātigo*, to weary, *defātigo*, to weary completely; *labōro*, to work, *delabōro*, to work hard, to overwork; *āmo*, to love, *deāmo*, to be desperately in love with, to love dearly.

*Ex*. Negative: *norma*, a rule, *enormis*, out of rule, irregular, enormous; *onēro*, to load, *exonēro*, to unload; *lingua*, the tongue, *elinguis*, without the tongue. Intensive: *dūrus*, hard, *edūrus*, very hard; *fērus*, wild, fierce, *effērus*, very wild, excessively wild; *disco*, to learn, *edisco*, to learn thoroughly or completely, to learn by heart.

*Per*. Negative: *fīdes*, faith, *perfidus*, faithless. Intensive: *disco*, to learn, *perdisco*, to learn thoroughly or completely.

*Pro*. Negative: *festus*, of or belonging to holidays, festival, *profestus*, not kept as a holiday, non-festival. Intensive: *gnārus*, skilful, *prognārīter*, very skilfully; *lugeo*, to mourn, *prolugeo*, to mourn greatly.

*Dis*. Negative: *cingo*, to gird, *discingo*, to ungird; *similis*, like, *dissimilis*, unlike; *facilis*, easy, *difficilis*, difficult. Intensive: *pereo*, to be lost, to go to ruin, *dispereo*, to go completely to ruin.

*Re*-. Negative: *tēgo*, to cover, *retēgo*, to uncover; *arguo*, to prove, *redarguo*, to disprove; *prōbo*, to approve, *reprōbo*, to disapprove. Intensive: *clāmo*, to cry

out, *reclāmo*, to cry out loudly against; *undo*, to rise in waves or surges, *redundo*, to overflow, to flow forth in excess.

*Ve-*. Negative: *sānus*, sound in body, sound in mind, *vesānus*, not of sound mind, insane; *grandis*, large, *vegrandis*, not very large, small; *cor*, the heart, mind, *vecors*, destitute of reason, senseless. Intensive: *pallidus*, pale, *vepallidus*, very pale.

Examples in Greek :

Ἐπό. Negative: *καλύπτω*, to cover, *ἀποκαλύπτω*, to uncover; *αὐδᾶω*, to speak, to say, *ἀπαυδᾶω*, (to say "no" =) to refuse, (not to say =) to become speechless; *τιμή*, honor, *ἀπότιμος*, put away from honor, dishonored. Intensive: *δακρύω*, to weep, *ἀποδακρύω*, to weep much.

Διδ. Negative: *ζεύγνυμι*, to join, *διαζεύγνυμι*, to be disjoined. Intensive: *πονέω*, to work, to toil, *διαπονέω*, to work hard or thoroughly, to toil constantly; *γαληνίζω*, to calm, to still, *διαγαληνίζω*, to make quite calm.

Ἐξ. Negative: *θῦμός*, soul, spirit, mind, *ἐκθῦμος*, out of one's mind, senseless; *δίκη*, right, law, *ἐκδικος*, without law, lawless. Intensive: *πέρθω*, to waste, to destroy, *ἐκπέρθω*, to destroy utterly; *δπλίζω*, to make or get ready, to arm, *ἐξοπλίζω*, to arm completely.

For nearly all these cases of apparent contradiction one explanation may be given: most of these prefixes denote, either originally or by natural and easy transfer, the idea of separation. Separation, of course, can vary in degree, and when taken in the highest degree, or completely, it is equivalent to negation. For example, the thing most widely separated from the quality "good" is the absolute negation of good. Thus we may naturally account for the first or negative meaning.

To account for the second or intensive meaning we must observe that the mind naturally seeks a simple form of expression. When in language a term conveys a double or complex meaning there are really two meanings, and according as inclination or practical need may demand the mind drops one meaning and retains the other. Now, when as above stated the idea of separation in the highest degree or completely is in the mind there are really two ideas, one that of separation, the other that of degree, expressed by "completely." Sometimes one of these ideas may become altogether the more prominent, and the other may even disappear, the single rather than the complex idea being more natural or more desirable. Whenever the idea of separation has thus disappeared, there remains only the intensive meaning, expressed by "completely," "exceedingly," "very."

Illustrations of this principle may be found in our own language. From the word *out* we have the comparative *outer* or *utter* and a derivative adverb *utterly*. *Out* commonly implies separation. But the derivative *utterly* conveys no idea of separation; it has only the intensive force. Thus, *utterly vain* means completely vain. So the expression *out-and-out* denotes the same as *completely*.

In any case to which the preceding explanation does not clearly apply we may adopt the following: The idea of intensity is naturally developed from that of extent in space or time, of motion or the force that produces motion. For example, extent or motion throughout an object (compare the English *through*, *thorough*), from beginning to end, from bottom to top, from top to bottom, and also motion repeated. Motion or force in an opposite direction is naturally

associated with the idea of negation. The general explanation above given can be applied still more widely and in various languages.

11. On the Term "Contamination" used in reference to the Latin Comedy, by Professor Frederic D. Allen, of Harvard University, Cambridge, Mass.

The modern use of this word as a technical term referring to the structure of Plautine or Terentian plays is based wholly upon two passages in the prologs of Terence, *Andria* 16 and *Haut.* 17. The current theory about the meaning of *contaminare* in these passages was set on foot by Grauert in 1833, in a treatise "über das Contaminiren," etc. In order to explain the words *multas contaminasse Graecas dum facit paucas Latinas* (*Haut.* prol. 17), Grauert felt obliged to assume an unusual meaning of *contaminare*,—namely, 'stick together,' 'weld together,' a meaning which he supposed to be the original one. This view has passed into our dictionaries, and is generally held. It is, however, beset with the serious difficulty that there is no further trace in all Latin literature of such a use of *contamino*. Everywhere else it means simply 'defile,' 'pollute,' by unclean touch. This meaning can be maintained in the Terentian prologs if we understand the word to refer to the Greek originals, and not to the Latin plays. "Terence"—so ran the charge of his rival—"spoiled a dozen Greek plays in making six Latin ones." A Greek play out of which a single scene had been taken was 'spoiled' for subsequent use; Luscious and his compeers could no longer do it into Latin. This 'spoiling' Luscious characterizes by a drastic metaphor: the plays in question were 'soiled'; they had been handled by Terence and bore the marks of his fingers. The opposite of a *fabula contaminata* was a *fabula integra*, a fresh, untranslated Greek play (*Haut.* prol. 4); and the opposite of *contaminare* was *integram relinquere* (*Adelph.* prol. 10).

12. The Tripods of Hephaestus, by Professor Thomas D. Seymour, of Yale University, New Haven, Conn.

Thetis, on going to the home of Hephaestus in order to beg him to make a suit of armor for her son Achilles, finds the god making tripods:

ἰδρώοντα, ἐλίσσόμενον περὶ φύσας,  
σπεύδοντα· τρίποδας γὰρ εἰκόσι πάντας ἔτευχεν  
ἑστάμεναι περὶ τοῖχον ἐνσταθέος μεγάρου·  
χρύσεια δὲ σφ' ὑπὸ κύκλῳ ἐκάστω πυθμένι θῆκεν,  
ὅφρα οἱ αὐτόματοι θεῖον δύσαλατ' ἄγῃνα  
ἡδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.—Hom. Σ 372-377.

What were these tripods? A tripod may be a three-foot measure, a three-legged animal, a three-legged kettle, a three-legged stand to place over the fire (a trivet), or a table ("in late Greek"), according to our lexicons. Our Homeric dictionaries do not give us much satisfaction with regard to this passage. Ebeling's *Lexicon Homericum* says: "*tripus, cortina*. . . . *Artificiosum tripodum*



genus Vulcanus pro supellectile fabricabatur." Seiler-Capelle and Autenrieth also intimate that the tripods in the passage before us were designed simply as ornaments for the room or as wine-mixers. But the gods did not need twenty *κρητῆρες*, — nowhere else called *τρίποδες*. And if the tripods were simply for decoration, what was their shape? Were they *kettles*, and kettles on castors? Who ever saw kettles on wheels? The kettle was not so familiar to the Homeric Greek as to us. Plato calls attention to the fact that the old heroes did not take the trouble to carry kettles with them on their expeditions, but always roasted their meat. They boiled no vegetables in camp. The Homeric kettle seems to have been used solely in heating water for the bath. From this use, the tripod was not likely to be developed at once into an ornamental object of which the gods would want a score.

Commentators on Homer have overlooked a passage in Xenophon's *Anabasis*, vii. 3. 21. In Thrace, at the court of Seuthes, the old customs are retained: The guests sit around in a circle; tables are brought in for them, — tables which are once called *τρίποδες* and then *τράπεζαι*. Blümner has lately called attention to three-legged tables on works of art in connection with a passage in Athenaeus, 49 A f.

An examination of Homeric customs and of the use of *τρίπους* in the sense of table makes probable the view that Hephaestus, at the moment in question, was busily engaged in constructing small tables or stands which could be used in the hall of the gods at great feasts, — borrowed for the occasion, as a lady of to-day may borrow teaspoons or hire chairs.

Remarks were made by Professor F. D. Allen and Dr. Morgan, and in reply by Professor Seymour.

13. Date of the Episode of Cylon in Athenian History,<sup>1</sup> by Professor John H. Wright, of Harvard University, Cambridge, Mass.

The writer aimed to show that the date of the attempt of Cylon to make himself tyrant of Athens was nearer 640 B.C., when Cylon had won a victory in the *δίαυλος* at Olympia, than 612 B.C., the usually accepted date; in any case that it preceded the archonship of Draco. His arguments were drawn from the language of Herodotus (v. 71), Thucydides (i. 126), and the other sources; from considerations of the probable age at the time of the movement of Megacles, named in some of the authorities as prominent in the suppression of the movement, and from the date of Cylon's father-in-law, Theagenes, tyrant of Megara. It was claimed that the adoption of the earlier date lent unexpected coherence and significance to certain phenomena in early Athenian history, the episode thus being one of the important steps in the social and political development of Athens, and not an unrelated event.

On motion, the Chair appointed as a Committee to recommend time and place for the next Annual Meeting, Messrs. J. H. Hewitt, C. S. Halsey, S. Hart, and C. F. P. Bancroft.

<sup>1</sup> *Harvard Classical Studies*, Vol. I.

At 5.50 P. M. the Association adjourned, and in the evening many members and their friends attended the reception given at the Chapter-house of the Psi Upsilon Fraternity, by Mr. and Mrs. Elwell.

AMHERST, MASS., Thursday, July, 1888.

MORNING SESSION.

Professor Seymour, Vice-President, called the Association to order at 9.30 A. M.

14. A New Word: *Arbútus*, by Professor Fisk P. Brewer, of Grinnell, Iowa.

*The Ar'butus*.— Besides the Latin word *arbutus* (ar'bootoos), there is also an English word *arbutus* (arb'yoo-tuss), which has the same meaning. It is the name of a shrub which grows ten or twelve feet high, has evergreen foliage, and bears scarlet berries. It is also called the ar'bute or strawberry-tree, and is known to botanists as the *Arbutus unedo*. It is cultivated as a garden ornament in England, and has been almost naturalized in Ireland. Its primitive home is on the north shores of the Mediterranean. The Latin poets Vergil and Horace speak of it, the latter as a shelter under which to stretch the limbs, *viridi membra sub arbuto Stratus*. The present writer remembers seeing it in Attica, and picking its berries while riding by on horseback. It is found also on the mountains north of Palestine, according to the letter of Dr. Geo. E. Post in the *New York Evangelist* of May 18, 1888. The plant is not found at all in America, and is rarely spoken of here except as one meets the name in reading Latin writers or descriptions of foreign lands. It has but little prominence in literature. It is accented in American schools and by American scholars just as by the English. And yet, curiously enough, our two great American dictionaries, Worcester in 1860 and Webster in 1864, while giving the usual definition of the word, accent it on the second syllable.

*The New Word*.— This identical mistake made by two eminent lexicographers was due to the influence of an unobserved growth in the language, a word not clearly recognized, a sort of undiscovered planet in the lexical system. The Trailing *Arbútus*, a very different plant from the European *arbutus*, receives subordinate notice by Worcester under the word Trailing and by Webster under Mayflower. Neither dictionary marks its peculiar accent. The plant the *Epigæa repens* is found only in America. Here only is its name heard in colloquial use, and to this continent its history belongs. It is an early flower, with blossoms of pinkish white that sometimes open in the neighborhood of yet unmelted snows.

According to tradition, it was the first flower that greeted the Pilgrims at Plymouth in 1621 after their first fearful winter. Whittier commemorates that welcome by "The first sweet smiles of May," and tells how



“the blossoms peer  
Above the brown leaves, dry and dead.”

“Oh! sacred flowers of faith and hope,  
As sweetly now as then,  
Ye bloom on many a birchen slope,  
In many a pine-dark glen.”

*Botanical History.* — The plant was figured in Plukenet's *Almagestum* in 1696 (as Prof. D. C. Eaton of Yale College informs me). It was named as *Pyrolæ affinis*, related to the *Pyrola*. Gronovius in *Flora Virgin.* (1739) describes it in Latin as an *arbutus*, altho *planta est humillima nunquam a terra assurgens*. In calling it an *arbutus* he is not confounding one plant with another, but simply recognizing a structural resemblance which is not visible to an unscientific eye. Linnaeus gave it its generic name of *Epigæa* in 1751.

In 1806, Shecut in his *Flora Carolin.* speaks of it as *Trailing Arbutus*. Other botanists followed his example, as Amos Eaton, 1817; Deweg, 1829; Wood, 1846. None of these mark the accent. No doubt Shecut or the botanist, whoever it was, that first coined the compound name called it, and meant to have it called, *trailing arbutus*. This is not a matter of testimony, but of conjecture. At the present time, however, the pronunciation *arbutus* prevails among the common people from Maine to Carolina. No other usage is known, except among a few purists in these later years, and no other is recalled by witnesses whose memory goes back more than fifty years.

*A Conjecture.* — When was the accent altered, and by whom? In the absence of records, I offer the following conjecture: Before the name of *trailing arbutus* became a part of the spoken language it was used for a while merely as a book-word, copied from one author by another. Then the persons who first tried to pronounce it from books, not being familiar with the European *arbutus*, and knowing no other English word of like ending, were influenced by memories of the Latin Grammar to accent the novel name like the participles *acutus*, *minutus*, *solutus*, *tributus*.

*In American Literature.* — In recent American literature the *trailing arbutus* is often mentioned as a sweet harbinger of spring. The poets usually employ the simple form *arbutus*, and show by their verse that they have the same accent as the common people. All the examples I have of very recent years. In Longfellow I do not find the word, but he has *arbutus* in this sense with the accent on the second syllable. In his lines “To a Child,” 1846, he tells how an Indian peasant made a discovery of silver, when he,

“In falling, clutched the frail *arbutus*,  
The fibres of whose shallow root,  
Uplifted from the soil, betrayed  
The silver veins beneath it laid.”

The first line of this passage is cited in Murray's Dictionary, but erroneously, as an example of *arbutus*.

*Conclusion.* — The evidence, then, proves that *arbutus* or *trailing arbutus* is



the name of our American herald of spring. Its accent has the authority of general usage. There is no higher authority for the accent of the original Latin word itself. The two words differ from each other in sound no more than the pair *minute* and *minutæ*. The temporary confusion into which the dictionaries have fallen will be relieved by inserting in them such a section as this:

AR-BU<sup>1</sup>-TUS, *n.* The name of an American wild-flower, the *Epigæa repens*, prized as a harbinger of spring; called also trailing arbutus and Mayflower.

*P.S.*—There is evidence that the accent *arbutus* prevails in England also in speaking of the strawberry-tree. A correspondent from Street, Somerset, encloses, Jan. 10, 1889, a fresh-picked specimen with flower and ripe fruit on the same spray, and writes: "The *Arbutus* is common here. No one that I enquire of has heard the pronunciation *arbutus* by any one of any account."

Remarks were made upon the subject by Professors T. D. Seymour, F. D. Allen, and B. Perrin, and Messrs. W. I. Fletcher and M. H. Morgan.

15. Impersonal Verbs, by Julius Goebel, Ph. D., late of the Johns Hopkins University, Baltimore, Md.

The question concerning the origin and nature of the so-called impersonals interests alike the philosopher and the philologist: these expressions seem to present an exception to the law of logic, which requires each judgment to consist of two members, and to the syntactical rule that each sentence should consist of subject and predicate. The writer discussed the several theories upon the subject: (1) that of the defenders of the notion that a subject is contained in the impersonals (Ueberweg, Lotze, Prantl, Bergmann, and Wundt); (2) that of those who hold that there is no subject contained in the impersonals, some of whom go so far as to require a revision of the laws of logic concerning the nature of a judgment (Herbart, Trendelenburg, Miklosich, Marty, Heyse, Grimm, Benfey); (3) that of Paul and others, who hold an intermediate position, making a distinction between the psychological and the logical subjects of a sentence. The writer aimed to supplement Sigwart's discussion, made from the point of view of logic, by considerations drawn from linguistics, and maintained that all impersonal constructions involve the same subject which meets all cases, though not expressed. Many illustrations, drawn especially from the German, were presented.

16. The Authorship of Lucian's Cynicus, by Josiah Bridge, Ph. D., of Cambridge, Mass.

The aim of this paper was to show, first, that Fritzsche's statement<sup>1</sup> that the same man could not have written the *Fugitivi* and the *Cynicus* is incorrect; secondly, that Lucian did write the *Cynicus*.

<sup>1</sup> Edit. II. 2, p. 235.

True Cynicism was to Lucian the highest type of Philosophy (v. the Demonax, and cf. Traiectus 7 with Fug. 5). The mass of Cynics of Lucian's day were to him false Cynics. The same man could attack these, as in the Fugitivi, and defend Cynicism, as in the Cynicus. As far as concerns the argument, Lucian might have written the Cynicus.

But the language of the Cynicus is not Lucian's. Du Soul contends that almost the opening words, *κόμην ἔχειν*, could not have been written by Lucian, since Cynics in his day were *ἐν χροῖ κεκαρμένοι*. But in every passage where Cynics' hair is expressly mentioned the hair is long. The one exception (Fug. 27) is only an apparent exception; there Cantharus, a Cynic, is spoken of as *ἐν χροῖ κουρίαν*. But Cantharus in Thrace is said to have turned Stoic (Fug. 31), and Stoics unquestionably were *ἐν χροῖ κεκαρμένοι* (Hermot. 18, Bis acc. 20).

A striking variance from Lucian's style is the frequent repetition of the first word in a clause (cf. cc. 5, 8, 16), leading to the inference that if Lucian really wrote the Cynicus he was imitating some one in this. Dio Chrysostom bears marked resemblance to our Cynic, both in manner of life and in style, to such an extent that some of the Cynic's expressions may easily have been based on passages in Dio's orations (cf. especially Or. 72 with the Cynicus). It was maintained that Lucian wrote the Cynicus to show that what he had hitherto been attacking in the Cynics was not their dress nor their life of self-denial; and that here as elsewhere *σπουδογέλοιος* he uses the famous Dio for his mouthpiece.

Remarks were made by Professors F. D. Allen and J. H. Wright.

Professor Francis A. March, as Chairman of the Committee on the Reform of English Spelling, reported that no action had been taken by the Committee since the last report. There has been some correspondence in regard to the publication of a manual dictionary using the amended spellings.

The report was accepted, and the Committee appointed in 1875 was continued for another year. It now consists of Messrs. March (chairman), W. F. Allen, Child, Lounsbury, Price, Trumbull, and Whitney.

The report of the Committee to nominate Officers was presented, and adopted. In accordance with the recommendations of the Committee the following gentlemen were elected officers of the Association for 1888-89:—

*President*, Professor Thomas D. Seymour, Yale University, New Haven, Conn.  
*Vice-Presidents*, Professor Charles R. Lanman, Harvard University, Cambridge, Mass., and Professor Bernadotte Perrin, Adelbert College, Cleveland, O.  
*Secretary*, Professor John H. Wright, Harvard University, Cambridge, Mass.  
*Treasurer*, Professor John H. Wright.

Additional members of the *Executive Committee*,—

Professor Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.  
Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.  
Professor Francis A. March, Lafayette College, Easton, Pa.  
Dr. Julius Sachs, New York, N. Y.  
Professor William D. Whitney, Yale University, New Haven, Conn.

The Committee appointed to propose time and place for the next meeting recommended that the Twenty-first Annual Session be held on the second Tuesday of July, 1889, either at Norwich, Conn., or at Easton, Pa., as might be hereafter determined by the Executive Committee.

The report was accepted and adopted.

The report of the Committee to audit the Treasurer's accounts was presented, to the effect that the accounts had been examined and found correct.

On motion of Professor W. C. Poland, a resolution was adopted as follows :—

The American Philological Association desires to express its hearty thanks to the President and Faculty of Amherst College, for the use of the halls of the College for the meetings of the Association, and for the invitation to visit the buildings of the College; to Mr. and Mrs. L. H. Elwell for the kind reception given to the members in the chapter-house of the Psi Upsilon Society; and to Professor W. L. Montague and his associate teachers for the invitation to attend the lectures and other exercises of the Summer School of Languages.

A letter was read from Professor Fisk B. Brewer, of Grinnell, Iowa, in which the suggestion was made that the members of the Association should prepare lists of new words, or of old words with new meanings, in use in various parts of the United States.

The proposition was discussed by Professors F. A. March, F. D. Allen, I. H. Hall, and Dr. M. H. Morgan. It was then referred to the Executive Committee.

17. *Lex Curiata de Imperio*, by Professor W. F. Allen, University of Wisconsin, Madison, Wis.; read by Professor J. M. Paton, Middlebury College, Middlebury, Vt.

Mommsen, in his *Römisches Staatsrecht* (i. 50), takes the ground that the *lex curiata de imperio* did not confer a grant of power, but was of the nature of an obligatory act, binding the citizens to the recognition of an authority already



possessed by the magistrate. This view he supports both on general grounds, because it is not conceivable that the State should ever be left without some person competent to command its armies, and by the evidence of individual cases. As regards the first consideration, it is certain that the safety of the State would outweigh all technical limitations of power; and that some practical method would be found to meet the emergency, just as in the case of a provincial army suddenly left without a commander, or the special authority vested in the consuls by the Senate, through the formula *videant consules*, etc. It may be doubted, however, whether this irregular exercise of the *imperium* was ever extended to the act of holding the *comitia centuriata*, which was an essential part of the constitutional machinery.

The only examples of importance adduced by Mommsen, are three in number. First, the consul Flaminius, B.C. 217, who entered upon his office at Ariminum, and of course could not have carried this law in person. Mommsen had himself held previously that the law could have been carried for him by his colleague, and this seems the most reasonable explanation of the case. Secondly, the consuls of B.C. 49, who found themselves at Thessalonica at the close of the year, with all the machinery of government, but without the formal possession of the *imperium*, which they had neglected to procure; they therefore were unable to have new consuls elected, but continued to exercise command, as proconsuls. This, of course, was no more irregular than their exercise of consular command the year before; but it seems to prove that the consular *comitia* could not be held without the formal possession of the *imperium*. The third case is that of Appius Claudius, consul B.C. 54, who declared that he would go to his province, although he had not procured this law — that the law was *opus*, but was not *necesse*. Mommsen takes this declaration of Claudius as a correct expression of law: it seems to me rather to be a technical quibble devised to give color to an illegal act.

To pass from theoretical considerations and particular instances, to legal statements: we have the strongest and most positive assertions of Livy (v. 52. 15), Cicero (leg. agr. ii. 11 and 12), and Dio Cassius (39. 19), to the effect that the military authority could not be legally exercised without the passage of this law. It is also explicitly stated (leg. agr. ii. 11. 26) that the object of the law was to enable the people to pass a second judgment upon the magistrates whom they had elected, from which it follows that without it their power would be incomplete.

18. On the Identity of Words and the misapplication of the term "Cognate" to words that are identical, by Professor Lemuel S. Potwin, Adelbert College, Cleveland, O.; read by Professor T. D. Seymour.

Philology has much to do with the parentage and relationship of words. But this involves the question of identity. I open Skeat's Dictionary at the word "man." Of the eight words, under this, marked as "cognate," four appear to be the same word — "man." Shall the same sound, with the same meaning, be called a different word because uttered and written by a Swede or a Hollander, instead of an Englishman? If not, shall we allow such variety in identity as to include all the eight "cognates," and say that the English *man*, the Latin *mās*, the Gothic *manna*, and the Sanskrit *manu* are one word?

In the strictest sense, every spoken word perishes in the utterance, and no two are the same. But common sense recognizes repeated and transmitted words as identical. The identity of words is like that of coins. You may identify a particular coin in order to determine ownership, but there is a broader identity that covers all the issues of one denomination. So you may identify a particular word, spoken at a certain time, in order to fix responsibility; but there is a broader identity that comprehends all the repetitions of a word, with all their variations, from its first utterance to the end of speech.

What are the tests of this identity of words? Of course, all special tests are subject to the general principles that establish the division of languages into families; and the following remarks have particular reference to the Indo-European family. Subject to this condition, then, it should seem that the most complete proof of identity would be *sameness both of sound and meaning*,—it being understood that the history of the word endorses the sameness of meaning. But this principle is violated in every Dictionary that gives lists of “cognate” words from foreign languages. Are words that are identical in form and meaning to be pronounced kindred, simply because they are spoken in different countries? If so, why not words of different generations in the same country? Are the similar words of various nations *analogues* merely, like their flora and fauna? Unless we abandon the idea of the historical unity of language-families, we must believe that these so-called cognates are *transmitted* by voluntary imitation, whatever lines of race or language they may cross. So long as they are plainly recognizable as the same in sound and meaning, their identity, in the ear of philology, ought not to be disputed.

(2) A second point in regard to tests of identity is that considerable variation in *sound*, or form, is compatible with identity. Illustrations: (a) Varieties of pronunciation in the same people at the same time, arising from differences of ear, vocal power, age, cultivation, etc. The word is identified whenever it is sufficiently expressed to be understood.

(b) Borrowed words more or less changed in passing into a new language. If the Latin *aër* is the same word as the Greek *ἀήρ*, why is not the English *air* the same also? Words in the same language change greatly without losing their identity. So may borrowed words. If *surgeon* is the same words as *chirurgæon*, why is not *voyage* the same as *viaticum*? (c) Words not borrowed, unless it be in prehistoric times, but whose form and meaning indicate transmission from a single source. Here belong all those words whose variations are recognized by Grimm’s Law.

(3) A third point is that considerable variation in *meaning* is compatible with identity. The Oxford Dictionary gives sixteen meanings of the word “board.” Webster gives twenty-one to “line.” No one questions the identity of these words. Nor is it possible to lay down perfectly definite rules for the development of meaning. Since the days of *lucus a non lucendo*, there has been great progress towards settled principles, but no rules can hedge the path of mental association closely enough to touch its every word.

It will be seen that these principles leave ample room for the modification that a word may suffer from belonging to different nations and languages. It need not lose its identity in the mouth of new or strange speakers. We cannot admit,

therefore, as an additional test, that identical words must belong to the same language.

Identity and derivation are mutually exclusive. If a word is derived from another, it is not the same as that other. Derivation creates new words. Identity declares that a word is not new. What is a new word? and how can derivation be distinguished from inflection? Is *amator* a distinct word from *amare*, but *amas*, *amaverunt* and the rest all one with *amare*? The legitimacy of a derived word is established by its equality with acknowledged pre-existing words. *Amator* is a new noun, if it can be shown to have all the rights and privileges of the old stock of accepted nouns. And this is shown by its *possession of inflections*. *Amator* becomes a source of relational forms; *amas* does not, but simply remains itself one of these forms. Identity has no quarrel with derivation in its business of creating new words. It does not claim that all words having a common root are identical. It follows the new-created words through all their change of sound and meaning, through all their periods of time, and their places of utterances, and marks them as the same.

Further, derivation takes effect within the limits of a single language. It may be accomplished by formatives that are borrowed, as well as native, but the process itself is native. There are no formatives that merely make words the members of another language. Derivation belongs to the home-department of a language, but identity is both an internal and inter-lingual fact. This domestic character of derivation lends an inference for prehistoric language that bears upon the question of identity. Skeat's Dictionary, under the word "foot," gives nine cognate words, in as many languages, and all are said to be derived from the root *pad*, to go. No doubt they are so derived, ultimately, but not separately. It seems probable that the derivation took place in the parent language, or in some other single language, and that the new word was transmitted, with variations, throughout the whole family.

This question of identity brings up the distinction between "roots" and "words." In much of the language used about roots, it seems to be implied that a root is a sort of latent material for words, with no independent life of its own. When we claim identity for the words of different languages, we are met by "Oh, yes, they have the same *root*, but the *words* are different." A root is originally a word. Else it would never be the root of anything. A word descends to the place of a *mere root* when it has lost its independence through derivation, including composition. Thus, though *stare* is the same word as *stand*, it is a root only of the word *constitution*. Unless we are prepared to maintain that the least variety in pronunciation or inflection, in the transmission of words, destroys their identity, then the Greek *πῶς* and the Latin *ped* are the same word; — not the same to a proof-reader, but the same to a philologist. If they are not, then the Old English *cu*, and the Yankee *cāow*, and the proper *cow* are not the same word. They are but cognate, and have the same root.

The foregoing discussion ought to give some light on the proper use of the term "cognate" or "kindred." Its application to identical words in different languages arose, probably, from its use in designating peoples and nations. These are kindred by birth. Languages, too, may be called kindred, if they are of common origin, as shown by their structure, whether spoken by kindred or



not. It is very natural to call identical words "kindred" merely because they are spoken by kindred peoples, but the usage is without foundation in reason. As well say that the coins that pass current among kindred nations are themselves cognate.

There is, however, a legitimate use of the term as applied to words *derived*, instead of words *transmitted*. Thus all the numerous words derived from the root *sta* are cognate, but not the various forms representing the root itself. These are identical. These are the parent; the cognates are the offspring; and one may, if he can, mark the different degrees of relationship with the accuracy of the old Roman law, by counting the steps up to, and down from, the common ancestor.

Remarks were made upon the paper by Professor F. A. March and Dr. George M. Richardson.

The following papers, in the absence of the writers, were read by title : —

19. The Locality of the *Saltus Teutoburgiensis*, by Professor W. F. Allen, of the University of Wisconsin, Madison, Wis.

The locality of the *Saltus Teutoburgiensis*, in which the Roman army under Varus sustained a crushing defeat, A.D. 9, has been recently discussed by Mommsen (*Die Oertlichkeit der Varusschlacht*, 1885) and Knoke (*Die Kriegszüge des Germanicus*, 1887). Mommsen places it at Barenau, north of Osnaburg, chiefly on the ground of a large number of coins found in that neighborhood; Knoke places it, for strategic reasons, at Iburg, south of Osnaburg. The old theory, that it was at Detmold, where a monument has been erected in honor of Arminius, has now been generally abandoned, and will be presently shown to be impossible. Another view, especially advocated by Essellen (*Das Varianische Schlachtfeld im Kreise Beckum*, 1874), places it in the forest of Havixbrock, in the district of Beckum, near Hamm.

A clear idea of the country, at some point within which the battle took place, is necessary to the discussion of the question. This is the country between the Weser and Rhine, two rivers which at this point run nearly parallel, about a hundred English miles apart. About half way between the two rivers, and parallel with them, runs the Ems, a much shorter stream; and south of the Ems, and nearly at right angles with the other rivers, flows the Lippe, rising in the Osning range of mountains near the Weser, and emptying into the Rhine near Düsseldorf. The valley of this river affords a direct route to the valley of the Weser, through the pass in the Osning at Detmold. This valley served, therefore, as the natural line of communication between the Roman base of operations upon the Rhine and the posts upon the Weser: the principal station of Lower Germany, *Castra vetera*, was opposite the mouth of the Lippe, while the principal Roman fortress in Germany, Aliso, was upon this river, probably at the confluence of the Ahse, near Hamm. *Ad caput Lupiae fluminis* (Vell. Pat. ii. 105) Tiberius had his winter quarters, A.D. 4. A military road was laid out up

the valley of the Lippe, crossing the Osning range at Detmold, into the valley of the Weser.

The valley of the Lippe was regularly employed by Drusus and the other earlier commanders for the purpose of their military campaigns. Germanicus, however, in his campaigns of 15 and 16, chose another route, by which he could have the advantage of water transportation; making his way from the Rhine through the aestuaries and lagoons of the Low Countries to the Ems, and thus making the Ems his basis of operations. In the campaign of 15 he followed the Ems up to the country of the Bructeri, near Münster, and from this point visited the battle-ground of Varus (Tac. Ann. i. 60). The following year he crossed from the Ems to the Weser at a point lower down; and in this campaign, although he must have passed very near Barenau, he makes no mention of the battle-field, — a strong argument against Mommsen's view.

The fact that, when on the upper Ems, he was near (*haud procul*) the battle-field, appears to exclude Barenau, and certainly excludes Detmold, but lends itself easily to either Iburg or Beckum. The circumstances of his visit to the locality the next year (Tac. Ann. ii. 7) point decisively to Beckum. Hearing that a fort (no doubt Aliso) upon the Lippe was besieged by the Germans, he marched against them from the Rhine with six legions. The enemy slipped away at his approach, but first threw down the mound which he had built the year before in memory of the legions of Varus, as well as the altar to Drusus: *neque Caesari copiam pugnae opsessores fecere, ad famam adventus eius dilapsi: tumulum tamen nuper Varianis legionibus structum et veterem aram Druso sitam disiecerant*. The pluperfect *disiecerant* shows that they did this before their retreat, and that the altar and the mound were near the fort upon the Lippe. From this it follows with certainty that the Teutoburg Forest was near the Lippe: a conclusion with which the locality of Iburg, as well as of Barenau, is inconsistent, while Detmold is excluded by the proximity to the Ems.

These strategic reasons are all that deserve consideration in the study of the question. The description of the ground given by Dio Cassius (56, 20) is vague at best, and would probably apply to fifty places within the region in question. All ancient historians are deficient in the capacity — an exceedingly rare one — of describing accurately and intelligibly the physical features of a battle-field or any similar ground. Dio speaks, it is true, of mountains and ravines (*ὄρη καὶ φαρυγγώδη καὶ ἀνώμαλα*); and the country about Beckum is not mountainous, but consists of a succession of hills and gullies, well suited to an ambushade. The only contemporary writer who speaks of the affair, Velleius Paterculus (ii. 119), makes no mention of mountains or even hills: his words are *inclusus silvis paludibus insidiis*.

20. Observations on the Fourth Eclogue of Vergil, by Professor W. S. Scarborough, of Wilberforce University, Wilberforce, O.

This Eclogue, unlike the remaining nine, has little in common with the pastorals of Theocritus, except, perhaps, casual references to a few rural scenes. In this respect Vergil has departed from his master and has adopted a style peculiarly his own, which in some respects transcends bucolic limits.

For glow of imagery and exaggerated effusion it stands alone. Between the human and the divine, there is more of the latter than of the former. It is a remarkable production, abounding in passages of striking resemblance to many of the old Messianic prophecies. There is just enough of the maze about it to confuse the reader and make it doubtful on his part as to the poet's real design.

The date of this poem is said to be about 40 B.C., during the consulship of Asinius Pollio, a friend of the poet. To him also he was indebted for the restoration of his property, previously confiscated by an order of Augustus. In view of this circumstance many critics have supposed that Vergil testifies his gratitude to Pollio by dedicating these lines to his unborn son, and that v. 17,

*Parcatumque reget patriis virtutibus orbem,*

confirms the theory.

The writer took exception to this view, asserting there is nothing in the line to support it, as the subject of *reget* is not expressed and is likewise indefinite; that the prediction was not fulfilled, as the son of Pollio died in infancy; and if he had lived, it could not have been fulfilled, as the description, taking the Eclogue as a whole, was not only inapplicable to "the consular dignity of Pollio," but to mortals generally. It was true that the golden age was earnestly looked for, and that the theme of the poet was the *age of peace*, and as a result exaggerated descriptions and highly colored expressions followed as it were from necessity. As proof many passages from the poets were cited.

Many of the theories held by scholars were briefly discussed, and the view advanced by a *few* that Vergil wrote under inspiration was objected to. The writer held that Vergil probably had some knowledge of the Jewish Scriptures, as the Jews were quite widely spread over the Roman Empire about this time, and the Old Testament Scripture had become largely known to Gentile as well as Jew. There seems to have been a general belief that a Messiah would come into the world, and it is not unlikely that the poet may have shared this belief.

The ground of this statement was based mainly upon the resemblances existing between passages in the Eclogue and the language of the prophet Isaiah, especially the eleventh chapter of his prophecies. Other Scripture was also cited and compared with the more striking parts of the Eclogue (notably Gen. iii. 15; Eccl. iv. 24, etc.).

The writer held that neither *coincidences nor the images employed by Hesiod and the poets generally descriptive of the golden age* could be regarded as sufficient to explain these marvellous passages. There seems to be an intentional obscurity, which makes the meaning of the poet difficult to understand and renders a clear exposition impossible. If we accept in explanation Vergil's acquaintance with the Sibylline books of Alexandrian manufacture, then we must conclude that those books reflected Jewish ideas largely.

The writer also held the theory "*that reference is made to the expected offspring of Octavianus and Scribonia*" to be untenable; likewise, "*that the child referred to was the son of Antony and Octavia*" to be without support. In the first place, the child of Octavianus and Scribonia was the wicked and disreputable Julia; in the second place, it is highly improbable that Vergil would make the child of a subordinate person the redeemer of the Roman world. Then, too, Antony was



the rival of Augustus, and one whom Vergil would hardly have complimented in this way at the expense of his friend and patron.

If any compliment at all was intended in this poem, the writer suggested the preferable one among various views, the name of Marcellus, the son of Octavia by her former husband of the same name (Aen. vi. 861 sqq.). He was born during the consulship of Pollio, was adopted by Augustus, and was intended by him to be his successor. Vergil pays him a glowing tribute in the sixth book of the Aeneid.

Adjourned.

OFFICERS OF THE ASSOCIATION.

1888-89.

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PRESIDENT.

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 Public Library of Victoria, Melbourne, Australia.  
 Sir George Grey's Library, Cape Town, Africa.  
 Reykjavik College Library, Iceland.  
 University of Christiana, Norway.  
 University of Upsala, Sweden.  
 Russian Imperial Academy, St. Petersburg.  
 Austrian Imperial Academy, Vienna.  
 Anthropologische Gesellschaft, Vienna.  
 Biblioteca Nazionale, Florence, Italy.  
 Reale Accademia delle Scienze, Turin.  
 Société Asiatique, Paris, France.  
 Athénée Oriental, Louvain, Belgium.  
 Curatorium of the University, Leyden, Holland.  
 Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia, Java.

Royal Prussian Academy of Sciences, Berlin, Germany.

Royal Saxon Society of Sciences, Leipsic.

Royal Bavarian Academy of Sciences, Munich.

Deutsche Morgenländische Gesellschaft, Halle.

Library of the University of Bonn.

Library of the University of Jena.

Library of the University of Königsberg.

Library of the University of Leipsic.

Library of the University of Tübingen.

Smithsonian Institution, Washington, D. C.

[Number of foreign Institutions, 35.]

[Total,  $(365 + 57 + 35 + 1 =) 458$ .]

CONSTITUTION  
OF THE  
AMERICAN PHILOLOGICAL ASSOCIATION.

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ARTICLE I. — NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II. — OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III. — MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.



ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.

## PUBLICATIONS OF THE ASSOCIATION.

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THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decides to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first eighteen volumes of Transactions: —

### 1869-1870. — Volume I.

Hadley, J.: On the nature and theory of the Greek accent.

Whitney, W. D.: On the nature and designation of the accent in Sanskrit.

Goodwin, W. W.: On the aorist subjunctive and future indicative with *ὅπως* and *οὐ μή*.

Trumbull, J. Hammond: On the best method of studying the North American languages.

Haldeman, S. S.: On the German vernacular of Pennsylvania.

Whitney, W. D.: On the present condition of the question as to the origin of language.

Lounsbury, T. R.: On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.

Trumbull, J. Hammond: On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.

Van Name, A.: Contributions to Creole Grammar.

Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

### 1871. — Volume II.

Evans, E. W.: Studies in Cymric philology.

Allen, F. D.: On the so-called Attic second declension.

Whitney, W. D.: Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.

Hadley, J.: On English vowel quantity in the thirteenth century and in the nineteenth.

March, F. A.: Anglo-Saxon and Early English pronunciation.

Bristed, C. A.: Some notes on Ellis's Early English Pronunciation.

Trumbull, J. Hammond: On Algonkin names for man.

Greenough, J. B.: On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

**1872. — Volume III.**

Evans, E. W.: Studies in Cymric philology.

Trumbull, J. Hammond: Words derived from Indian languages of North America.

Hadley, J.: On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A.: On the substantive use of the Greek participle.

Bristed, C. A.: Erroneous and doubtful uses of the word *such*.

Hartt, C. F.: Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D.: On material and form in language.

March, F. A.: Is there an Anglo-Saxon language?

March, F. A.: On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond: Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

**1873. — Volume IV.**

Allen, F. D.: The Epic forms of verbs in *ᾰω*.

Evans, E. W.: Studies in Cymric philology.

Hadley, J.: On Koch's treatment of the Celtic element in English.

Haldeman, S. S.: On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R.: On some points in the life of Thucydides.

Goodwin, W. W.: On the classification of conditional sentences in Greek syntax.

March, F. A.: Recent discussions of Grimm's law.

Lull, E. P.: Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

**1874. — Volume V.**

Tyler, W. S.: On the prepositions in the Homeric poems.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R.: On a passage in Homer's *Odyssey* (λ 81-86).

Trumbull, J. Hammond: On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B.: On the distinction between the subjunctive and optatives modes in Greek conditional sentences.

Morris, C. D.: On the age of Xenophon at the time of the Anabasis.

Whitney, W. D.: *Φέρεται* or *θέρεται* — natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.



## 1875. — Volume VI.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English consonant-mutation, present in *proof*, *prove*.

Carter, F.: On Begemann's views as to the weak preterit of the Germanic verbs.

Morris, C. D.: On some forms of Greek conditional sentences.

Williams, A.: On verb-reduplication as a means of expressing completed action.

Sherman, L. A.: A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

## 1876. — Volume VII.

Gildersleeve, B. L.: On *εἰ* with the future indicative and *ἐάν* with the subjunctive in the tragic poets.

Packard, L. R.: On Grote's theory of the structure of the Iliad.

Humphreys, M. W.: On negative commands in Greek.

Toy, C. H.: On Hebrew verb-etymology.

Whitney, W. D.: A botanico-philological problem.

Goodwin, W. W.: On *shall* and *should* in protasis, and their Greek equivalents.

Humphreys, M. W.: On certain influences of accent in Latin iambic trimeters.

Trumbull, J. Hammond: On the Algonkin verb.

Haldeman, S. S.: On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

## 1877. — Volume VIII.

Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.

Toy, C. H.: On the nominal basis on the Hebrew verb.

Allen, F. D.: On a certain apparently pleonastic use of *ὡς*.

Whitney, W. D.: On the relation of surd and sonant.

Holden, E. S.: On the vocabularies of children under two years of age.

Goodwin, W. W.: On the text and interpretation of certain passages in the Agamemnon of Aeschylus.

Stickney, A.: On the single case-form in Italian.

Carter, F.: On Willmann's theory of the authorship of the Nibelungenlied.

Sihler, E. G.: On Herodotus's and Aeschylus's accounts of the battle of Salamis.

Whitney, W. D.: On the principle of economy as a phonetic force.

Carter, F.: On the Kürenberg hypothesis.

March, F. A.: On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

## 1878. — Volume IX.

Gildersleeve, B. L.: Contributions to the history of the articular infinitive.

Toy, C. H.: The Yoruban language.

Humphreys, M. W.: Influence of accent in Latin dactylic hexameters.

Sachs, J.: Observations on Plato's Cratylus.

Seymour, T. D.: On the composition of the *Cynegeticus* of Xenophon.

Humphreys, M. W.: Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

**1879. — Volume X.**

Toy, C. H.: Modal development of the Semitic verb.

Humphreys, M. W.: On the nature of caesura.

Humphreys, M. W.: On certain effects of elision.

Cook, A. S.: Studies in Heliand.

Harkness, A.: On the development of the Latin subjunctive in principal clauses.

D'Ooge, M. L.: The original recension of the *De Corona*.

Peck, T.: The authorship of the *Dialogus de Oratoribus*.

Seymour, T. D.: On the date of the *Prometheus* of Aeschylus.

Proceedings of the eleventh annual session, Newport, 1879.

**1880. — Volume XI.**

Humphreys, M. W.: A contribution to infantile linguistic.

Toy, C. H.: The Hebrew verb-termination *un*.

Packard, L. R.: The beginning of a written literature in Greece.

Hall, I. H.: The declension of the definite article in the Cypriote inscriptions.

Sachs, J.: Observations on Lucian.

Sihler, E. G.: Virgil and Plato.

Allen, W. F.: The battle of Mons Graupius.

Whitney, W. D.: On inconsistency in views of language.

Edgren, A. H.: The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

**1881. — Volume XII.**

Whitney, W. D.: On Mixture in Language.

Toy, C. H.: The home of the primitive Semitic race.

March, F. A.: Report of the committee on the reform of English spelling.

Wells, B. W.: History of the *a*-vowel, from Old Germanic to Modern English.

Seymour, T. D.: The use of the aorist participle in Greek.

Sihler, E. G.: The use of abstract verbal nouns in *-σις* in Thucydides.

Proceedings of the thirteenth annual session, Cleveland, 1881.

**1882. — Volume XIII.**

Hall, I. H.: The Greek New Testament as published in America.

Merriam, A. C.: Alien intrusion between article and noun in Greek.

Peck, T.: Notes on Latin quantity.

Owen, W. B.: Influence of the Latin syntax in the Anglo-Saxon Gospels.

Wells, B. W.: The Ablaut in English.

Whitney, W. D.: General considerations on the Indo-European case-system.

Proceedings of the fourteenth annual session, Cambridge, 1882.

**1883. — Volume XIV.**

- Merriam, A. C.: The Caesareum and the worship of Augustus at Alexandria.  
 Whitney, W. D.: The varieties of predication.  
 Smith, C. F.: On Southernisms.  
 Wells, B. W.: The development of the Ablaut in Germanic.  
 Proceedings of the fifteenth annual session, Middletown, 1883.

**1884. — Volume XV.**

- Goodell, T. D.: On the use of the Genitive in Sophokles.  
 Tarbell, F. B.: Greek ideas as to the effect of burial on the future life of the soul.  
 Perrin, B.: The Crastinus episode at Palaepharsalus.  
 Peck, T.: Alliteration in Latin.  
 Von Jagemann, H. C. G.: Norman words in English.  
 Wells, B. W.: The Ablaut in High German.  
 Whitney, W. D.: Primary and Secondary Suffixes of Derivation and their ex changes.  
 Warren, M.: On Latin Glossaries. Codex Sangallensis, No. 912.  
 Proceedings of the sixteenth annual session, Hanover, 1884.

**1885. — Volume XVI.**

- Easton, M. W.: The genealogy of words.  
 Goodell, T. D.: Quantity in English verse.  
 Goodwin, W. W.: Value of the Attic talent in modern money.  
 Goodwin, W. W.: Relation of the *Πρόεδροι* to the *Πρυτάνεις* in the Attic *Βουλή*.  
 Perrin, B.: Equestrianism in the Doloneia.  
 Richardson, R. B.: The appeal to sight in Greek tragedy.  
 Seymour, T. D.: The feminine caesura in Homer.  
 Sihler, E. G.: A study of Dinarchus.  
 Wells, B. W.: The vowels *e* and *i* in English.  
 Whitney, W. D.: The roots of the Sanskrit language.  
 Proceedings of the seventeenth annual session, New Haven, 1885.

**1886. — Volume XVII.**

- Tarbell, F. B.: Phonetic law.  
 Sächs, J.: Notes on Homeric Zoölogy.  
 Fowler, H. N.: The sources of Seneca de Beneficiis.  
 Smith, C. F.: On Southernisms.  
 Wells, B. W.: The sounds *o* and *u* in English.  
 Fairbanks, A.: The Dative case in Sophokles.  
 The Philological Society, of England, and The American Philological Association: Joint List of Amended Spellings.  
 Proceedings of the eighteenth annual session, Ithaca, 1886.



**1887. — Volume XVIII.**

- Allen, W. F.: The monetary crisis in Rome, A.D. 33.  
 Sihler, E. G.: The tradition of Cæsar's Gallic Wars, from Cicero to Orosius.  
 Clapp, E. B.: Conditional sentences in Aischylos.  
 Pease, E. M.: On the relative value of the manuscripts of Terence.  
 Smyth, H. W.: The Arcado-Cyprian dialect.  
 Wells, B. W.: The sounds *o* and *u* in English.  
 Smyth, H. W.: The Arcado-Cyprian dialect. — *Addenda*.  
 Proceedings of the nineteenth annual session, Burlington, 1887.

**1888. — Volume XIX (*in press*).**

The Proceedings of the American Philological Association are distributed gratis upon application until they are out of print.

Separate copies of articles printed in the Transactions are given to the authors for distribution.

The "*Transactions for*" any given year are not always published in that year. To avoid mistakes in ordering back volumes, please state — not the year of publication, but rather — the year *for* which the Transactions are desired, adding also the volume-number, according to the following table : —

The Transactions for 1869 *and* 1870 form Volume I.

"	"	"	1871	form	Volume II.
"	"	"	1872	"	III.
"	"	"	1873	"	IV.
"	"	"	1874	"	V.
"	"	"	1875	"	VI.
"	"	"	1876	"	VII.
"	"	"	1877	"	VIII.
"	"	"	1878	"	IX.
"	"	"	1879	"	X.
"	"	"	1880	"	XI.
"	"	"	1881	"	XII.
"	"	"	1882	"	XIII.
"	"	"	1883	"	XIV.
"	"	"	1884	"	XV.
"	"	"	1885	"	XVI.
"	"	"	1886	"	XVII.

The Transactions for 1887 form Volume XVIII.

“ “ “ 1888 “ “ XIX.

The price of these volumes is \$2.00 apiece, except Volume XV., for which \$2.50 is charged. The first two volumes will not be sold separately.

REDUCTION IN THE PRICE OF COMPLETE SETS FOR PUBLIC LIBRARIES.

Single COMPLETE SETS of the Transactions (Volumes I.-XVIII.) will be sold to public libraries, until further notice, at *twenty-five* dollars a set.

It is especially appropriate that *American* Libraries should exert themselves to procure this series while it may be had. It is the work of *American* scholars, and contains many valuable articles not elsewhere accessible; and, aside from these facts, as the first collection of essays in general philology made in this country, it is sure to be permanently valuable for the history of American scholarship.





## NOTICES.

1. It is exceedingly desirable that the Secretary be notified of all changes of address, in order that the annual list may be kept correct.
  2. Requests or orders for the publications of the Association should be addressed to the Secretary.
  3. All remittances of fees should be made to the Treasurer, and as soon after the July meeting as possible, for the ensuing year.
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FOR information respecting the publications of the Association, and their contents, see pages liv to lx.

For notice respecting the sale of the Transactions at reduced rates, see page lx.

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THE Executive Committee herewith announce that the Twenty-first Annual Session of the Association will be held at Easton, Pa., beginning Tuesday, July 9, 1889, at 4 o'clock P.M.

Members intending to read papers are requested to notify the Secretary at as early a date as practicable.

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The permanent address of the Secretary (and Treasurer) is,

JOHN H. WRIGHT,  
Harvard University, Cambridge, Mass.

34

536  
Smith  
82102  
4 1/2

# PROCEEDINGS

OF THE

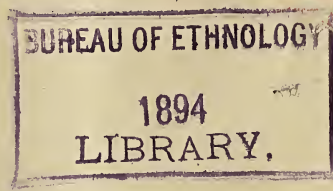
TWENTY-FIRST ANNUAL SESSION

OF THE

## AMERICAN PHILOLOGICAL ASSOCIATION

HELD AT EASTON, PA.,

JULY, 1889.



BOSTON:

Press of J. S. Cushing & Co.

1890.

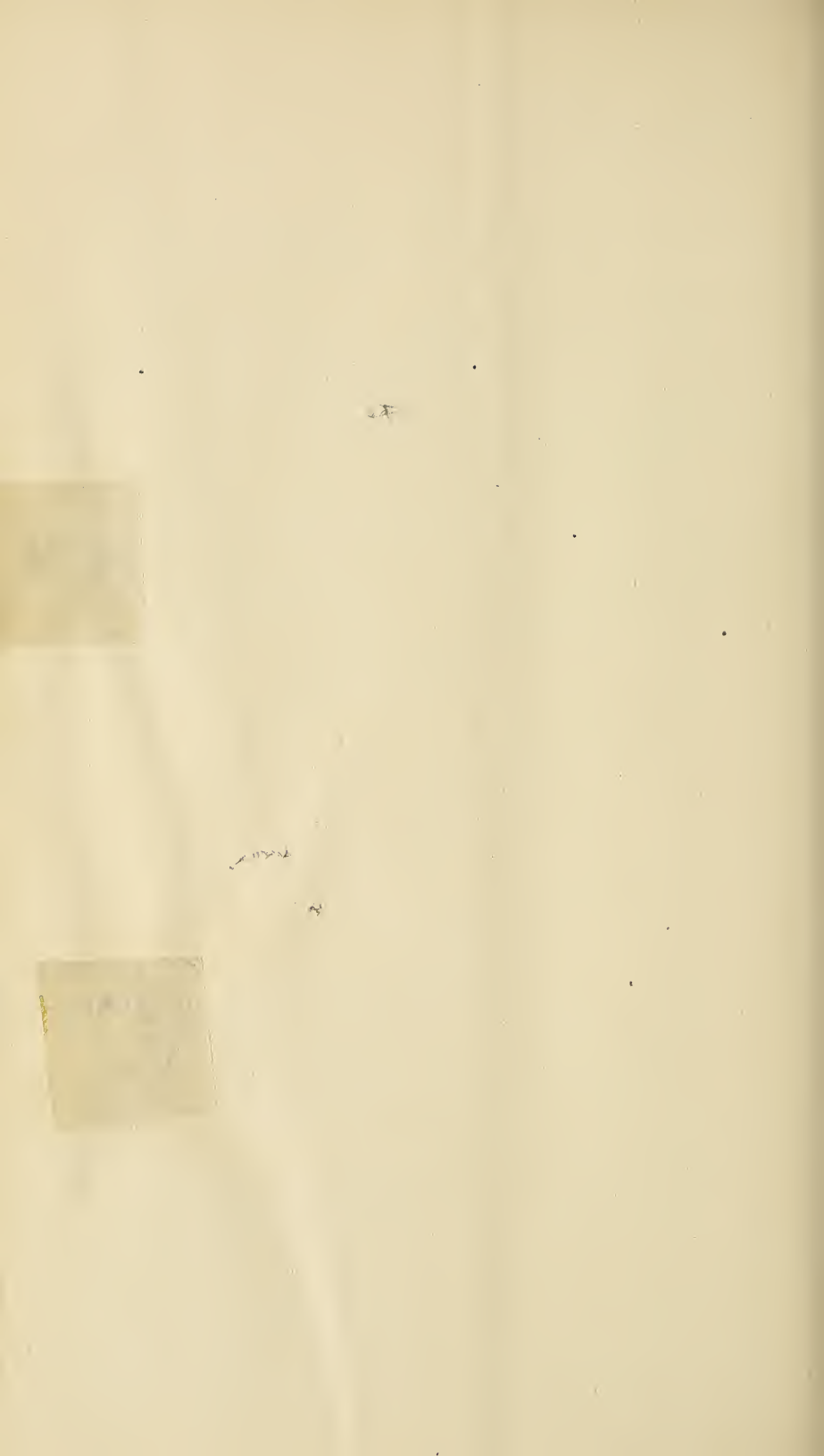




MEMBERS IN ATTENDANCE AT THE TWENTY-FIRST  
ANNUAL SESSION (EASTON).

Herbert L. Baker, Detroit, Mich.  
Isbon T. Beckwith, Trinity College, Hartford, Conn.  
P. M. Biklé, Pennsylvania College, Gettysburg, Pa.  
Edward B. Clapp, Illinois College, Jacksonville, Ill.  
Manuel J. Drennan, Vassar College, Poughkeepsie, N. Y.  
L. H. Elwell, Amherst College, Amherst, Mass.  
A. Gudeman, New York, N. Y.  
Isaac H. Hall, Metropolitan Museum, New York, N. Y.  
Samuel Hart, Trinity College, Hartford, Conn.  
Edward W. Hopkins, Bryn Mawr College, Bryn Mawr, Pa.  
Theodore W. Hunt, College of New Jersey, Princeton, N. J.  
George B. Hussey, College of New Jersey, Princeton, N. J.  
Edmund Morris Hyde, Lehigh University, So. Bethlehem, Pa.  
John B. Kieffer, Lancaster, Pa.  
Charles S. Knox, St. Paul's School, Concord, N. H.  
Francis A. March, Lafayette College, Easton, Pa.  
Francis A. March, Jr., Lafayette College, Easton, Pa.  
Samuel A. Martin, Lincoln University, Pa.  
W. B. Owen, Lafayette College, Easton, Pa.  
James M. Paton, Middlebury College, Middlebury, Vt.  
Tracy Peck, Yale University, New Haven, Conn.  
Edward E. Phillips, Marietta College, Marietta, O.  
Thomas R. Price, Columbia College, New York, N. Y.  
Sylvester Primer, Friends' School, Providence, R. I.  
Julius Sachs, New York, N. Y.  
W. S. Scarborough, Wilberforce University, Wilberforce, O.  
C. P. G. Scott, New York, N. Y.  
Thomas D. Seymour, Yale University, New Haven, Conn.  
William D. Shipman, Buchtel College, Akron, O.  
M. S. Slaughter, Iowa College, Grinnell, Iowa.  
Clement Lawrence Smith, Harvard University, Cambridge, Mass.  
Herbert Weir Smyth, Bryn Mawr College, Bryn Mawr, Pa.  
Edward Snyder, University of Illinois, Champaign, Ill.  
J. R. S. Sterrett, University of Texas, Austin, Tex.  
Edward F. Stewart, Easton, Pa.  
Morris H. Stratton, Salem, N. J.  
Andrew F. West, College of New Jersey, Princeton, N. J.  
John Henry Wright, Harvard University, Cambridge, Mass.

[Total, 38.]



# AMERICAN PHILOLOGICAL ASSOCIATION.

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EASTON, Pa., Tuesday, July 9, 1889.

THE Twenty-First Annual Session was called to order at 4 P.M., in Room 5, Pardee Hall, Lafayette College, by Professor Thomas D. Seymour, of Yale University, New Haven, Conn., President of the Association.

The Secretary, Professor John H. Wright, presented the following report of the Executive Committee : —

*a.* The Committee had elected as members of the Association :<sup>1</sup>—

Charles W. Bain, Portsmouth, Va.  
Herbert L. Baker, Detroit, Mich.  
Charles W. Ballard, New York, N. Y.  
P. M. Bickel, Professor in Pennsylvania College, Gettysburg, Pa.  
Edward Capps, Yale University, New Haven, Conn.  
James C. Egbert, Instructor in Columbia College, New York, N. Y.  
Edwin W. Fay, Fellow of Johns Hopkins University, Baltimore, Md.  
Abraham L. Fuller, Instructor in Adelbert College, Cleveland, O.  
George P. Garrison, Professor of English, Austin, Tex.  
A. Gudeman, Ph. D., New York, N. Y.  
J. Leslie Hall, Professor of English, William and Mary College, Williamsburg, Va.  
Benjamin F. Harding, Belmont School, Cambridge, Mass.  
Lawrence C. Hull, Lawrenceville School, Lawrenceville, N. J.  
John B. Kieffer, Professor in Franklin and Marshall College, Lancaster, Pa.  
Charles Sigourney Knox, St. Paul's School, Concord, N. H.  
Clifford H. Moore, Oakland, Cal.  
Charles A. Moore, Yale University, New Haven, Conn.  
Ransom Norton, Houlton, Me.  
Rev. Endicott Peabody, Groton School, Groton, Mass.  
Edwin M. Pickop, High School, Hartford, Conn.  
George Rodeman, Ph. D., Cambridge, Mass.  
T. F. Sanford, Yale University, New Haven, Conn.  
Henry A. Scribner, Plainfield, N. J.  
Albert H. Smyth, Philadelphia, Pa.

<sup>1</sup> In this list are included the names of all persons elected to membership at the Twenty-First Annual Session of the Association. The addresses given are, as far as can be, those of the autumn of 1889.

F. C. Sumichrast, Assistant Professor of French, Harvard University, Cambridge, Mass.

Fitz Gerald Tisdall, Professor of Greek, College of the City of New York, N. Y.

H. C. Tolman, Yale University, New Haven, Conn.

J. W. H. Walden, Harvard University, Cambridge, Mass.

Hamilton Wallace, Principal Public High School, Tulare, Cal.

Sarah E. Wright, Augusta Seminary, Staunton, Va.

A. C. Zenos, Professor in Hartford Theological Seminary, Hartford, Conn.

b. The Proceedings of the Twentieth Annual Session (Amherst) were to be issued in the course of the meeting; the Transactions for the same year (Vol. XIX.) would be issued in a few weeks.

c. The Committee had voted to give copies of the Transactions of the Association to the Smithsonian Institution and to the American School of Athens, as well as to the institutions named on pp. 1, li., of the Proceedings for 1888.

Professor Wright presented also his report as Treasurer of the Association for the year ending July 6, 1889. The summary of accounts for 1888-89 is as follows:—

#### RECEIPTS.

Balance on hand, July 7, 1888 . . . . .	\$487.19
Fees, assessments, and arrears paid in . . . . .	\$918.25
Sales of Transactions and of Reprints . . . . .	216.59
Total receipts for the year . . . . .	<u>1134.84</u>
	\$1622.03

#### EXPENDITURES.

For Transactions (Vol. XVIII.) and Proceedings for 1887:	
composition, printing, distribution . . . . .	\$760.41
For postages, stationary, job printing, clerk hire . . . . .	75.00
Interest on borrowed money (\$200) with partial payment	
(\$12.20 + \$50) . . . . .	62.20
Total expenditures for the year . . . . .	\$897.61
Balance on hand, July 6, 1889 . . . . .	<u>724.42</u>
	\$1622.03

The Association owes the Treasurer \$200, the debt of \$250 of July 7, 1889, having been reduced by the payment of \$50, Nov. 1, 1888.

The Chair appointed as Committee to audit the Treasurer's report, Messrs. Isaac H. Hall and H. W. Smyth.

At 4.20 P.M. the reading of papers was begun. At this time there were about thirty persons present; at the subsequent meetings the number averaged forty-five.



1. Notes on Andocides, by Professor W. S. Scarborough, of Wilberforce University, Wilberforce, O.

The Mss. and editions of Andocides now extant are the same as those of the orator Antiphon with the omission of the Oxford (N) which makes no mention of this orator. Or as Blass<sup>1</sup> puts it:—

"Andocidis codices eosdem fere atque Antiphontis habemus praeterquam quod Oxoniensis N ope in hoc oratore destituti sumus."

Both of these orators have come down to us together, and the defects and corruptions which they have in common indicate that they are derived from a common archetype. The bibliographical observations made in respect to the one are almost equally applicable to the other.

It is generally conceded that the Crippsianus (A) is the most accurate, and therefore the best Ms. that we have of Andocides. Bekker used this as the basis of his text. He also collated the Laurentian (B), the Marcian (L), and a Breslau copy. Then he further examined the Ambrosian (P) and the Burneian (M). As to the Ambrosian (Q) and in respect to its bearing upon the Andocidean orations, vide Blass, etc. (Teubner). Baiter, Bekker, Blass, and Sauppe have, perhaps, given us the best texts; while Meier, Hirschigg, Kirchoff, Vater, Stephen, Reiske, Dobson, Sluiter, Dobree, Valckenaer, Bergk, Klotz, Maetzner, and others have thrown much light upon various points in the text.

Immanuel Bekker has done especial service to scholars by his remarkably clear and complete recension of the Andocidean orations. Aldus gave us the first complete edition, though full of errors. Bekker, Dobree, and Schiller followed with others in emending and correcting the Aldine edition. The Zurich edition was represented by Baiter and Sauppe who were not less vigilant than others of their contemporaries in their efforts to furnish a faultless text. I regard the edition of Blass the most available text that we have. It is certainly one of the best recensions of that orator to be found in the libraries of Europe, aside perhaps from a few orthographical forms observed here and there, which are probably foreign to the age of Andocides. Blass uses σφίζω with ι subscript and defends it with the remark: "Scribere dum esse in vulgus notum est contra ἐσώθην σωτηρία." Curtius, in his *Das Verbum der Griechischen Sprache* seinem Baue nach dargestellt, discusses with numerous examples the two forms σφίζω, σώζω, and seems to favor the latter. In the *Etymologicum Magnum* I observe the following: "Ἀλλ' ἡ παράδοσις ἔχει τὸ ι. τὸ δὲ σφίζω, ὅτε μὲν γίνεται ἀπὸ τοῦ σῶος σωτίζω ὡς λέπος λεπίζω καὶ κατὰ συναίρεσιν σφίζω ἔχει τὸ ι. ἡνίκα δὲ ἀπὸ τοῦ σάος σαδίζω καὶ κράσει σώζω, οὐκ ἔχει προσγεγραμμένον τὸ ι (p. 741. 25).—That is to say that σώζω has the ι subscript when derived from σῶος and that σωτίζω becomes by synæresis (συναίρεσις) σφίζω, just as λεπίζω is from λέπος; further, that σαδίζω is derived from σάος and does not take the iota, but becomes by crasis (κράσις) σώζω. Neither this nor the explanation of Buttman<sup>2</sup> is conclusive, though the appearance of the ι subscript form is fully established by Attic inscriptions of an early date—and yet I am of the opinion that σώζω is more classic than σφίζω. Dr. Smyth, however, calls my attention to the fact that σώζω does not appear upon Attic inscriptions till after 100 B.C.

<sup>1</sup> Preface to his Ed. (Teubner), p. iii.

<sup>2</sup> Ausführliche Griechische Sprachlehre, II. 295.

The style of Andocides is peculiar. Aside from the frequent repetition of the same thought there is a loose connection of sentences; the tendency to change abruptly his construction, by the introduction of new clauses and then to resume his narrative with δὲ οὗτος, or οὗτος δὲ (vide Myst. 1, 2, 27, 56, 57, 58, 59, 70-73, 80-81, 137-139, 140-145, etc., etc.; De Red. 3, etc.; De Pace 5, 34, etc., etc.) Blass, in his edition, uses εἵνεκα for ἔνεκα. εἵνεκα is a form not generally found in the tragic poets, nor in the best Attic prose, though it occurs in Plato, also in Demosthenes, and in the Antiphontic Tetral., B, β, 10. Wecklein and Weil admit the form in their editions of Æschylus, vide Wackernagel, K. Z. XXVIII, 109 ff. It is not allowable in the tragic poets, nor is it admissible in the best Attic prose. Between μὴ θέλοντας and μὴ θέλονται, Greek usage compels us to adopt the shorter form, though Baiter and Sauppe write the longer. "ἐθέλω is found upon all Attic inscriptions till the year 300 B.C.; after 200 B.C. θέλω comes to light." — Blass has bracketed the dative after κελεύω (vide Myst. 11). A similar construction appears in § 40 (Myst.). The dative is never thus used in the best Attic prose. — Again I note the use of an enclitic form of the pronoun after the preposition, as in the phrase πρὸς με (λέγει πρὸς με Χαριμίδης). This is certainly contrary to the general rule as the following examples will show: ἐπ' ἐμοί, Xen. Oecon. VII. 14; κατ' ἐμέ, Id. II. 9; παρ' ἐμοί, Id. XI. 9; περὶ ἐμοῦ, Id. II. 15; ὑπὲρ ἐμοῦ, Id. VII. 3. For other examples, vide Dem. Cor., Hdt., etc. — In the phrase τότε δὴ προσιὼν Δυσίστρατον we have an unusual example of a *personal object* after προσιέναι. Cf. Xen. Mem. I. 2, 47.

Another queer construction is found in the use of τούτῳ τῷ τρόπῳ for τοῦτον τὸν τρόπον — the dative for the modal acc.; vide Aristoph., Plato, etc. There are many other debatable forms found in some of the editions of the Andocidean orations — some interpolations, others a part of the original narrative. Andocides was largely inclined to the use of circumlocutions and ambiguities, and there is need of caution on the part of critics in their attempt to separate the genuine from the spurious. As to the Κατ' Ἀλκιβιάδων, whether Andocides was the author or not, there is much discussion. Yet the similarity of style, the numerous periods ending in anacolutha, etc., etc., aside from the historical inaccuracies, would indicate that he was the author of the oration against Alcibiades.

Remarks were made by Messrs. E. W. Hopkins, T. D. Seymour, J. H. Wright, and H. W. Smyth.

2. Maximus Planudes: his Life and Works, by Dr. A. Gudeman, of New York, N.Y.

The all but universally accepted verdict of condemnation which has been passed upon Byzantine scholarship, however just it may be found to have been in numerous instances, has undoubtedly been the chief cause of blinding the eyes of philologists to the distinguished merits of at least one of the scholars of that time, the monk Maximus Planudes. This verdict reached, as it demonstrably was, upon altogether insufficient evidence and upon sweeping generalizations, due in a great measure, to a lack of historical perspective, naturally not only precluded any accurate criticism, but decidedly discouraged renewed impartial investigations.

The ambitious aim of this paper, of which the following is but a very short abstract,<sup>1</sup> is to replace traditional prejudices and errors by facts; to give an accurate and detailed account of Planudes' life, and by a complete critical survey of his writings, to pave the way for a juster appreciation of this monk's services to classical philology.

Right at the very outset of our inquiry, we must enter upon a detailed discussion of the traditional data in Planudes' life which, though singularly erroneous, have nevertheless been accepted, without question, as true, for the last three hundred years; his ἀκμή being generally assigned to the year 1353 (I know not on what grounds), and the date of his diplomatic mission to Venice to the year 1327. The original source of this piece of chronological information seems to have been *Raphael Maffei's Volaterra's* (1451-1521) *Commentarii Urbani*, lib. XVII.<sup>2</sup> The data just given subsequently passed into Lambecius' Catalogue of the library of Vienna and into Fabricius' famous *Bibliotheca Graeca*, and from this time on were never called into question, until in 1877 Maximilian Treu conclusively proved them wrong.<sup>3</sup> But Treu's discovery remaining practically unknown, whether we ascribe this fact to the strange vitality so characteristic of error, or to the inaccessibility of his little pamphlet, the author of this paper thought himself justified in again taking up Treu's convincing arguments in his thesis,<sup>4</sup> adding such corroborative evidence as the then still unpublished letters of Planudes happily supplied him with.<sup>5</sup>

This short abstract will, of course, not admit of more than the very briefest review of the arguments, by which the traditional chronology has been shown to be altogether untenable.

There is an epigram extant (p. 65, of my dissertation) composed by one *Gregorius*.<sup>6</sup> It consists of twenty-two rather uncouth hexameter and pentameter verses, and deeply deplores the death of Maximus Planudes, as an irretrievable loss to his country. His works, some of which the writer enumerates, are pronounced to be of so great a value, as to entitle their lamented author to a glorious immortality. The "poem" does not add anything to our previous knowledge of Planudes, with the very important exception of the seventh line, which reads as follows: —

Πέμπτῃν ἔξανύων ἑτέων δεκάδ' ἔσθ' ἄκρα μούσης

We are here told, on the unimpeachable testimony of an intimate friend, that Planudes did not much exceed the age of fifty. With this fact we combine another.

<sup>1</sup> The entire paper will be published in the *American Journal of Philology*.

<sup>2</sup> It is true, Volaterra asks his readers to consult Bessarion for the data given by him. I have, however, been unable to find the slightest trace of the statement referred to in the published works of the famous cardinal, although he speaks of Planudes repeatedly.

<sup>3</sup> Cf. M. Treu *Gymnasial Prog.* Waldenburg, i/Schl. 1877 ("Zu Plutarch's *Moralia*").

<sup>4</sup> A. Gudeman *De Heroidum Ovidii codice Planudeo*, Berolini, 1888, Calvary & Co. (p. 67 sqq.).

<sup>5</sup> The letters, one hundred and twenty-two in number, have now been published by Treu in successive programmes of the Friedrichs Gymnasium of Breslau; cf. especially the programme of 1889, p. 183 sqq.

<sup>6</sup> Perhaps identical with the friend addressed in Planudes' 25, 26, and 27 letters.



There is preserved in the library of Venice a manuscript in Planudes' own handwriting, containing the Gospel of St. John, from the subscription of which we learn of its being completed in September, 1302. Now assuming the traditional chronology which assigns his *floruit* to the year 1353 to be correct, Planudes must have been about two years old at the time, when he finished the copy of the Gospel of St. John, an example of precocity, surely as unprecedented as it is absurd!

Nor does the year 1327, given as the date of the embassy, fare any better, for it can be conclusively proven from a passage in Pachymeres and from Planudes' own correspondence (cf. p. 69 sqq. of my dissertation) that he left for Venice in the company of Leon Orphanotrophos in the winter of 1296, being then, to use Pachymeres' own words, an *ἀνὴρ ἐλλόγιμος καὶ συνετός*. Combining all these facts, we arrive at the following chronological data: Planudes was born about 1250–1260, and was sent as an ambassador to the Venetian Republic in 1296. He copied the Gospel of St. John in *September*, 1302, and having not much exceeded the age of fifty, he cannot well have died later than 1310, though possibly earlier.

Planudes was born in Nicomedia, as he tells us himself in the prooemium to his "Encomium in sanctum megalomartyrem Diomedem."<sup>1</sup> He left his native town at an early age for Constantinople, for in Ep. 112, 40, he describes a triumphal procession,<sup>2</sup> commemorating a great victory over the Persians which occurred in 1282. On taking orders, he discarded his baptismal name Manuel for that of Maximus.<sup>3</sup> He soon became involved in the ecclesiastical controversies between the Greek and Latin churches, concerning the momentous question of the emanation of the Holy Ghost, and it was in support of the shrewd ecclesiastical policy of Michael Palaeologus that he probably translated St. Augustin's De trinitate, but on the accession to the throne of Andronicus II., who completely reversed his father's policy, Planudes returned to the orthodox Greek faith, whether on compulsion or not is not clear, by writing four syllogisms (still extant), "de processione Spiriti Sancti contra Latinos." His correspondence shows him to have been on intimate terms with the emperor himself as well as with most of the highest officials of the empire. Omitting minor biographical details, I proceed to enumerate some of the more important of Planudes' works,<sup>4</sup> having to content myself in this place with a mere skeleton outline of the subjects treated of.

#### 1. *Anthologia Planudea*.

Its critical value. To be judged solely by the standard of scholarship of the period.

#### 2. *Ms. copy of the works of Plutarch*. Cf. Ep. 106.

"Ἐμοὶ δ' ἔδοξε τὰ τοῦ Πλουτάρχου γράψαι βιβλία· πανύ γὰρ οἶσθα τὸν ἄνδρα φιλῶ· δεῖ τοῖσιν ἔχειν μεμβράνας."

<sup>1</sup> Cf. Boissonade ad Ovidii Metam., pag. XII. and Treu l.c. (1889), p. 191.

<sup>2</sup> "ὅν καὶ αὐτὸς ὀφθαλμοῖς ἐδεξάμην, περιφανέστατον τῶν πώποτε ᾄδομένων θριάμβων." This letter, together with about twenty-six others, is addressed to the famous General Philanthropenus.

<sup>3</sup> On this custom, cf. Treu, l.c. p. 189. The forty-seven verses composed by him "In laudem Ptolomaei" must therefore have been written prior to this time, for the twenty-seventh line reads as follows: ὅς ῥα Μανουὴλ οὖνομ' ἔχων λέγομ' ἡδὲ Πλανούδης.

<sup>4</sup> Planudes' theological works were not discussed in this paper.



3. *Life of Aesop* attributed to Planudes. Cf. Bentley Dissert. on Epist. of Phalaris, etc., p. 578 W.  
Proof of its spuriousness, from its matter and its style.
4. *Rhetorical and grammatical treatises.*  
Especially the Prolegomena to Hermogenes (Rhet. Gr. vol. 5. W.). Their value. Compared to other works of a similar nature.
5. *His mathematical treatises.*  
The *Ψηφοφύλα κατ' Ἰνδούς*, etc. Planudes' services to mathematics hitherto overlooked. An attempt to do him justice. Cf. Ep. 35, 46, 67, 100 sqq. *et saepius*.
6. *His correspondence* (122 Epistles—not edited by himself. Earliest, written about 1282; latest, 1299 (1300?). His personal character.
7. *Translations of Latin into Greek.*  
A review of Greek translations from Latin authors before Planudes (Zenobius' Sallust [cf. Suidas], Capito's and Paeanius' Eutropius). Reasons why the Greeks so seldom translated Latin authors into their own tongue. Planudes, the first to do this to any extent, thus opening a new field in Greek literature. The originality and importance of this step hitherto not recognized.
  - a. *Boethii De consolatione philosophiae.*  
Planudes' masterpiece. Proof that it was written before 1295.
  - b. *Caesaris de Bello Gallico, VII books.*  
Next in order of merit. Its value for purposes of text criticism. Formerly attributed to Theodorus Gaza, together with the *Somnium Scipionis*. A conjecture concerning the possible cause of these works being attributed to Gaza.
  - c. *Ciceronis Somnium Scipionis.*  
The *Saturnalia* of Macrobius not translated by Planudes. Error of Bentley, Fabricius, etc.
  - d. *Rhetorica ad Herennium*, lib. III. (de memoria).
  - e. *Disticha Catonis.*  
Probably his earliest effort as a translator. Compared with Scaliger's Greek version of the same.
  - f. *Metamorphoses of Ovid.*  
A work of no critical value, but one involving much time and labor.
  - h. *Heroides of Ovid.*  
Its great critical value. Cf. A. Gudeman, *De Heroidum Ovidii codice Planudeo*, 1888, Calvary & Co., Berlin (90 pp.).
  - i. *Translations falsely attributed to Planudes.*  
Boethii *De dialectis*, Boethii *Commentaria in Topica Ciceronis*, Augustinus *De civitate dei*, etc.
8. *Works known to have been written by Planudes, though no longer extant*, *Περὶ μουσικῆς* (cf. Ep. 64, 25) and others.
9. *Excerpta Dionis, Comparatio hiemis et veris, Medical treatises, etc.*

Scientific character of Planudes. Great learning, indefatigable industry, astounding versatility, and an undying devotion to classical studies. Not an original thinker. His scholarship compared with that of his contemporaries of a superior kind.

The paper closes with a plea for the reversal of the unfavorable judgment which scholars have so long and so unanimously passed upon the life-work of this diligent and learned Byzantine monk.

The Chair appointed as Committee to Nominate Officers for 1889-90, Messrs. I. T. Beckwith, L. H. Elwell, and E. W. Hopkins.

The Committee to propose Time and Place for the next meeting was also appointed: Messrs. T. Peck, J. Sachs, and J. M. Paton.

At 6 P.M. the Association adjourned to meet at 8 o'clock.

EASTON, PA., July 9, 1889.

EVENING SESSION.

The Association with many residents of Easton assembled in the Auditorium of Pardee Hall at 8 P.M.

The programme of papers for the remainder of the session, as arranged by the Executive Committee, was then read by the Secretary.

Rev. James H. Mason Knox, President of Lafayette College, welcomed the Association to Easton in an appropriate address.

The audience then listened to the annual address of the President of the Association.

3. Philological Study in America, by Professor Thomas D. Seymour, of Yale University, New Haven, Conn.

After congratulating the Association on the auspicious opening of its twenty-first annual meeting, and mentioning briefly the names and services of the prominent philologists who have died during the past year, the speaker gave a survey of the work of the Association and of the course and development of philological study in this country.

This Association has amply justified its existence. The value of its work is not to be measured by its volumes of Transactions and Proceedings, nor by the formal discussions at its meetings. Not a few new and true philological principles have been enunciated and explained before this body. Excellent philological work has been stimulated by the audience which this Association offers. But, after all, the main service of the society is that which the name *Association* implies. Few have departed from these gatherings without the impulse to broader and deeper research. No other science is so far removed as philology from the work and thought of the ordinary man. No other men of science have so much need as ourselves of association and union.

This Association was founded on a comprehensive plan, and some of its difficulties and dangers have arisen from its comprehensiveness. Its founders hoped that it could be divided into sections, and seven different departments were named, but the numbers actually present at its meetings have not justified such a division.

The true Alexandrine idea of philology was adopted at the first, — embracing literary criticism and archaeological illustration, as well as linguistic science. The Association includes also pedagogy in the broadest sense, though not in technicalities. The condition of philological study in this country requires that most of us should direct our efforts to the presentation of philological facts and principles to our classes quite as much as to the discovery of new philological truths. The first duty of most is to teach well, — *i.e.* to know their subject, and to set it forth in an accurate, intelligible, attractive, and impressive form, avoiding unnecessary matter and insoluble problems. But the second commandment, which is like unto the first, is to pursue philological study for its own sake. It is a blessing to our science in America that the few who are most conspicuous for their attainments and discoveries, are also conspicuous for their pedagogical skill, and are brilliant examples to the rest of us.

The course of philology in America has changed greatly during these last twenty years. When this Association was founded, Professor Whitney was almost alone in delving in the mine of Sanscrit, Professor March and Professor Child had few companions in their work in English philology, the security from control of our leader in the study of the Indian languages was almost a common jest, the very idea of a comparative Semitic Philology was hardly formed, while the Teutonic and Romance Philologies were seeking for recognition.

Twenty years ago, the tendency of philology in America was distinctly towards linguistics. The pendulum swung too far, perhaps, in that direction. The present tendency seems possibly too far away from linguistics, and toward art and archaeology. The same change is seen in the classical instruction of our country. Less attention is paid to the analysis of words, and their relation as cognate or derived. Far more is taught of ancient life and culture. The results of recent archaeological study are presented to our classes. Some of us, indeed, seem in imminent danger of making Greek philology a branch of political science. Etymology and linguistics at one time threatened to claim the sole right to the name of philology, but now a large proportion of classical philologists are turning to the study of inscriptions, vases, and sculpture, as illustrative of ancient life and literature. A multitude of hidden facts will be drawn from the literature itself. This is all well. The study of classical philology must be made as interesting and animated as possible, and the connection of our own life and civilization with that of the ancient Greeks and Romans is so close as to make the acquaintance with this at first hand of high value to every educated man. But classical philology must not become classical archaeology.

If any one desires comfort for the present, and encouragement for the future, of philological study in this country, let him survey the progress of this science in America during the past century. Philology is not an old science here. Our forefathers were too busy in founding a free nation to give much room to literature and art, whether of their own or ancient times. For the first century and more of her existence, Harvard College required for admission no knowledge of Greek beyond the inflexion of nouns and verbs, and in 1800 only about as much Greek was read in college as is now read in the best "fitting-schools." No Greek but the New Testament seems to have been studied in the regular course at Yale College until after the beginning of the nineteenth century. Latin studies were in a somewhat better plight than Greek, since Latin was the scholastic language. The text-books



used in the study of the classics were weak and barren, affording little help to the beginner and none to the more advanced student. The best college libraries had no decent collection of even the classical texts. The Yale library had long possessed a copy of Stephens's Greek Thesaurus (as the gift of Sir Isaac Newton), and copies of the works of Plato and the Platonists (as the gift of Bishop Berkeley), but in 1800 had no copy of Aeschylus and no Greek orators but Demosthenes and Aeschines. Very few even of the old "variorum" editions seem to have found their way to this country in the eighteenth century. The first great change in the teaching of languages at Yale College was due to the election in 1805 of James Luce Kingsley to the chair of Hebrew, Greek, and Latin. (As if the duties of this office were insufficient, Professor Kingsley gave instruction also in Church History.) Mr. Kingsley was not a great scholar according to modern standards, but he was an elegant latinist with a strong and keen linguistic sense, and soon broadened the classical course.

Just before 1820, three young Americans whose names are very familiar in other connections, studied philology in Germany, — Edward Everett, George Ticknor, and George Bancroft. Of these, two were drawn aside into political and historical studies, while Ticknor devoted himself to Spanish literature. Everett gave little instruction and seems to have had slight influence on Greek study, except what was due to his translation of Buttman's smaller grammar, and his edition of Jacobs' Greek Reader. Bancroft translated Heeren's Researches on Ancient Greece.

Only three or four years after the return of Everett, Ticknor, and Bancroft, Theodore Dwight Woolsey went to Europe and spent three years in the study of Greek. On his return, he was elected to the chair of Greek in Yale College, and entered upon the duties of his professorship in 1831. For twenty years (including the first five of his presidency of the college) he devoted the powers of his great mind to the service of philology. He soon broadened and deepened the course of Greek instruction at Yale and exerted a strong influence on classical teaching elsewhere. His influence has been fitly compared to that of Erasmus at Rotterdam. The editions of Greek works which he prepared and modestly designated as "for the use of American colleges," were admirable when compared with similar English, French, or German editions of that time, and opened a new field for American scholarship.

Certainly, during the first half of this century, no one else was so clearly the leader of philological study in this country as Woolsey, whose mortal remains were laid to rest only four days ago. He secured the best classical library in America, and was thoroughly possessed of the best English and German methods of his time. His mind was thoroughly scientific by nature, besides being acute and virile. If he too had not been drawn away from philology in the strength of his manhood, we may be sure that the world would know Woolsey as a philologist, as it now knows him as an administrator and publicist.

During the lifetime of this Association, the growing importance of the younger departments of our science has secured for them an honored place where they existed before only by sufferance or as ornamental studies. The advance of the old natural sciences, on the other hand, and the development of others of which nothing was known a few years ago, have crowded hard upon the traditional studies of our colleges. But in our larger institutions, many studies are now made optional



or elective, and a student who desires to pursue philological courses can give more time to this pursuit, and can make considerable attainments while still an undergraduate. This has led philological teachers to offer more advanced courses and a larger variety. Dozens do now what only a remarkable individual here and there attempted thirty years ago.

Simply to register the most important philological books of the last twenty years would be a considerable task. The student of to-day would feel helpless without the works of these last years.

In our own land, besides the yearly volume of Transactions of this Association, our sister association publishes Modern Language Notes, the American Journal of Philology has reached its tenth volume, and the American Journal of Archaeology its fifth volume; *Hebraica* represents with credit and energy Semitic Studies; the Classical Review has been introduced into the midst of us; the Universities of Cornell, Nebraska, and Texas (the oldest of which is hardly older than this Association) have published valuable Philological Studies; the American Institute of Archaeology has published accounts of its explorations in Mexico and its excavations in Asia Minor; while the American School of Classical Studies at Athens (may we call it the *filia pulchrior* of the Institute of Archaeology?) has published four volumes of Papers.

No one here would think or allow that any branch of philology is effete; that its growth is checked and its powers exhausted; that only a scanty gleanings of facts and principles remains for us and our successors. We all feel that the fresh strength of any department of our science is sure to bring new vigor to all the rest. The tie which binds us is stronger than it seems. We have much in common, and we all may profit by union. Let us trust that the growth of the future will be as rapid and as sound as that of the past, and that we may always find a rallying point for learning and for free discussion in the meetings of this Association.

At the close of the address, the Association adjourned to 9 A.M. Wednesday.

EASTON, PA., July 10, 1889.

The Association was called to order at 9.15 A.M. by Professor T. D. Seymour, the President.

The Association was invited, on behalf of the Committee on Entertainment, to make at 3.30 P.M. an excursion to Paxinosa Inn, where dinner would be served and a reception held in the evening.

The invitation was accepted, and it was determined to adjourn at 12 M. and to hold a second session from 1.30 P.M. to 3.30 P.M.

The reading of communications was then resumed.

4. The Meter of Milton's *Paradise Lost*, by Professor Francis A. March, of Lafayette College, Easton, Pa.

The first book of *Paradise Lost* is perhaps the most perfect production of metrical art. A complete digest of its meter will give a good idea of Milton's blank verse.

Each verse is made up of five feet of equal times. It is also made up of two or more great divisions or sections. Milton himself lays stress, as a part of musical delight, upon having "the sense variously drawn out from one verse into another," i.e. on the management of the verse caesura.

He has seven familiar places for the caesura: after each foot but the last, and in the midl of the second, third, and fourth. Two often occur in the same verse. In the whole book their number is as follows: —

First foot.		Second foot.		Third foot.		Fourth foot.		Fifth foot.
Midl.	End.	Midl.	End.	Midl.	End.	Midl.	End.	Midl.
4	35	77	161	166	196	108	33	5

It is by tracing the movement of the caesura from verse to verse that its musical effect is obtained. The curv is a veritabl line of beuty; the point of division sways with the movement of the thought like the index on the power gage of the dynamo as the cars move up and down the slopes of an electric road.

I. The prevailing foot is an IAMBUS, two syllabls with rising accent, the first syllabl being unaccented, the second syllabl having more stress and length than the first. In the first book of *Paradise Lost* ther ar 798 lines, 3990 feet. Of these, 2586 ar pure iambics.

The distribution by hundreds is as follows: —

Lines.	First foot.	Second foot.	Third foot.	Fourth foot.	Fifth foot.	Sum.
1-101 . . .	56	69	61	59	76 =	321
101-201 . . .	56	61	57	67	77 =	318
201-301 . . .	57	57	58	69	78 =	319
301-401 . . .	47	58	56	65	69 =	295
401-501 . . .	64	56	63	64	78 =	325
501-601 . . .	55	80	64	65	71 =	335
601-701 . . .	52	75	76	70	69 =	342
701-798 . . .	55	68	62	68	78 =	331
Total . . . . .						2586

Only sixty-six lines ar holey pure iambics. Five pairs of like lines ar found: 452-3, 496-7, 538-9, 555-6, 617-8. A duzen other pairs differ only in the caesuras. Sumwhat more than one-third of the feet ar variations for harmony. See *Proceedings*, XIV, xi.

II. Of these many ar falling feet, the most common being the TROCHEE, — two syllabls, of which the first is accented and longer, the second unaccented.

The feet of this kind, arranged in their order by hundred lines, ar as follows: —

Lines.	First foot.	Second foot.	Third foot.	Fourth foot.	Fifth foot.	Sum.
1-101 . . .	14	1	3	3	0 =	21
101-201 . . .	13	1	3	1	0 =	18
201-301 . . .	23	1	4	7	0 =	35
301-401 . . .	22	2	2	2	0 =	28
401-501 . . .	12	0	5	2	0 =	19
501-601 . . .	23	0	4	2	0 =	29
601-701 . . .	22	0	2	4	0 =	28
701-798 . . .	15	1	3	1	0 =	20
						144
						198

The reason for so large a proportion being in the first place is twofold, metrical and historical; first, that after the voice has entered upon the regular series of iambic, rising cadences, it is not easy to change to a falling cadence; second, that the early English, Anglo-Saxon poetry prevailingly begins its verses with trochees, because the accent is prevailingly on the first syllable of every word.

In blank verse the falling first foot is useful to mark the beginning of verses, or sections.

The other place in which feet of this kind are found is after the caesura, at the beginning of the second section. All the examples in this book are in these places.

It may be noticed that the metrical reason will allow a trochee to follow another trochee. And sections having repeated trochees of this kind are found in other parts of Milton and in Shakespeare.

III. Another peculiar variation is the PYRRHIC, or two unaccented syllables, the time of the foot being eked out by a rest.

The most frequent and characteristic is divided by the verse caesura, but a pyrrhic may begin or end either section.

It is a slightly rising foot, except when beginning a section.

4. With loss of Ed | en || till | one greater man
5. Restore | us || and | regain the blissful seat.

The first syllable of the pyrrhic seems like a redundant close of the first section, the second syllable like an anacrusis of the second section; the caesura fills out the time of the foot; as if this pentameter was a development of the old tetrameter.

Another pyrrhic occurs when two unaccented syllables are found in a polysyllable with a rest of conformation.

100. *And to the fierce contention brought along*

101. *Innumerable force of spirits armed.*

The pyrrhics, arranged by the hundred lines, are in number as follows:—

Lines.	First foot.	Second foot.	Third foot.	Fourth foot.	Fifth foot.	Sum.
1-101 . . .	2	12	20	11	2	= 47
101-201 . . .	1	10	18	11	3	= 43
201-301 . . .	1	8	13	4	3	= 29
301-401 . . .	6	11	20	18	3	= 48
401-501 . . .	1	15	17	12	3	= 48
501-601 . . .	1	7	12	12	2	= 34
601-701 . . .	1	7	8	7	0	= 23
701-798 . . .	4	8	15	5	5	= 36
	<hr/> 16	<hr/> 78	<hr/> 123	<hr/> 70	<hr/> 21	<hr/> = 318

The third foot has the most caesuras, and therefore the most pyrrhics.

IV. The most common variation is the SPONDEE or quasi-spondee, a foot of two syllables, both having stress, and dividing the time nearly equally.

This usually is a rising foot, having slightly more stress on the second syllable, making the simplest variation of the pure iambus. The following table shows the places and the times of its occurrence:—

Lines.	First foot.	Second foot.	Third foot.	Fourth foot.	Fifth foot.	Sum.
1-101 . . .	23	14	9	15	16 =	77
101-201 . . .	24	19	12	15	12 =	82
201-301 . . .	25	17	12	16	13 =	73
301-401 . . .	22	27	11	18	17 =	95
401-501 . . .	16	15	7	18	12 =	68
501-601 . . .	17	6	8	14	20 =	62
601-701 . . .	21	14	10	15	23 =	83
701-798 . . .	20	17	11	17	10 =	75
	<hr/> 158	<hr/> 129	<hr/> 80	<hr/> 128	<hr/> 123 =	<hr/> 618

The first foot is the one of easy variation.

The third foot contains the most frequent caesura, and therefore the least frequent spondee, since the two long syllabls fil the time. The spondee is frequently and naturally used as a foot of transition from the trochee to the iambus. As ther ar almost no trochees in the second place, ther ar no transition spondees in the third.

V. Another common variation is the ANAPEST, or two unaccented syllabls folowd by an accented. The unaccented ar mostly syllabic consonants or glides.

6. Sing, heavenly *Muse*.

11. And *Silva's brook*.

15. Above the *Ar|nian Mount*.

366. Through God's high suffrance, for the *trial of man*.

Lines.	First foot.	Second foot.	Third foot.	Fourth foot.	Fifth foot.	Sum.
1-101 . . .	1	4	6	10	5 =	26
101-201 . . .	0	7	6	6	4 =	23
201-301 . . .	1	5	7	3	6 =	22
301-401 . . .	2	1	9	7	11 =	36
401-501 . . .	1	13	7	7	6 =	34
501-601 . . .	2	6	8	4	7 =	27
601-701 . . .	0	2	4	3	7 =	16
701-798 . . .	1	4	6	6	4 =	21
	<hr/> 8	<hr/> 42	<hr/> 53	<hr/> 46	<hr/> 50	<hr/> 199

VI. Feet of three unaccented syllabls mostly rising ar found with the rests.

1. Of man's first disobedience || and the fruit.

118. Since through experience | of this great event.

Of these ther ar in the book 22 feet.

First foot.	Second foot.	Third foot.	Fourth foot.	Fifth foot.
0	8	10	5	2

156. Fallen cherub, to be weak is miserable.

VII. Ther ar a few FALLING SPONDAIC feet, 21 in all.

First foot.	Second foot.	Third foot.	Fourth foot.	Fifth foot.
16	0	2	3	0



They ar found in the same places as trochees, in the first foot of a section.

21. *Dove-like* sat'st brooding.

VIII. Ther ar also 12 DACTYLS.

87. *Myriads*, though bright.

280. *Groveling* and prostrate.

312. Abject and lost lay these, *covering* the floor.

They also as falling feet ar found at the beginning of sections.

IX. For falling pyrrhics, see III, above.

X. Twelv feet hav an unaccented close.

38. Of rebel angels; by whose aid aspiring.

There ar no unmetrical lines.

Passages wer analyzed to point out their harmony and expressivness.

Remarks were made by Messrs. T. D. Seymour and T. W. Hunt.

5. The Text of Richard de Bury's *Philobiblon*, by Professor Andrew F. West, of Princeton College, Princeton, N. J.

THE TEXT OF THE PHILOBIBLON OF RICHARD DE BURY.

FINISHED JAN. 24, 1345.

*I. The Received Text of the Printed Editions.*

Cologne, 1473.

Spire, 1483.

Paris, 1500.

Oxford, 1599.

Frankfort, 1610.

Frankfort, 1614.

Leipsic, 1674.

Helmstadt, 1703.

London, 1832.

Paris, 1856.

Albany, 1861.

London, 1888 (Morley's reprint).

Of these the Cologne, 1473, Spire, 1483 and Oxford, 1599, go back to manuscript sources.

*II. The True Text as found in the Manuscripts.*

1. Number of known extant Mss. is thirty-five. Apparently eight more lost or at present untraceable. Probably a number more of inferior Mss. in German libraries.

2. Classification of Mss. into two main kinds;—the *standard English tradition* and the *later German variants*.

3. The *standard English tradition* in over two-thirds of the Mss., including every Ms. known or suspected to be earlier than 1450, and none after 1460.

They may be classified according to the following general division.

COMPLETE TEXT { Prologue with collected list of chapter titles following and twenty chapters, each headed with a title separately, — colophon also?

(1) A B C D with sixteen others.

A = Ms. *R. 8, F. xiv.* in British Museum, date 1380.

B = Ms. *Digby 147*, Bodleian Library, date 1370.

C = Ms. 15168 in National Library, Paris, date 1440.

D = Ms. 3352c in National Library, Paris, date 1430.

INCOMPLETE TEXT — in three manuscripts.

Magdalen Ms. (VI. 164), Oxford, date about 1400, — lacks prologue and end of XIXth chapter.

St. John's Ms. (CLXXII), Oxford, date about 1400, — lacks last half of chapter IX, all of chapter X, and opening of chapter XI.

Brussels 11465, date early XVth century, — lacks collected chapter titles at end of prologue and separate titles at head of each chapter.

The headings, chapter titles, colophon and body of the text in the English tradition. Full form of the colophon (an integral part of the original text) is

Explicit Philobiblon domini Ricardi de Aungerville,  
cognominati de Bury, quondam Episcopi Dunelmensis.

Completus est autem tractatus iste in manerio nostro de Aukelande xxiiij die  
Januarii

anno Domini millesimo trecentesimo quadragésimo quarto,  
aetatis nostrae quinquagesimo octavo praecise completo,  
pontificatus vero nostri anno undecimo finiente,  
ad laudem Dei feliciter et Amen.

4. The *later German variants* are at least seven in number. None earlier than 1450-60, and running on to 1492.

Copied in Germany.

The main variations are twofold.

(1) The chapter titles mainly or wholly changed. Due to what?

(2) The body of the text altered at pleasure, wherever unintelligible to scribe. Perhaps 1500 variations from the early English Mss., out of, say, 9000 words in the treatise.

The effect of this is of course to alter and obscure the meaning of the author, to debase his style.

5. From the German variants comes the received text of the Philobiblon, as seen in *editio princeps* Cologne 1473 and all the editions derived from it. From an arbitrarily altered poor English Ms. comes the Spire Ed. of 1483. From an uncritical examination of six English Mss. comes the Oxford Ed. of 1599. The English Mss. contain the true text. Two only certainly of XIVth century (A and B).

6. Mr. Thomas's Edition (London, 1888). The Grolier Club's Edition (1889, New York).

APPENDIX TO ABSTRACT.

*General View of the Manuscripts of the Philobiblon.*

I. THE ENGLISH TRADITION  
preserves the true text in twenty-three Mss.  
ranging in date from 1370 to 1450 or later.

*Text substantially complete* in twenty Mss.  
including ABCD and  
ranging in date from 1370  
to 1450 or later.

*Text defective* in three Mss. from 1400 to 1430.

*Brussels No. 11465.*  
Early XVth century.  
Lacks heading, collected  
and separate chapter titles and colophon.

*Magdalen Ms., Oxford.* Date 1400.  
Lacks prologue and  
end of chapter XIX.

*St. John's Ms., Oxford.* Date 1400.  
Lacks end of chapter  
IX, all of X, and  
beginning of XI.

?

II. THE GERMAN VARIANTS, containing a corrupted text, without headings or with new headings, lacking collected chapter titles and colophons, and with new separate chapter titles. Not improbably originating from some incomplete Ms. of the English tradition (like Brussels 11465). Found in seven Mss. dating from 1450 to 1491. The *editio princeps* and printed texts derived from it come from this source.

III. UNCLASSIFIED MSS., five in number—

Two at Munich, one each at Venice, Bamberg, and Brussels (No. 3725).

IV. LOST OR UNTRACEABLE MSS. —

Apparently eight in number.

## 6. Open Questions in English Philology, by Professor Theodore W. Hunt, of the College of New Jersey, Princeton, N. J.

After calling attention to the origin and history of the scientific study of English, and to the relation of settled to unsettled questions in philology, Professor Hunt invited the Association to consider some of the most important open questions in English philology. A brief abstract of the points stated and discussed is as follows: —

1. The question of English philological Nomenclature, with special reference to the use of the terms *Saxon*, *Anglo-Saxon*, *Anglo-Norman*, *Semi-Saxon*. It was held that we should adopt the one term *English* as applicable to all the different periods of the language.

2. The question of English philological Method among the possible methods open to the student, such as the comparative, etymological, and literary. Here it was urged that some one of these should be prominent, while emphasis was laid upon the literary side of linguistics as being more important than that conceded to it by general criticism.

3. The question of the relation of British English to American English. It was the object of the discussion, in this connection, to show the points of difference and of resemblance between these two branches or forms of English, and especially to press the principle of their substantial unity and co-operative growth. The true relation of English dialects to what are called provincialisms was here shown, while it was argued that the term *dialect* meant in England much more than it means in this country.

4. The question of the *native* English element in our Modern English vocabulary. The extreme and untenable theories on this subject were briefly stated, and

English scholars were warned against the tendency unduly to eliminate the native element in favor of foreign influence. Special notice was taken of the attempt to estimate far too highly the Celtic and Scandinavian influence in English.

5. The question of English Lexicography was then discussed, with primary reference to its rightful province. The encyclopedic tendency was noticed as the prevailing tendency in modern lexical work. Against this, ground was taken on the principle that it was far exceeding its rightful limits.

In conclusion, the paper made reference to the new and scholarly interest evinced in all departments of English philology, particularly, in its older periods and forms, and urged the importance of magnifying the intellectual and ethical elements in language above the merely verbal.

Remarks were made by Messrs. J. Sachs, F. A. March, and A. F. West.

7. Differentiation of the Uses of *shall* and *will*, by Professor George P. Garrison, of the University of Texas.

I take it that *shall* originally expressed a *present* necessity or obligation, and *will* a *present* volition or desire. It was very natural, however, to associate with these ideas of necessity and volition that of a subsequent result; and, as the use of *shall* and *will* as auxiliaries grew, they became auxiliaries for the future in so far as they carried this associated idea and kept less of their original meaning. Thus it came about that *shall go*, for example, signified: (1) a present necessity or obligation to go, and (2) a future result in the act of going. Similarly, *will go* signified: (1) a present desire or volition to go, and (2) a future result in the act of going.

But these ideas were not allowed to develop evenly. The Anglo-Saxon and his English descendant has always been domineering, inclined to magnify the importance of his own will and to regard lightly that of others. Under the influence of this quality, when he used *shall* with the first person he obscured the idea of necessity, because it was unpalatable to him, and dwelling upon the result made a pure future. But in the second and third persons he was willing enough for *shall* to imply necessity, especially if he were the agent that imposed it. He so used it, and in these two persons *shall* remained present. In using *will*, the same characteristic led him to make prominent the idea of volition in the first person and to obscure it in the second and third. Thus *will* has become mostly present in the first person, and future in the second and third.

Remarks were made by Messrs. F. A. March and T. D. Seymour.

At 12 M. the Association adjourned to meet at 1.30 P. M.

EASTON, PA., July 10, 1889.

#### AFTERNOON SESSION.

The Association was called to order at 1.30 P. M. by the President.

8. On the Interpretation of Aristoph. Ach. 849, by Frank W. Nicolson, Esq., Instructor in Harvard University, Cambridge, Mass.



The words *μῖα μαχαίρα* in this line are commonly understood to refer to the razor. The aim of this paper is to show that a form of shears is meant, and that the reference is to clipping and not shaving.

Another name for the *μία μάχαιρα* was *ψαλῖς* (cf. Pollux X. 140 and Photius' definition; cf. also Pollux II. 32, where the correct reading is not *διπλῆ*, but *μῖα*, as given by Mss. C. and V.). The words *μάχαιρα* and *μαχαίρις* do not, as generally supposed, relate to the razor, but to various forms of shears. (Cf. Arist. Frag. II. Thesm. and Lucian, Adv. Ind. 29, where these are mentioned respectively as distinct from the *ξύρον*.) This is proved also by the order of the words in the two lists of barbers' implements given by Pollux (X. 140 and II. 32).

The shears used by the Greek barber were of two forms. The *διπλῆ μάχαιρα* resembled the form most common in modern days, consisting of two pieces of metal fastened together by a rivet in the middle. A representation is to be found in a terra-cotta from Tanagra (*vide* Arch. Ztg. XXXII. taf. 14). The *μία μάχαιρα* or *ψαλῖς*, on the other hand, was formed from a single piece of elastic metal bent in the middle and having the two edges sharpened. It is represented in a Pompeian wall-painting (*vide* Abh. der Sächs. Gesell. der Wiss. V. plate VI. 5). The word *ψαλῖς* means a vault or arch, and as applied to this form of shears no doubt refers to the curved or rounded end made by bending the metal on itself.

The *μία μάχαιρα* seems to have resembled in shape the old-fashioned sheep-shears still used in some parts of this country. There is evidence that it was employed by the ancients in sheep-shearing (cf. Hesychius' definition of *μάχαιραι*: οἷς ἀποκείρεται τὰ πρόβατα; cf. also Galen, quoted by Steph. in his Thesaurus, s.v. *κείρω*: κείρεσθαι τὰ πρόβατα ὑπὸ τῶν ψαλίδων). Lucian, Pisc. 46, proposes as a punishment for a false philosopher: ἀποκείρω τὸν πώγωνά ἐν χροῖ πάνυ τραγοκουρικῇ μαχαίρᾳ. These goat-shears were probably the same in form as the *ψαλῖς*, or sheep-shears, and a similar punishment to that proposed by Lucian may be here alluded to by Aristophanes.

That shears (*μάχαιραι κουρίδες*) served the double purpose of shearing sheep and clipping men's hair appears from a fragment of Cratinus, Dion. II. The *ψαλῖς* was particularly fitted for shearing sheep, since it could be operated by one hand, leaving the other free to manage the animal being sheared. Finally, the words of Phrynicus, 319, seem to favor this interpretation: τὸ μὲν γὰρ (*i.e.* *καρῆναι*, as opposed to *κείρασθαι*) ἐπὶ προβάτων τιθέασι καὶ ἐπὶ ἀτίμονι κουρᾶς.

9. The Dramatic Features of Winter's Tale, by Professor Thomas R. Price, of Columbia College, New York, N. Y.

This play, which belongs to the last stage of Shakspeare's dramatic method, is not, as commonly conceived, a violation of the laws of dramatic construction, but an ingenious experiment in the application of those laws. It is constructed on the plan of the *diptych*, a form of art in which two compositions, each in itself complete, are merged into a composition of a higher kind, which comprehends them both. For this purpose, the drama divides itself into two (2) distinct parts, a tragedy of (28) twenty-eight scenes, ending at III. 3, 58, and a comedy of (22) twenty-two scenes, stretching from that point to the end. To carry on these two movements, the characters are divided into (3) three groups, one group of (9) nine characters that belong altogether to the tragedy, one group of (12) twelve

characters that belong altogether to the comedy, and one group of (7) seven characters that belong in common to the tragedy and to the comedy.

Of these two parts, each, according to the law of construction, is complete in itself. The tragedy has a *protasis* of 8 stages, an *epitasis* of 5 stages, a well-marked *climax* in II. 3, a *catabasis* of 5 stages, and a *catastrophe* of 3 stages. The comedy has a short *protasis* of only 3 stages, because many of the comedy-characters are known to us already from the tragedy. It has an *epitasis* of 5 stages, a well-marked *climax* in IV. 4, a *catabasis* of 10 stages, and a *catastrophe* of 2 stages. The only irregularity is the immense length of the comic *catabasis*: and this double length, 10 stages instead of 5, comes from the necessity of merging at this point the two movements into one catastrophe.

Thus Shakspeare, at the end of his career, worked out in the *Winter's Tale*, as a bold experiment in dramatic construction, the fusion of two distinct passions and of two distinct actions into a new form of romantic drama.

Remarks were made by Professor F. A. March.

10. Roman Elements in English Law, by Herbert L. Baker, Esq., of Detroit, Mich.

It is now a well-recognized fact that English law contains a very considerable Roman element.

The presence of this element presents a difficult problem in English legal history for the reasons that (1) Roman law was never recognized by the common law courts as having any authority in England, and (2) it has long been the accepted theory that the English common law is indigenous customary law deriving its sanction from immemorial usage — a theory which necessarily excludes foreign elements. The subject seems to have been hitherto discussed from a legal standpoint only and by means of comparisons instituted between rules existing in English and Roman law respectively. Such method of treatment assumes that the Roman element came in in the form of positive rules, and it is adapted to reaching only such part of it as came in thus, which part, there is reason to think, is but a small fraction of the whole. It is proposed here to view the subject from a philological standpoint. The fact that Roman law as such was excluded by English national policy and prejudice affords a hint that much the greater part of the Roman element must have effected its entrance in some form more subtle than that of positive rules. While Roman law as such was excluded, Roman legal thought, which may be regarded as Roman law held in solution, might and did enter into English thought unhindered and on practically an equal footing with other branches of ancient learning. If we can trace the Roman element as it exists in legal thought, it is evident that we shall thus arrive at a juster estimate of its character and extent than by a comparison of positive rules. A means of thus tracing the Roman element is afforded by the composite character of our language. English law has borrowed freely from Roman legal terminology; the words thus borrowed are capable of identification; wherever one of these words expresses thought which has never been expressed by a native word, it may justly be inferred that the thought also was borrowed, at least to the extent of the meaning attached to the word when it was adopted into English speech. The words belonging to our

legal terminology, as given in a standard law dictionary, number 1738. Of these 1363 are of Latin origin, and 375 are of other origin, mostly Anglo-Saxon. Very few, if any, of these Latin words have complete equivalents in words of native origin. It follows, therefore, that more than four-fifths of our elementary legal thought has been borrowed from the Romans. This general deduction must, like all such, be taken *cum grano salis*. Some allowance should doubtless be made for lost words and meanings of words, and for an affectation of Latinity on the part of lawyers and others. With such allowances, the conclusion is in the main justifiable, because none of the ideas represented by those words were ever communicated by one English-speaking person to another until it was done through the medium of the foreign word; and in order to render the idea thus communicable, both speaker and hearer must have learned the word and its meaning from the Romans.

For a complete acquaintance with the Roman element and its nature, a study in detail of individual words and their history is requisite. Some general idea may, however, be gained by a grouping of words according to subjects, and a comparison of the native and Roman elements as thus exhibited. The proportion of native and Roman words pertaining to some of the principal branches of the law are as follows: (1) *Public Law: Organic, International, etc.*, native words, 20; Roman, 135. (2) *Public Law: Criminal*, native words, 10; Roman, 54. (3) *The Law of Procedure*, native words, 7; Roman, 123. (4) *The Law of Property*, native words, 49; Roman, 171. (5) *The Law of Contract*, native words, 14; Roman, 112. Of the remaining 1043 words not embraced in either of the foregoing groups, 889 of the more important give 229 words of native and 660 of Roman origin. An examination of these groups discloses the fact that the Roman words, as compared with the native, are almost invariably expressive of ideas belonging to a more advanced and settled political society and shows in a striking manner in how great a degree the English state and its laws were developed upon intellectual lines marked out by the Romans. Thus in the first group (Organic Law) the native element gives us "baron," "barrister," "earl," "gerefa," "king," "queen," "lord," "sheriff," "thane," "borough," "hundred," "woodmote," "folkgemote," "shiregemote," "witanagemote," while the Roman element gives us "constable," "coroner," "surrogate," "attorney," "solicitor," "magistrate," "judge," "chancellor," "court," "county," "district," "municipality," "statute," "legislation," "Congress," "Parliament," "exchequer," "revenue," "sovereignty," "constitution," "government," "state," "nation," "society."

2. In the second group (Criminal Law) the words descriptive of offences against property are, (1) native, "blackmail," and "theft," (2) Roman, "arson," "burglary," "champerty," "embezzlement," "embracery," "forgery," "larceny," "maintenance," "piracy," "robbery." And the words pertaining to the administration of criminal law are almost wholly Roman, the native words being only "guilt" and "outlaw," as against twenty-eight Roman words, such as "arrest," "capital," "conviction," "crime," "defence," "indictment," "innocent," "penalty," "perjury," "prosecution," "punishment," "reward," "sentence."

3. The legal ideas contained in the law of procedure are expressed almost wholly in Roman words. The seven native words are "forswear," "oath," "set-off," "speaking," "wager," "battel." In contrast with these there are 123 Roman words with well-defined technical meanings, most of which are now in constant use.



4. In the law of property the native words are in greater proportion, but are of the same relative character. They are usually designative of material things; *e.g.*, "building," "dwelling," "farm," "homestead," "house," "land," "thing," while the Roman words usually designate more abstract conceptions, such as are involved in apprehending and defining the relations subsisting between persons in reference to material things; *e.g.*, "adverse," "common," "descent," "dower," "entail," "estate," "heir," "hereditament," "lease," "mortgage," "real," "rent," "seisin," "tenure," "title."

5. In the law of contract the same relative characteristics are exhibited, with a much larger proportion of Roman words. The native words are "bearer," "bond," "borrow," "bottomry," "breach," "drawer," "holder," "loan," "maker," "sale," "seller," "settlement," "sight," "warehouse." In contrast with these are 112 Roman words, such, for example, as "agreement," "bailment," "charter," "condition," "consent," "consideration," "contract," "covenant," "damages," "debt," "default," "due," "interest," "note," "obligation," "partner," "pledge," "principal," "promise," "special," "surety," "warranty," etc.

6. Of the unclassified words the following are examples of the more important: native, "free," "gift," "law," "mistake," "owner"; Roman, "custom," "duty," "general," "injury," "judicial," "juridical," "jurisprudence," "jury," "justice," "moral," "principal."

The position taken in this paper must not be understood too broadly. It is not asserted that prior to the adoption of any given Roman word the Anglo-Saxons had *nothing* of what afterwards came to be designated by that word. On the contrary, they had the *rudiments*, actually or potentially, of *all* that they afterwards acquired both with and without the aid of Roman ideas. The position here is that, by a kind of educational process, they gradually grew into and possessed themselves of these portions of the intellectual world which the Romans had created, and that the Roman words which they at the same time adopted, constitute an important record of the process by which Roman thought was thus taken up and assimilated. Thus, for example, as to the word "judge": some of the functions of judgeship were of course exercised among them before the borrowing of the word "judex" (such functions in more or less rudimentary form being exercised in all stages of organized society); but those functions were as yet but rudely conceived, and were bound up with, and were undifferentiated in thought from, legislative and executive functions. The introduction of the word "judex" to designate an officer charged only with judicial functions marks the beginning of that process of dividing up and distributing sovereign power which has led to the present well-established and familiar threefold division of sovereign power into Legislative, Executive, and Judicial.

So also the words "state," "nation," and "government" indicate, not that the Anglo-Saxons had nothing of what afterwards came to be designated by these words, but that they had not yet reached the stage of political development which would enable them to evolve the distinct and separate conception of a "state," a "nation," or an impersonal "government," and to produce the institutions properly corresponding to such conceptions.

Viewed thus as a part of our intellectual inheritance derived from ancient learning, the Roman element is seen to be very large, and at the same time it ceases to present an insoluble enigma. Its presence in English law can from this



standpoint be accounted for, but not without some modification of the theory above adverted to. For this reason amongst others a thorough study of this subject promises to be productive of important practical results, by leading to a critical examination of that theory *de novo* and thereby to a truer understanding of the essential nature of our law.

11. An Unstable Idiom in English, by Dr. C. P. G. Scott, of New York, N. Y.

At 3.30 P. M. the members of the Association and their friends, escorted by thirty gentlemen of Easton, of the Committee on Entertainment, proceeded in carriages to Paxinosa Inn, where a large part of the afternoon and evening was pleasantly spent in the grounds and on the piazzas of the hotel. Before dinner an address was made by William Hackett, Jr., Esq., Chairman of the Committee on Entertainment, to which President Seymour responded, and grace was said by President Knox.

At 7.45 P. M. the Association was called to order in the parlors of the Inn, and listened to communications from two of the members.

12. The Pronunciation near Fredericksburg, Va., by Professor Sylvester Primer, of the College of Charleston, Charleston, S. C.

Prof. Edward A. Freeman, writing or speaking to a friend in regard to a young American who was going to the University of Jena in order to study Anglo-Saxon, remarked: "Why does he not go to Orange County, Va., instead of to Jena? They speak very good West Saxon in Orange County." This statement may serve as an introduction to my remarks on the pronunciation of Fredericksburg, Va. For Stafford, Spottsylvania, and Orange counties have about the same pronunciation, and have preserved to a remarkable degree the older English sounds brought over in the 17th century by the early settlers of this region.

This section of the country was the earliest settled. Stafford first appears as a county in 1666. Among the early names of the county are Scott, Moncure, Houseman, Mercer, Donithan, Tyler, Montjoy, Strother, Fitzhugh, Deyton, Daniel, Traverse, Cooke. Their descendants still live in various parts of the country. Spottsylvania was founded in 1720. Some of the prominent names are Taliaferro, Thornton, Lewis, Carter, Washington, Herndon, Ficklin. Orange County was formed later, dating from 1734. The principal families of Orange in colonial times are the Barbours, Bells, Burtons, Campbells, Caves, Chews, Conways, Daniels, Madisons, Moores, Ruckers, Shepherds, Taylors, Taliaferos, Whites, Thomases, and Waughs, whose descendants are still living.

As early as 1675 there was a fort on the present site of Fredericksburg, but it was not incorporated till 1727. Among the prominent names we find Robinson, Willis, Smith, Taliaferro, Beverly, Waller, Clowder, Mercer, Weedon, Lewis, Washington, Littleplace, Forsyth, Conway, Fitzhugh, Moncure, Carter, Lee, many of which are still prominent in and about Fredericksburg. In Fredericksburg

itself descendants of Carter Braxton, one of the signers of the Declaration of Independence, are still living. A comparison of the earlier names with those of the present inhabitants shows that the present families represent almost exclusively the earlier families. Intermixture from without has not been great, foreigners have rarely sought homes here, and immigration from other states has been limited.

The early settlers were men of education. They studied at Cambridge, Oxford, Dublin, and Edinburgh, and at Temple Bar. Professional men were all educated in England. For the poor almost no provision was made. Sir William Berkeley in his day rejoiced that there was not a free school or printing-press in Virginia, and hoped it might be so for a hundred years to come. The rich had private tutors at their own houses, the poor remained ignorant. There were no libraries of any account. The sons of the rich were sent to England for their education up to the time of the Revolution. "The College of William and Mary, from the year 1700 and onward, did something toward educating a small portion of the youth of Virginia, and that was all until Hampden Sidney, at a much later period, was established." However poor the school system of the colony and young state was, the education of the superior class has ever been a matter of pride. Virginia has produced more great men than any other state, and the intellectual life has ranked high. She has won for herself the proud title of the "Mother of Presidents."

The English of the 17th century, with proper regard to that of the 16th and 18th centuries, forms the basis of the comparison of Fredericksburg's present pronunciation. Three extracts from early documents of Virginia with the approximate pronunciation of that day are given, and the pronunciation of the present traced back to that. The first is taken from The First Assembly of Virginia, held July 30, 1619. The second is from A Briefe Declaration of the Plantation of Virginia. The third is from Captain Smith's True Relation.

The tabular view of the Virginia Sounds at this period will be best understood in connection with the extracts in the full article; it would be impossible to give either here in this brief extract. A few of the more prominent peculiarities of the Fredericksburg pronunciation are given to show the tenor of the article.

The sound (i). The word "tester" is here pronounced (tiister) as in Charleston, S. C. In Latin words like *simultaneous*, etc., the *i* is generally pronounced (əi, səi-mel-tee-ni-əs), rarely (i). In words like *Palestine* the sound fluctuates between (əi) and (ii), but inclines mostly to the latter. *Ef* for *if* is sometimes heard. For *mill*, *hill*, I heard in two instances (mil, Hil) quite distinctly, but am not sure that it was not an individual rather than general pronunciation. The word *ear* is here pronounced (yiir) by the vulgar.

The long and short *e* differ but slightly from the accepted pronunciation elsewhere. The shades between this and the next sound (æ) show a diversity of sounds in words that generally have the sound (æ) and in Charleston, S. C., have (ee). Words like *here*, *pare*, *pair*, *tare*, *bear*, etc., which in Charleston generally have the sound (æ) or (ææ), are divided in Fredericksburg between (ii), (æ) and (EE). The sound (EE) is somewhat common in many of these words, but not so common as the Charleston (ee). In some the sound is short (E). There is the same fluctuation between (agen) and (ageen), (agenst) and (ageenst) as is found everywhere. The Latin prefix *pre-* has the two sounds (ii) and (e) in

words like *predicessor* (prii-dî-sesî, or pred-i-sesr). The word *here* sometimes has a peculiar pronunciation. It is often pronounced ('jî'r). The sound *e* and *a* exchange in *yes* and *well* (pr. yas, wal); *e* also exchanges with *i* in *yesterday*, *yes*, *yet*, *get*, *kettle*, etc. (pr. yis, yit, etc.).

The long sound of (ææ) is heard in *calm*, *psalm*, *balm*, etc. (pr. kææm, sææm, bææm, etc.). But the ordinary pronunciation is also heard (kaam, saam, baam). The words *ask*, *demand*, are also divided between the sound (ææ) and (aa) (ææsk or aask). Compare also (pææs or paas), and we even hear (paas or pas). *Passable* and *Possible* are said to be indistinguishable in their pronunciation by many. Words in *au*, like *gaunt*, *daunt*, etc., have three grades, (ææ), (aa), and (AA). These different pronunciations here mentioned are all found among the cultured, and is said to be traditional in families. As they all go back to the 17th century, they were probably brought over here and handed down from father to son.

There are one or two peculiarities under the *a*-sound. Among the vulgar the words *there*, *where*, are pronounced (dhar, whar). The genuine *a*-sound is heard in various words that have in other localities the (æ) or (e) sound. *Mayor* sounded to me as spoken by one person (maa-r). *Stairs* are often called (staars) by the illiterate, *bears* (baars), etc.

The A-sound is heard in *dog* and *God* (dag, Gad, and even daag, GAAD). But the ɔ-sound may also be heard in these words (dɔg, Gɔd, and dɔɔg, Gɔɔd). The words *not*, *God*, *gaud*, form a rising scale. *Not* is short, *God* is longer, and *gaud* is longest (ɔ, A, AA), and we generally find *dog* and *God* running through the whole scale in the same locality. In Fredericksburg I have heard (dɔg, Gɔd, dag, Gad, daag, GAAD). The word *pond* varies in its pronunciation in different sections of the country. All three sounds can be found in Charleston, S. C. (pɔnd, pand, pAand). The careless often pronounce it just like the word *pawned*; the elegant pronunciation is the middle sound of our series (pand); many pronounce it (pɔnd). In Fredericksburg the first and second (pɔnd, pand) are heard, never the third. The word *hog* (generally Hɔg, or Hɔɔg) is often pronounced (Hag or HAag) in Fredericksburg.

The *o*-sound has one or two peculiarities. The word *poor* almost always has the long sound of *o* and drops its *r* (poo). For the dropping of the *r* see under *r* in the consonants. The two pronunciations of *progress*, *process*, (prɔɔgres, proogres, prɔɔses, prooses) prevail here. The preposition *to* often has the older pronunciation of (too), as in the time of Chaucer and Shakespeare, now becoming obsolete.

The long *u* appears to have more of the i-Vorschlag in certain words than ordinarily, making it almost a distinct syllable. I am almost inclined to think that it is rather a (y)-Vorschlag. Thus *due* (*dew*), *do*, *too*, etc., sound to me (dü-u, tü-u, or dy-u, ty-u), with the accent on the (ü or y). Some, however, regularly pronounce these words (diu<sup>2</sup>, tiu<sup>2</sup>) where the <sup>2</sup> denotes a prolonged vanish. The word *put* (also in a less degree *could*, *would*, *should*) shows the same peculiarity as in Charleston, S. C. It is frequently pronounced (pɔt, rarely kəd, wəd, shəd). More probably the peculiar sound of *could*, *would*, *should* is the same as that heard in *prove*, *move*, and others. The sound here is to me a diphthong beginning with an (y) and ending with (u), thus (pry-uv, my-uv; perhaps ky-ud, etc.). The two sounds follow each other very rapidly, and it is difficult to





detect the two shades of sound of the first and second components of the diphthong. The word *spoon* has the same sound (spy-un), but see under diphthongs. The *u*-sound in *fruit* appears to me to be quite peculiar. As near as I can make out it sounds nearly like the double French *u*, thus (fry-yt); the word appears to be dissyllabic, though the last syllable may be only the prolonged vanish. I have also noticed this same sound in people from the middle and upper part of the state of South Carolina. It has puzzled me very much. This sound may be the (yy), or the (yyw), or the (yy) with a labial modification. I hardly consider it the (iu). All these shades of sound have been handed down from the 17th century.

The diphthongs show quite a number of peculiarities. Jones (1701) says that *ai* has the sound of *a* in some words. Ellis thinks the two sounds indicated by Jones were (ee) and (ee), and though *ai* was sounded *a* by some people, it was not considered best. Jones gives quite a long list, among which we notice the word *stair* (pronounced *staar* by some), already mentioned. Here belongs also *bear*, an animal, pronounced (baar) by some. We have noticed the pronunciation of *due*, *do*, etc. This leads us to consider the diphthong *eu*, which Ellis says the Americans pronounce (iu) rather than (ie), and even (eu) remains here in some parts. I believe it possible to hear all three in America. In Fredericksburg I am inclined to think (iu) or even (iü) is the prevailing pronunciation. Some prolong it so that I heard (nieu), (dieu), etc. The (au) becomes (æu) in *house* (Hæus), where it is short. In *town* it is long (tææun). In *out* it is very short (æut). Thus we have very short in (*out*, *about*, *south*, etc.), short (in *house*, etc.), and long (in *town*, *cow*, etc.). The (ou) is heard in Fredericksburg, but not in *house*. There it is more often heard in *boat*, and similar words. As near as I could make out, I heard the sound (bout) in the pronunciation of *boat* almost always. Frequently I thought I detected the sound (baut), but the (A) was very short. The pronunciation of *spoon*, *could*, *point*, *shook*, *good* (almost gyüd), has been mentioned.

There is little to be said of the consonants. The (*h*) often suffixes a (j) and becomes a breathing, as (jeer) for *here* (Hür). The exchange of *w* for *v*, as *prowok*, *wocation*, for *provoke*, *vocation*, is no oftener heard here than elsewhere. In the combination *wh* both letters are sounded. The *r* is at all events an evanescent sound and difficult to detect. In Fredericksburg it disappears in words like *more*, *door*, *floor*, *war*. And yet its influence is felt. Professor March told me that he explained this peculiar pronunciation of the final *r* after vowels as an attempt to pronounce the *r* by assuming the *r* position after the enunciation of the vowel and then stopping just before the real enunciation of the *r*. This appears to me to be the true explanation. Indicating the preparation for the *r* by (') this peculiar pronunciation may be expressed (moov', doov', floov', wa').

The usual dropping of the *g* in *ing* is heard here as elsewhere. The consonants *g* and *k* insert the (j) after them. Thus *cart*, *garden*, *girl*, etc., are pronounced (kjart, gjardn, etc.). Even *school* seems to fall under this rubric and becomes sometimes (skjuul).

The accent of the word *idea* has changed here to the antepenult (idea).

The above is only a beginning of studies of the pronunciation of Fredericksburg, and I hope hereafter to continue them. Any suggestions, corrections, or information will be gladly received.



Remarks were made by Messrs. A. F. West, T. R. Price, and F. A. March.

13. Some Syriac Legends, by Professor Isaac H. Hall, of the Metropolitan Museum, Central Park, New York, N. Y.

This was intended as an informal communication rather than a regular paper, and in fact was a mere talk. The legends spoken of were (1) The Legend of Romulus and Remus and the founding of Rome, and (2) a collection of legends in a manuscript recently received from Urmî in Persia, which are extant in a few manuscripts in Karshûn, but not heretofore found in Syriac. These were: A Colloquy of Moses with the Lord on Mount Sinai; The Letter of Holy Sunday that fell from Heaven upon the Hands of Athanasius Patriarch of Rome, being the Third Letter [of its sort]; and The Narrative of Arsenius King of Egypt, and how our Lord raised him to life (containing an account of man's experiences at and after death, with a description of Gehenna).

Since the legends in the Urmî manuscript need the Syriac text for proper appreciation, they will be published elsewhere; and no abstract of them is fairly called for here. The legend of Romulus and Remus seems to be of interest to the Association, however, and a translation of it is therefore given here. The original is to be found in a Nitrian manuscript written A.D. 837 (Brit. Mus. Addit. 12152, fol. 194 ff.). The text is printed in Paul de Lagarde's *Analecta Syriaca* (pp. 201-205), a work of which 115 copies were issued. A partial translation is to be found in B. Harris Cowper's *Syriac Miscellanies*, a work now quite scarce. It is a fragment from the Roman History of Diocles, and bears probable marks of translation from the Greek.

As the legend is quite closely connected with the preceding one of the settlement of Syria, Cilicia, and Phœnicia, it seems best to give the whole together. A distorted form of that portion which treats of Hercules and the Tyrian purple occurs also in a much later composition called the "Cave of Treasures," of which at least one manuscript exists in New York, and which Bezold has published in German and Syriac under the title of *Die Schatzhöhle* (Leipzig, 1883, 1888). In the "Cave of Treasures," however, Hiram King of Tyre replaces Punicus, and Hercules is suppressed—perhaps as a character not altogether in place in a strictly religious composition.

The following is the translation:—

#### THE WRITING OF DIOCLES THE WISE.

Now after the division of tongues in the days of Peleg there was [born] a certain man of the sons of Japhet, who was called Ag'ûr (or, Ig'ûr). This one went up from the east and came and dwelt on the sea-shore, and built a city and called its name Ge'ûr, which in the Syriac tongue is called Tyre (Ŝûr). And there were [born] to him three sons, Syrus (Ŝûrôs) his first born, and Cilicus (Qûlîqôs) his second, and Punicus (Pûnîqôs) his third. And Ag'ûr their father was king in Tyre 13 years. And when he died he divided the land to his sons; to Punicus he gave Phœnicia (Pûnîqâ, or Pûnîqî), and to Cilicus he gave Cilicia (Qîlîqyâ, or Qîlîqiyâ), and to Syrus he gave Syria (Ŝûriyâ).

And in the time of Punicus was [born] Hercules (Heraqlîs, or Haraqîlis), a man

wise and mighty in valor. For when this hero was commanding<sup>1</sup> upon the sea-shore of Tyre, he saw a certain shepherd's dog capture a shell-fish of the sea, that is called *conchylium*, and eat of it, so that the dog's mouth was stained with the blood of the shell-fish. And Hercules called to him the shepherd of the flock, and told him about the dog; and forthwith the shepherd brought wool, and with it wiped out the mouth of the dog, and of the wool the shepherd made himself a crown and put it upon his head. Then when the sun shone upon it, Hercules saw the crown of wool, that it was very splendid, and he was astonished at its beauty; and he took the crown from the shepherd. But the next day Hercules took the shepherd and the dog, and went out to the sea-shore. And the dog, as he was walking along, saw a shell-fish, and the dog ran and caught it; but Hercules snatched the shell-fish from his mouth, and let the shepherd go to his flock. And Hercules walked every day upon the sea-shore, and as soon as one of those shell-fish came out from the sea, he ran quickly and caught it. So he gathered 30 of them, and he boiled them over a fire, and dyed white wool with their blood. And he gave it to a certain woman, and she made of it for him a garment, and he took that clothing and brought it in to Punicus the king of Tyre, who, when he saw it, wondered at its beauty, and commanded that no one except himself should wear it, but the king (or, the one acting as king) only. And moreover, he gave to Hercules authority to be commander in his place, and wrote that he was the father of the kingdom [*i.e.* prime minister]. And it was this Hercules that showed the dyeing of all manner of beautiful colors; and how, moreover, pearls go up from the sea he showed and taught to men.

In those days there was [born] a man in the country of the west, whose name was Rômiyâ (or Rômyâ or Rômayâ, = 'Ρωμαῖος); and the man was a mighty hero. Now in his days there was in the island of Cilicia a certain virgin beautiful in appearance, who had been made priestess in the temple (ναὸς) of the god Aris ('Ἄρης). And when Rômiyâ saw [her], he lusted after her, and he went in unto her, and she conceived from him. And when she perceived that she had conceived from him, she was in great fear, and kept herself close, in order that the priests of the god Aris should not detect it and kill her. And when she had borne two twins [*sic* — idiomatic], their father took them and gave them to a certain woman, who reared them. And when the boys were grown up and become men, their father gave them names; to the one Romulus (Rômullos, Rômillôs, or Rômellos), and to the other Remus (Rômôs). And they built the city Rome (Rômâ or Rômî) and . . .<sup>2</sup> it, and all their subjects<sup>3</sup> they called Romans (Rômayê = 'Ρωμαῖοι) after the name of their father; and for this reason the sons of Rome are called Romans. And, moreover, they built the capitol (qâpitôlôn), which interpreted is, the Head of the city; and it is one of the wonders of the whole earth [*lit.* one out of the wonders that are in the whole earth]. And they brought a great image that had been in Helûdûs (or Helôdôs, possibly Ἑλλάδος, genitive),<sup>4</sup>

<sup>1</sup> A rather difficult word; probably the imported παραγγέλλω, in a peculiar reflexive participial form. "On a tour of inspection and improvement" is perhaps the meaning.

<sup>2</sup> Part of word obliterated. Probably "ruled as kings in" is to be supplied.

<sup>3</sup> This is the right rendering if I guess rightly how to supply the obliterated place preceding. Otherwise, "workmen" or "cultivators."

<sup>4</sup> If this conjecture is correct, then the rendering of the clause is "that had been in [the land] of Hellas."

and raised and set it above the top of the capitol, and it was a great wonder, whose like has not been on the earth. And they built the great *dimôsiôn* (*δημόσιον*) that is in Athens (*Athnis*, = *Athēnis*, *Ἀθῆναις*), and the philosophers called it the *dimôsiôn* of wisdom (*sôphîâ*).

Now then there arose a quarrel between the two brothers, and Romulus (*Armillôs*, *Armellôs*, or *Armullôs*, = *ὁ Ῥώμιλος*) rose up and slew his brother Remus. And straightway the city began to quake; and when the sons of Rome saw that their city was quaking, they feared with great fear, and all its inhabitants sought to flee out of it. And when Romulus saw that the sons of Rome were in commotion at the temple (*ναὸς*) of the goddess *Pâthinayâ* (or *Pûthintâ*, or *Pûthinyâ*—or perhaps better, of the Pythian goddess), he asked of her that she would reveal to him for what cause the city was quaking. And she answered him, "Because you have slain your brother the city is quaking and mourning; because he built it with you. And there will be no cessation from the earthquake until it [*i.e.* the city] sees your brother sitting with you upon the throne of the kingdom, and commanding and writing and proclaiming with you as formerly."

Now when this saying was heard throughout the city, they assembled to stone Romulus with stones, because he had slain his brother. But he fled from them and went up to Athens. And when the philosopher Punitus (*Pûnitôs*, *Pônîtôs*) heard of him, he went and listened to the words of Romulus, and promised him that if he would write for him Athens as a free city [*i.e.* daughter of freemen, or of nobles], so that no king of the Romans should have authority over her, he would go to Rome and restore tranquillity to the sons of the city and to his powers. And he made a covenant with him that he would do that for him. And Punitus went to Rome and spoke with them, and said to them, "If ye will receive your king in peace, this earthquake will cease forthwith from your city, so that it shall not again quake. But if ye do not receive him your whole city will perish." And forthwith all the sons of Rome assembled and went up after their king to Athens. And when they had arrived [there], and had come [back] and reached Rome (*Rômt*), the whole city went out to receive him; and they answered and said to him, "If it be that you know that by your entrance into the city the quaking will cease from it, come, enter in glory and honor, and sit on the throne of your kingdom. But if the earthquake will not cease from us, do not enter." But he promised them, "This earthquake will cease from the city."

And the same philosopher made an image of gold after the likeness of his brother, and seated it with him upon the throne of his kingdom. And he commanded them that whatever was done or written should be as if from the mouth of the two. And they did so, and forthwith the earthquake ceased from the city. Thus by the wisdom of this man that earthquake ceased, and the inhabitants with their king were tranquillized. And thenceforward the Romans fixed that it should be the custom to write and command, saying [*i.e.* in the form], "We command." And Athens received freedom from that time on, that no king should have authority over her to do in her anything by force. And this same Armellus (Romulus) instituted an equestrian display (*ippîqton*, a corruption of *ἵππικόν*) for [the] amusement [of the people], and he instituted the *martius*, and he was the first to institute the *veneti*<sup>1</sup> and the *prasini*<sup>1</sup>; for because he was afraid of the sons . . .<sup>2</sup>

<sup>1</sup> An anachronistic reference to colors worn in the hippodrome.

<sup>2</sup> A word or more defaced. Perhaps "of Rome, that they" is to be supplied.



would kill him as he had killed his brother, he established before him two men that hated each other, one from the *veneti* and one from the *prasini*; for, said he, "If it be that the *veneti* plot against me, the *prasini* will make it known to me; and if the *prasini* plot against me, the *veneti* will make it known to me" . . .<sup>1</sup> two men before . . .<sup>1</sup> of the city as if for amusement. And he clothed the one of the *veneti* in clothing of the sea, and the other in clothing of the *prasini*, which was like the grass of the earth. And he said, "If indeed this one conquers that is clothed like the *veneti*, the sea will be quieted, and the barbarians will not invade and obtain authority in the islands of the sea; as regards them that dwell in the sea, these will take the victory, and those that dwell on the dry [land] will be conquered. But if, again, he that is clothed like the *prasini* conquers, they that dwell on the dry [land] will conquer, and subdue those that dwell in the seas." And forthwith as these two men advanced to contend one with the other, those that dwelt in the sea prayed that the [one of the] *veneti* might win, but those that dwelt on the dry [land], that the [one of the] *prasini* might win. And from that time even until now there have been these two divisions of the kingdom of the Romans, of the *veneti* and the *prasini*. And Armellus (Romulus) instituted the *brumalia*, because he was a man that loved instruction, and that loved amusement, and that loved the youth; and he commanded that in the days of winter men should be calling one upon another, and that many should assemble, assembling with one, and should eat and drink and enjoy themselves. And he commanded that the letters of the alphabet should be coming in one after another, and every one of them should be called in its day. And they called them [*i.e.* those days] *brumalia*, which is, interpreted in the Greek language, "Let us eat and drink off others," that is *gratis*. And there was . . .<sup>2</sup> a grade of nobility at Rome, and he gave to the nobles the great honor of a throne and authority, that they should command and be obeyed. And he ordained that there should be *qûblarê* (cubi[cu]larii?) in the kingdom of the Romans, that is, that they should be servants in the kingdom. And he sent to Athens and brought thence the philosophers GLSOS (or GLSUS, Gelasus, Glesus, or -sys?) and LThROS (or -US, Lathrus, Lathyrus, Lathrys, etc.?), and made them an organ, that they might be delighted with beautiful sounds. And Armellus (Romulus) instituted the *katâ-dromôn*, and commanded that when the sons of Rome were assembled at the capitol the boys should go down by a rope from the top of the capitol to the bottom, sitting on a wheel and offering a crown to the kingdom, just as if a heroic crown were going down to [the place] of Nimrod, and that the kings should be givers of gifts to those little boys when they returned to come up again. And again he ordained that the Romans should take turns, that in order that they might be supported all the winter, so in the summer they should be going forth to war against their enemies. And he ordained and established *veredi* (*i.e.* post-couriers or post-horses), to serve as relays and bring news to the kings from the armies. And the day in which the Romans went out to war and called it *martius*,<sup>3</sup> also interpreted victory . . .<sup>4</sup> and . . .<sup>4</sup> great marvels and various deeds and excellent laws and upright commands he executed and established in Rome

<sup>1</sup> Words defaced.

<sup>2</sup> A word or more defaced.

<sup>3</sup> Perhaps the month of March (Martius) is meant.

<sup>4</sup> Some words defaced.



(Rômi). Among all the Romans there was no man like him excelling in all knowledge and wisdom, nor so honored by those that have understanding. And in his intellect he was so rich that whosoever saw him and spoke with him was discovered, the bad from the good and the false from the true . . .

At 9 P. M. the Association adjourned to meet at 8.30 A. M., Thursday.

EASTON, PA., Thursday, July 11, 1889.

MORNING SESSION.

Professor Seymour, the President, called the Association to order at 8.30 A. M.

The report of the Committee to nominate Officers was presented by L. H. Elwell, Esq., and adopted. In accordance with the recommendations of the Committee, the following gentlemen were elected officers of the Association for 1889-90:—

*President*, Professor Charles R. Lanman, Harvard University, Cambridge, Mass.

*Vice-Presidents*, Dr. Julius Sachs, New York, N. Y., and Professor John H. Wright, Harvard University, Cambridge, Mass.

*Secretary and Curator*, Dr. Herbert Weir Smyth, Bryn Mawr College, Bryn Mawr, Pa.

*Treasurer*, Dr. Herbert Weir Smyth.

Additional members of the *Executive Committee*,—

Professor Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.

Professor Francis A. March, Lafayette College, Easton, Pa.

Professor Bernadotte Perrin, Adelbert College, Cleveland, O.

Professor William D. Whitney, Yale University, New Haven, Conn.

The Committee appointed to propose Time and Place for the next meeting reported, through Professor Peck, that invitations had been received to hold the meeting in 1890 at Norwich, Conn., Northampton, Mass., and Princeton, N. J. The Committee recommended that the Twenty-Second Annual Meeting be held on the second Tuesday in July, 1890, at Norwich, Conn.

The report was accepted and adopted.

On motion, the matter of effecting a union of meetings between the Modern Language Association and the Association was referred to the Executive Committee to report at the Norwich meeting.

The report of the Committee to audit the Treasurer's Accounts was presented by Dr. H. W. Smyth, to the effect that the accounts, with the accompanying vouchers, had been examined and found correct.

14. John Reuchlin and the *Epistolae obscurorum virorum*, by Morris H. Stratton, Esq., of Salem, N. J.

The object of this paper was to call attention again to the fact that the great contest between the monks of Cologne and John Reuchlin was really an attempt to smother classical literature in its cradle.

The facts and dates given were taken from the printed "Case" of the trial at Rome, of the appeal of Hoogstraten, the Inquisitor at Cologne, from the judgment of the Bishop of Spire — which appeal was decided in favor of Reuchlin in 1516 — and from the letters of Pirkheimer, Erasmus, and others, printed in Van der Hardt's *Historia Litteraria Reformationis*. Luther's letters to Reuchlin, also printed by Van der Hardt, fully and frankly acknowledge how much the Reformer owed to the Scholar who had preceded him.

The *Epistolae obscurorum virorum* were quoted to show that the first attack of the mendicant monks — in which they were fatally worsted and the back of the Inquisition was broken — was against the revival of classical literature as such. These letters are, of course, a satire, but the well-known facts as to the reception of them — even by their unconscious victims — prove that they were thoroughly verisimilar if not true.

Reuchlin and Erasmus opened the doors to the study of the Testaments in the original tongues, but that they were opposed as scholars and not as disseminators of a wider knowledge of the Bible was illustrated, *inter alia*, by the fact that among the hundreds of editions of the Bible in modern tongues issued in the Fifteenth Century, a very fine folio Bible, in the local German, with illustrations, was published in Cologne, between 1470 and 1475, without objection from Hoogstraten, and that Koburger published a superb illustrated Bible at Nuremberg, known as the *ninth* German Bible, in 1483 — the year in which Luther was born.

Reference was made to the great services of Ulrich von Hutten, one of the editors of the *Epistolae*, and the author of the "*Triumphus Capnionis*." Sir Wm. Hamilton defends Hutten's authorship of the *Triumphus* — and from this the fact that he was one of the three editors of the *Epistolae* — with great learning and ability in an article on the *Epistolae* and their authorship, in the *Edinburgh Review* of March, 1831; and Van der Hardt assumes it as unquestioned that Hutten wrote the *Triumphus*. This savage satire is referred to, however, by Henry Charles Lea, in his *History of the Inquisition* — Vol. II. pp. 424-25 — as written by Eleutherius Bizenus, Hutten's *nom de plume*.

The inaccurate and misleading account of Reuchlin and of his contest with the monks, in the work referred to, was given as one of the reasons for writing this paper.

Professor Francis A. March, as Chairman of the Committee on the Reform of English Spelling, reported that no action had been taken during the last year. The manual dictionary with amended spellings has not yet been made.

A report was made April 8, 1889, by the Commission on Amended Orthography authorized by the Legislature of Pennsylvania. The Commission asked aid from the American Philosophical Society, Super-

intendents of Education, and others, and the printed report contains, as appendixes, elaborate arguments in favor of reform by a committee of the American Philosophical Society, and by Hon. W. T. Harris, U. S. Commissioner of Education, with various statistics.

The practical recommendation of the Commission is as follows : —

The Commission would call attention to the fact that many words are spelt in two ways in our dictionaries, and that it is therefore necessary for a choice to be made between the different spellings. We find “honor” and “honour,” “traveller” and “traveler,” “comptroller” and “controller,” and hundreds of such pairs. In these words one way of spelling is better than the other on grounds of reason, simpler, more economical, more truthful to sound etymology and scientific law.

The Commission respectfully submits that the regulation of the orthography of the public documents is of sufficient importance to call for legislative action, and recommends that the public printer be instructed, whenever variant spellings of a word are found in the current dictionaries, to use in the public documents the simpler form which accords with the amended spelling recommended by the joint action of the American Philological Association and the English Philological Society.

FRANCIS A. MARCH,  
THOMAS CHASE,  
H. L. WAYLAND,  
ARTHUR BIDDLE,  
JAS. W. WALK,  
SAMUEL A. BOYLE.

Professor W. D. Whitney, in the preface to the *Century Dictionary*, May 1st, 1889, takes similar ground : “The language is struggling toward a more consistent and phonetic spelling, and it is proper, in disputed and doubtful cases, to cast the influence of the dictionary in favor of this movement, both by its own usage in the body of the text, and at the head of articles by the order of forms, or the selection of the form under which the word shall be treated.”

The report was accepted, and the Committee appointed in 1875 was continued for another year. It now consists of Messrs. March (Chairman), Child, Lounsbury, Price, Trumbull, and Whitney.

15. A Northumbrianized Judith Text, with Commentary, by Professor Albert S. Cook, of Yale University, New Haven, Conn. ; read by Professor F. A. March.

16. Stressed Vowels in Ælfric's Homilies (late West Saxon), by Professor Albert S. Cook, of Yale University, New Haven, Conn. ; read by Professor F. A. March.

On motion of Professor A. F. West, a resolution was adopted as follows : —



The American Philological Association desires to place on record, before finally adjourning, the hearty expression of its thanks to the President and Faculty of Lafayette College for the use of the various college buildings, to the Local Committee of Arrangements and its Chairman, Professor Owen (of Lafayette), to the Committee of the gentlemen of Easton for the very pleasant excursion taken under their guidance to Paxinosa, and to the newspapers of Easton for their full and accurate reports of the proceedings of the Association.

17. The Study of English in Preparation for College, by Professor Francis A. March, of Lafayette College, Easton, Pa.

Accurate knowledge of the mother tongue is fundamental to all valuable thinking. It is to be obtained by studying classic English authors substantially in the same way that Greek is studied in good schools: that is to say, by studying each word etymologically and in its connection so as to comprehend its meaning, and by studying each clause and sentence in its connection so as to repeat the train of thought of the author. This study should be recognized as different from reading literature for pleasure or for esthetic or bibliographic culture. The paper discusses the desirableness of a general agreement among the colleges upon some two or three English books of moderate size for the entrance examinations, to be put on the same footing as the *Anabasis* and *Iliad* in Greek. Franklin's *Autobiography* and two books of *Paradise Lost* were suggested. If they were generally adopted, editions would be prepared for study of the right sort by the most accomplished professors, and a tradition of good teaching of them would soon be established in the fitting schools.

Remarks were made by Messrs. W. D. Shipman, T. Peck, J. Sachs, T. R. Price, and F. A. March.

18. The Relation of the Greek Optative to the Subjunctive and the other Moods, by Professor William W. Goodwin, of Harvard University, Cambridge, Mass.; read by Professor J. H. Wright.

This paper has appeared in the new (1890) edition, of Professor Goodwin's *Greek Moods and Tenses*, Appendix I.

19. A New Source in Plutarch's Life of Cicero, by Dr. A. Gudeman, of New York, N. Y.

After some introductory remarks on the method to be followed in investigations of this nature, on the inherent difficulties to be encountered, on Plutarch's mode of work and on the degree of proficiency in Latin which we may safely assume him to have attained, the lecturer briefly reviews the authors usually regarded as the chief sources of the Greek life. The investigations hitherto made have, however, been almost entirely confined to ascertaining the sources of Plutarch's narrative of Cicero's *political history*, and, in consequence, but slight attention was paid to the "Quellen" of those portions of the *vita* which deal more particularly with the personal and literary side of the great orator. Tiro's voluminous life of his patron was generally supposed to have furnished Plutarch with the bulk of his purely biographical material, while Cicero's autobiographical



writings, as well as Augustus' memoirs, were considered as secondary sources.<sup>1</sup> All the writers, however, that have been suggested as the original sources of Plutarch's narrative were either contemporary with Cicero or nearly so. That the Greek historian may also have consulted much later authorities has not, as far as I am aware, ever been hinted at. It is the object of this paper to show: 1. That Plutarch actually made use of *one*, or, if you will, several *post-Augustan* writers. 2. That one of these post-Augustan sources is no other than *Suetonius Tranquillus' Life of Cicero*, which formed a part of his famous work *De viris illustribus*.

The first of these propositions is conclusively demonstrated by ch. 2 of the *Life*, containing a criticism of Cicero's poetical abilities.<sup>2</sup> The beginning of ch. 40, and a few other passages, also point to a post-Augustan source.

The proof for the second thesis is furnished by ch. III, 11 sqq. This passage contains two *misstatements* of such a nature as to exclude Tiro, Nepos, Fenestella, etc., as their possible authors. We can only attribute them to a writer remote enough in point of time to render the error excusable. Who can this be? The identical error is fortunately found in *two* other authors, and in *only two*, besides Plutarch, and their names are *Hieronymus* and *Sextus Aurelius Victor*. Now, one of the sources of Hieronymus (as has never been denied) and of Victor's *De viris illustribus* (as can be shown) is Suetonius' work of the same name. The erroneous statements in question, therefore, not being met with elsewhere, and remembering how much safer a clue to inter-dependence of authors is afforded by coincidences of palpable errors than by concurrences in well-known facts, it follows that Suetonius is the common source of Plutarch, Aurelius Victor, and Hieronymus.

This new source having once been discovered, we are at liberty to look for other statements whose origin we had been hitherto unable to determine with any degree of probability. A number of such passages having a genuine color Suetonianus, ch. 2, quoted above, being among these, is accordingly pointed out as being very probably derived from Suetonius' *vita*; and taken altogether, they certainly possess all the argumentative validity of strong cumulative evidence.

The paper concludes by the author's disposing of a possible *chronological* objection to Suetonius as a source of Plutarch, by showing that the *vita Ciceronis* was written later than 115 A.D., this year being the *terminus post quem* of the composition of the *Life of Sulla* (cf. ch. 21), which in its turn preceded Plutarch's *vitae* of Demosthenes and Cicero, as Michaelis has convincingly proven. Suetonius' work must have been in the hands of the public long before this time, the author being then past the age of forty.

20. On the Use of Verbs of Saying in the Platonic Dialogues, by Dr. George B. Hussey, of the College of New Jersey, Princeton, N. J.<sup>3</sup>

This paper points out the various forms of verbs of saying used by Plato, and passes on to show that some of them belong exclusively to the later periods of his literary activity. The fact that almost all Plato's writings are in the form of dialogues suffices of itself to explain his frequent use of verbs of saying. Thus the *Protagoras* has 565 instances of them, and the *Phaedrus* over 320. Some of these

<sup>1</sup> Strange to say, it has never occurred to any one that Plutarch might possibly be indebted to Nepos' *Life of Cicero* (mentioned by Gellius XV, 28, 1) for some details. But cf. *Transactions*, Vol. XX.

<sup>2</sup> For the proof itself I refer to *Transac.* Vol. XX.

<sup>3</sup> Published in full in *Am. Journ. Philol.* Vol. X.

verbs may depend for their use entirely on the external features of the dialogue. In the indirect dialogues—those where the argument is related to persons not present at it—the phrases  $\eta\delta' \acute{\upsilon}\varsigma$ ,  $\eta\nu\delta' \epsilon\gamma\acute{\omega}$ ,  $\epsilon\phi\eta\nu$ ,  $\epsilon\phi\eta$  make up the greater part of the verbs of saying.

If such verbs as belong to the narrative of the indirect dialogues are set aside, the remaining instances exhibit much more variety of form. They serve chiefly to introduce quotations of all sorts. So proverbs are usually introduced by  $\tau\delta\lambda\epsilon\gamma\acute{o}\mu\epsilon\nu\omicron\nu$ , myths and traditions by  $\lambda\acute{\epsilon}\gamma\epsilon\tau\alpha\iota$ , and opinions of poets and philosophers by  $\lambda\acute{\epsilon}\gamma\epsilon\iota$ ,  $\phi\eta\sigma\acute{\iota}$ , or some other form in the active third person. Another use of these verbs of saying (and the one to which attention is especially called) occurs where one of the speakers quotes an earlier part of the dialogue he is engaged in, or even a preceding dialogue. When the statement referred to is near at hand or is quite prominent, a present tense, as  $\lambda\acute{\epsilon}\gamma\epsilon\iota\varsigma$ ,  $\phi\eta\acute{\varsigma}$ , may be used in citing it, but when more distant a past tense  $\epsilon\lambda\epsilon\gamma\omicron\nu$ ,  $\epsilon\pi\rho\eta\theta\eta$ ,  $\tau\acute{\alpha}\lambda\epsilon\chi\theta\acute{\epsilon}\nu\tau\alpha$  is more frequent. It is among citations consisting of past passive forms that the gradual extension of use can be best observed. Some of them seem to be known only to Plato's later style, and by means of them the dialogues can be arranged in the following series, which probably corresponds somewhat closely with the order in which they were composed:—

	1. Total References.	2. Per cent of $\epsilon\pi\rho\eta\theta\eta$ and $\acute{\rho}\eta\theta\epsilon\acute{\iota}\varsigma$ .	3. Cases of $\epsilon\pi\rho\eta\theta\eta$ and $\acute{\rho}\eta\theta\epsilon\acute{\iota}\varsigma$ .	4. Cases of $\epsilon\lambda\acute{\epsilon}\chi\theta\eta$ and $\lambda\epsilon\chi\theta\epsilon\acute{\iota}\varsigma$ .	5. Cases of $\pi\rho\omicron\epsilon\pi\rho\eta\theta\eta$ , $\pi\rho\omicron\epsilon\acute{\iota}\omicron\nu\tau\alpha$ , and their Participles.	6. Cases of $\lambda\epsilon\chi\theta\epsilon\acute{\iota}\varsigma$ and $\lambda\epsilon\chi\theta\epsilon\acute{\iota}\tau\alpha$ as an Adjective.	7. Cases of the Perfect Passive of $\lambda\acute{\epsilon}\gamma\omega$ .
Apology . . . . .	7	..	..	..	..	..	..
Crito . . . . .	11	..	..	..	..	..	..
Euthyphro. . . . .	10	..	..	..	..	..	..
Protagoras. . . . .	26	..	..	..	..	..	..
Euthydemus . . . . .	29	..	..	..	..	..	..
Laches . . . . .	17	..	..	..	..	..	..
Charmides. . . . .	18	..	..	I	..	..	..
Meno . . . . .	16	..	..	I	..	..	..
Lysis . . . . .	13	..	..	I	..	..	..
Parmenides . . . . .	16	..	..	I	..	..	..
Cratylus . . . . .	34	..	..	I	I	..	..
Hippias II . . . . .	13	..	..	2	2	..	..
Republic (bks. I-V) . .	109	1.8	2	2	3	..	..
Gorgias. . . . .	76	2.6	2	0	0	..	..
Phaedo. . . . .	40	5.0	2	I	4	..	..
Symposium . . . . .	29	6.9	2	I	I	..	..
Phaedrus . . . . .	39	10.2	4	4	0	..	..
Republic (bks. VI-X) .	80	8.7	7	3	9	..	..
Theaetetus . . . . .	47	10.6	5	I	0	..	..
Sophist . . . . .	65	9.2	6	7	I	I	..
Philebus . . . . .	93	10.7	10	9	4	2	..
Timaeus . . . . .	39	20.4	8	6	I	I	2
Politicus . . . . .	88	26.1	23	11	2	5	I
Laws . . . . .	324	11.1	36	26	5	10	3

	DITTENBERGER.	SCHANZ.
	Crito.	Apology.
	Euthyphro.	Euthyphro.
	Protagoras.	Gorgias.
	Charmides.	Laches.
	Laches.	Lysis.
I.	Hippias II.	Protagoras.
	Euthydemus.	Symposium.
	Meno.	Phaedo.
	Gorgias.	Phaedrus.
	Cratylus.	Cratylus.
	Phaedo.	Euthydemus.
	Symposium.	Theaetetus.
	Lysis.	epublic.
	Phaedrus.	Sophist.
II.	Republic.	Philebus.
	Theaetetus.	Politicus.
	Parmenides.	Timaeus.
	Philebus.	Laws.
	Sophist.	
	Politicus.	
	Laws.	

In determining the frequency of any form of citation in such different dialogues as the Gorgias and Timaeus the total number of references is a much fairer measure than the number of pages covered by each dialogue. These totals are shown in the first column of the table. They are made up solely of references to statements of persons engaged in the discussion, and are, besides, limited to past tenses of the indicative and to past participles of the verbs λέγω, ἔρω, εἶπον, and φημί. The tenses of the infinitive and imperative are omitted, as when used in a past tense they are not always references to a preceding passage. The second column shows what percentage of these citations is formed by ἐρρήθη and its participle ῥηθείς, and the third gives the absolute number of these special forms. The fourth column shows the cases of ἐλέχθη and λεχθείς when used as citations; and the next does the same for προερρήθη, προείρηται, and their participles. A peculiar and harsh construction of λεχθείς, as an adjective qualifying a noun of masculine or feminine gender, is shown in the sixth column. Cases of the rare perfect passive of λέγω are given in the last column. Some of these, however, are imperatives, and it should be remarked that the last two columns are not restricted to citations, but include all instances of the forms mentioned.

It will be seen that the first six dialogues do not show any of the forms given in the table. They can, therefore, only be put into a group by themselves; while their relations to one another within it have to be left undetermined. The next few dialogues in the series owe their position to the fact that they begin to show instances of ἐλέχθη. Then, when ἐρρήθη begins, it is chosen as a criterion; and finally the λεχθείς-construction, shown in the sixth column, becomes the test-word. Thus the early stages of each usage are considered to be most important, as it is then that the employment of the special word is most a matter of conscious effort. The columns containing προερρήθη and λέλεκται have, in general, a tendency to confirm the evidence of the others; but, except for this, are not of so much importance in fixing the order of the dialogues. The most natural explanation of these new forms of citation that appear in the later dialogues, but do not exclude



earlier words used for the same purpose, is that they were introduced for the sake of variety.

Dittenberger in *Hermes*, XVI, 321, and Schanz in the same periodical, XXI, 439, have already used a similar method of arranging the dialogues by means of changes in the use of words. Certain phrases containing  $\mu\eta\nu$  were used for this purpose by Dittenberger, and, except for the position of the *Lysis* and *Parmenides*, the present list agrees very closely with his results. According to his investigations the *Lysis* ought to be placed near the *Phaedrus* and the *Parmenides* near the *Philebus*. Their fluctuating position would thus seem to be another proof that they are not genuine Platonic dialogues.

21. The Quality of Sanskrit *a-kāra*, by Professor Edward W. Hopkins, of Bryn Mawr College, Bryn Mawr, Pa.; read by L. H. Elwell, Esq.

It seems to me time to put the formal question: Do we mean what we write when we transcribe the Sanskrit vowel usually rendered *a* by this symbol? As we know that there was a period in which the language had short  $\ddot{o}$  and  $\ddot{e}$  (of whatever source), and find neither of these represented in the alphabet; as we know also that there was a period when a single vowel sound represented all that was left of  $\ddot{a}$ ,  $\ddot{e}$ ,  $\ddot{o}$ , we may for convenience' sake divide the growth of the whole language into two periods, Early and Late, approximately the time of the *Rig Veda* and of *Pāṇini* respectively.

For the early period we have (see Bloomfield in the third volume of the *Am. Journ.*), already given, the fact that short  $\ddot{e}$  and  $\ddot{o}$  existed. To the late period no such vowels were known. It is important to bear in mind that the alphabet arises between the two periods here designated.

One of the short vowels of the earlier period is  $\ddot{o}$ , said to be developed from 'a's. As this  $\ddot{o}$ , however, corresponds to the short *o* of related languages in *os*, it is evident that its apparent derivation from *as* assumes (what is in this case not yet proved) that we have here ('a's) a real *a*, and not a letter subsequently to develop into 'a'. The assumption of Oldenberg, that we have here  $as = \bar{o} = au$ , with a vanishing semivowel after the vowel, is based on examples that prove only the felt want of some sign to express the lost consonant which can have been nothing but *s*. The peculiar examples of 'a's = *ay* given Hymnen s. 457 show only a half-remembered consonant expressed, by analogy, by the semivowel; for there can be absolutely no historical sense in *apay isya*, *abhibhūyamāṇay iva*, etc. In *Indrō* 'bravīt from *indrōs* + vowel 'a' we have a result to be compared with *Indrō nāma*; the *s* lost before sonant and the following vowel absorbed in one case (compare the accent); in the other the *s* dropped before sonant, but the consciousness of the two consonants producing length of the preceding vowel. For until we know that in this example of 'a'-*kāra* we are dealing with a pure 'a' it is right to assume the vowel sound indicated, even were it probable that 'a'sdhi would remain contracted as *ēdhi*, while 'a'sti is *asti* (*ēsdhi* becomes *ēdhi*, hence for *asti* read *ēsti*). Because the later alphabet gives us *s'a'd* we assume *sad* and take *sēd* to be contracted from *sasad* rather than *sēśēd*, though this alphabet on which we rest our belief does not really give us *sad*, as I shall now show, but *s* + doubtful vowel + *d* (I am aware that the primitive origin of *sēd*, etc., is called in question by Bar-

tholomae, but the example will serve as an illustration of our present transcription). Were it not for a future alphabet which writes *ě, ǝ, ǣ*, in their further development with one sign (this which we write *a* and which I will call *akar*), we should not think of assuming that the *ě, ǝ, ǣ*, of the Veda were all one sound as they actually become later. For if we prove *ǝ* from 'a's and see no alphabetical distinction between *ǝ* and *ō*, we may conclude that the alphabet is responsible for slurring other sounds also. It is then of the highest importance to know what *akar* is in the Sanskrit alphabet of the late period. Moreover, we are entitled to look to the neighboring dialects and see whether our alphabet is not later than the forms they give. In Pali our *akar* is represented by both *ě* and *ǝ*, and it is no explanation to say that this is the result of a later closed pronunciation of *a* (see Ind. Stud. iv. 119). Our ending of the plural verb *m'a's* is represented by *mũ*; the instrumental *rāj'a'bhis* by *ūbhi*, or *ēbhi*; *dharm'a's*, by *dhammō*; *pitrā*, by *pitārā* or *pitunā*; *j'a'y'a'ti* by *jetī*, etc. If we turn to Zend we find also, near as it stands to Sanskrit compared with other tongues, Sanskrit *akar* represented by *ě* as well as by *ǣ*; the nominatives, as in Pali, *aspo*, *mano*; possibly the diphthong *oi* for *ai* (*toi*). It would be extraordinary to have Zend and Pali agree rather with Greek than with Sanskrit in giving *o* as the nom. sg. in *aspo*, etc. We write *a* for *akar* because the later alphabet demands — not *a* — but one vowel in all cases. What then is this vowel of the later period? Different vowels passed into one sound as in Greece. Three reasons show that in the second or late period this vowel was not an *a*. First, the oral tradition, that tradition which made the early Sanskrit scholars write not *Manu* but *Menu*, etc.; second, this traditional pronunciation is upheld by Pāṇini, at whose time we may loosely set the uniform stage, who says distinctly that the sound which he treats as open *a* is in reality a closed *a*. Now a closed *a* cannot be transcribed by *a*, but rather by *ǝ* or *ũ* if we would render its quality correctly, and not violate truth by adherence to Pāṇini's self-confessed inaccuracy. Third, the Greek inscriptions show clearly that tradition and Pāṇini's confession bear witness to truth, for here we find that *akar*, far from being transcribed as a pure *a*, is rendered by Greek *o*, by *ε*, or even by *ι* and *υ*, as well as by *α* (see Weber's collection Ind. Ant. ii. 143 ff.). Now if we find the norm of a pure *a* earlier than Pāṇini (Vāj. Pr.), we may assume a chronological better than geographical difference, especially as the close *a* (*ǝ, ũ*) seems to be found in various districts.

In this second period (to the beginning of which the alphabet must be referred) we find but one sign for the earlier *ǣ, ǝ, ǝ*, and this sign is not really an *a*, but an *ǝ* or *ũ*. What right have we, therefore, to insist on a pure *a* being the universal representative of this *akar* for the earlier period? Undoubtedly *akar* often represents a pure *a* because its later function embraces a pure *a* in a plurality of cases (as in words whose vowels = *a, a'*, etc.); but on the other hand, it often does not, as far as we can see; nor is there any reason to think so except given by this same alphabet. The separate existence of *ǣ, ǝ, ǝ*, ceased before this alphabet began, becoming the "mid-back narrow *a*," i.e. *o* in *come*, *u* in *but*. In transcribing *akar* by *a* we therefore fail to give rightly the sound of the second period, and ignore the fact that in the early period it would have been divided (had an alphabet existed) into *ě, ǝ, ǣ*, which three vowels occur, but could of course leave no trace except by inference. Our norm for the early period must necessarily be doubtful in cases where no light is given from without. But where

a comparison of Zend, Pali, and Greek show *o* against an assumed Sanskrit 'a's, we ought certainly to make a distinction that is based on comparative forms and upheld by native texts; writing instead of *as*, *ās*: and we should probably not be wrong if we extended this distinct pronunciation into other cases where *ās* or *ēs* can be predicated from native dialects in conjunction with Zend, itself nothing but an Aryan dialect a little further removed. But to keep on writing Sanskrit *a* = *α*, *ε*, *ο*, is certainly incorrect both for the early and the late period. In one case 'a' does not fill the requirements; in the other it contradicts a pronunciation that is proved to have been different. We might as well write *ε* = *i* in Greek because it came to be pronounced so in the course of centuries.

## 22. The Phonology of the Ionic Dialect, by Dr. Herbert Weir Smyth, of Bryn Mawr College, Bryn Mawr, Pa.

Though the Ionic dialect contains so generous a wealth of linguistic phenomena and stands in such intimate relations with the history of Hellenic thought, investigators have not yet taken possession of that precious legacy of opportunity bequeathed by Ahrens to his successors. A few scattered treatises dealing with Ionic is the total output of the half-century following upon the publication of the *De Graecae linguae dialectis*.

This paper gave a brief abstract of the results of a somewhat detailed examination of the vowel and the consonantal system of Ionic from the advent of the elegy to the period of the Sophistic Renaissance.

As to the field surveyed, so far as the inscriptions are concerned, I have endeavored to utilize every form pertinent to a knowledge of Ionic phonology. Whenever it was necessary to compare the date of any phonetic change in Ionic with the date of a similar change in Attic, I have drawn the latter dialect into the range of vision. Of the lyric poets, especial attention has been devoted to those of Ionic birth (Archilochos, Simonides Amorginus, Hipponax, Ananios, Kallinos, Mimnermos, Xenophanes, and Phokylides); and I have treated in detail the dialect of Tyrtaios, Solon, and Theognis: Tyrtaios, a Lakonian by adoption, but a representative of the early Ionic elegy; Solon, in order to test the question how far his Muse is Ionic, how far Old-Attic; and Theognis, that we may obtain a complete survey of the language of the elegy down to the end of the sixth century. Herodotos I have examined with special reference to the interrelation of the Mss., and trust that but few points have been overlooked, though I am but too well aware how difficult it is to reach completeness in so wide a field. For the language of the philosophers, Anaxagoras of Klazomenai, Diogenes of Apollonia, Melissos of Samos, Herakleitos of Ephesos, have been investigated; and for the older medical dialect, those writings of Hippokrates which are least open to the suspicion of spuriousness. Of the pseudo-Ionists, Aretaios' *Airtai*, Arrian's *Ἰνδική*, and Lukian's *Syrian Goddess* and *Astronomy*<sup>1</sup> are easily our chief sources; but I have placed under contribution the fragments of Abydenos' Assyrian History, Eusebios, and Eusebios Myndios, that we may realize the more vividly how persistent has been the influence exercised upon later prose by the Ionic dialect. The testimony of Gregory of Corinth has been adduced throughout.

<sup>1</sup> Even if the *Astronomy* should not prove to be the genuine work of Lukian, it is still invaluable as a testimony to the character of the pseudo-Ionism of the age of Hadrian.



From the point of view of the dialectologist, the history of Hellenic speech falls into four divisions:—

Period of primitive Greek.

Period of the life of single dialects.

Period of the contest of the Attic *κοινή* with the Doric *κοινή*.

Period of the existence of a universal *κοινή*.

Within the confines of the second period, Ionic is, broadly speaking, the dialect of the literary world from the eighth century until it was driven from its commanding position by Attic. Taken as a whole, Ionic presents in its structure a uniformity far more consistent than that possessed by Doric. It is upon the evidence of the inscriptions alone that we are enabled to assert the existence of subdivisions, which mark the course of Ionic emigration from the mainland of Greece. These sub-dialects are: I. Ionic of Eubœia and colonies. II. Ionic of the Kyklades. III. Ionic of Asia Minor and of the adjacent islands and their colonies.

I. WESTERN IONIC is the dialect of Eubœia and colonies (Chalkis, Kyme, Olynthos, Amphipolis, Eretria, Oropos, Styra). It still possesses the rough breathing; names derived from *κλέος* terminate in *-κλέης*, not in *-κλής*; the genitive of proper names whose second component part is an *-ι* stem, ends in *-ιδος*, not in *-ιος*. These peculiarities and certain others (*ει < ηι*, *οι < ωι*, and cases of *ττ* for *σσ*) testify to what an extent the political supremacy of Athens has succeeded in coloring the speech of the rear-guard of Ionism. When Western Ionic differs from the Ionic of the other divisions, it differs by its preference for Attic forms, save in its possession of rhotacism, found nowhere else upon Ionic territory, and whose ultimate provenance is still a matter of dispute. Another point of isolation is that Western Ionic alone produced no literature. Whatever artistic capacity the Eubœians possessed tended in the direction of the manufacture of vases.

II. ISLAND IONIC has *-κλής*, not *-κλέης*; *-ιος*, not *-ιδος*. Retaining the rough breathing, which is well attested in the case of the Parian Archilochos, Island Ionic thus forms a bridge between Western and Eastern Ionic. Up to the present time, no mint-marks of local difference can be observed in the speech of the various islands, and the sole ground for a separation into two sections, (I) Naxos, Keos; (2) Delos, Paros, Siphnos, is a difference in the writing of *η* = I.E. *ē* and *η* = I.E. *ā*. But at best this palæographic distinction, which seems to betoken a difference in pronunciation, does not hold good for all time, having been retained a century longer by the first group than by the second.

III. The chief characteristic of EASTERN IONIC is the displacement of the rough breathing at a very early period. The inscriptions speak with no uncertain voice against the existence of the *spiritus asper* save in compounds; and literature confirms this testimony to a considerable extent. Asiatic Ionic, like that of the Kyklades, has *-κλής* and *-ιος*.

There doubtless existed sub-dialects of Eastern Ionic, but the accuracy of the Herodotean division is not yet attested by the monuments under our control.

The language of the inscriptions alone is not an absolute criterion of the genuineness of an Ionic form unless the inscription is older than 400 B.C. and contains no trace of what is specifically Attic. When the language of the inscriptions, with this limitation, agrees with that of the poets, we have the surest criterion of the

Ionic character of the form in question that is possible under the circumstances; and against this evidence the fluctuating orthography of Herodotean and Hippokratean Mss. can make no stand.

As in the domain of thought, so in that of language, the elegy occupies a different field from iambic poetry. Upon the dividing line of the frequency of adoption of Homeric forms, we may separate Theognis from the earlier elegists. In its possession of legacies from the earliest Ionic period, and in its use of Homeric Aiolisms, the dialect of the Mégarian poet stands in closer touch with the language of the epic period than does the idiom of any of his predecessors of the elegiac guild.

Now there is a wide chasm between the Aiolisms of the earlier elegy and the adventitious Aiolisms of Chios. The latter are distinctively prose forms, the former are only such as had been consecrated to use by the epos. Here we must clearly grasp two facts: (1) that an elegiac poet could adopt only Homeric Aiolisms, and (2) that no elegiac poet, not of Ionic birth, could borrow from a genuine Ionian, forms that are specifically Ionic. Solon has his Atticisms, Tyrtaios and Theognis their Dorisms, but they may not use forms that are specifically Ionic. Our inscriptions show that what is not Homeric in the elegy is drawn from the soil whence the elegy sprang; and that the forms taken from the living speech of the poet's time are few in comparison to those found in iambic poetry.

If the language of the iambographers has but little love for archaic Ionisms, it has still less for Aiolisms. The language of Archilochos, Simonides of Amorgos, and Hipponax, is, with due allowance for the perverse influence of copyists who had the Attic norm in their mind's eye, practically the same as that of the inscriptions.

In great part the language of Herodotos is supported by that of the inscriptions, and much of what is genuine Ionic in Herodotos is also Attic. Many forms which occur nowhere else outside of Herodotos find an easy explanation in the laws of Greek morphology. Of the remaining forms, aside from the out-and-out barbarisms, one part was obsolescent, another, and the larger part, obsolete, at the time the genius of the Ionic race created literary prose.

In the course of the following investigation my primary purpose has been to let the facts themselves show how great is the difference existing between what is certainly Ionic of the fifth century and what is ordinarily proclaimed as Ionic of the fifth century upon the authority of Herodotean Mss. While I do not deny that Herodotos may have adopted forms that are specifically Homeric in passages that are strongly tinged with an epic tone, nevertheless my survey of the evidence has led me to the conclusion that the original text of Herodotos was written in the dialect of his time, while the bulk of the variations from that dialect is due to a *μεταχαρακτηρισμός*, which I would place about the first century of our era.

In the history of Greek literature *μεταχαρακτηρισμός* proceeded on two lines: either in the direction of Atticizing the dialect texts, a fact vouched for by Galen as usual in his time, or in the direction of the substitution of dialect forms in the light of contemporaneous dialectological theories. The text of Alkman, of Korinna, and, to a lesser extent, that of Pindar, bear witness to the activity of the *μεταγραφόμενοι* in the latter direction.

The writers of the Hadrianic age who imitated Herodotos and Hippokrates have received the full shock of this wave of speculation as regards Ionic. But

from the point of view of higher criticism, the "pseudo-Ionisms" of Lukian and Aretaios are on a different footing from the same forms in Stein's or Holder's text of Herodotos. In the one case they are the result of genuine imitation; in the other, these forms never existed in Herodotos.

A further estrangement from genuine Ionic was produced by the occasional insertion of such hyper-Ionic formation into the texts of these Ionists as are not found save in some Mss. of Herodotos.

One of the causes of this μεταχαρκτηρισμός was the inability of the dialectologists to distinguish between the Ionic of the Homeric period and the Ionic of the fifth century. It was all Ionic Greek to these sciolists. The cardinal error of the μεταγραφόμενοι was the foisting of uncontracted forms upon Herodotos. This was caused by inability to distinguish between those vocalic combinations that normally remained uncontracted and those which by the fifth century had suffered contraction, and by their failing to recognize that *εο* and *εω*, even if written in the uncontracted form, had frequently become diphthongal as early as the seventh century. Evidence is adduced that this μεταχαρκτηρισμός has not affected alike all the early writers in Ionic, and that upon the authority of good Mss. the original form may very often be reinstated.

23. The Enchantment of "Grammar," by Dr. C. P. G. Scott, of New York, N. Y.

In the absence of the author, the following paper was read by title:—

24. Sex-Denoting Nouns in American Languages, by Albert S. Gatschet, Esq., of the United States Bureau of Ethnology, Washington, D. C.

When primitive populations attempt to form grammatic distinctions of the objects which they see around themselves, they usually classify them into objects of the animate and objects of the inanimate order. Whether this distinction is made by adding a syllable or retrenching one, there is probably no language on the face of the earth that does not show some trace of this obvious and antique classification. It appears to have manifested itself at first in the pronominal parts of speech and from there spread into the verb and the noun. The various phases and aspects of this classifying process are also known to students of American languages as rational and irrational, noble and ignoble, arrhenic and metarrhenic, etc., as far as the noun is concerned, and are of great psychologic interest; the Algonkin dialects of the United States and Canada exhibit this distinction in a very obvious manner.

But besides the above, a distinction of sex was made in some languages, which either embraced all the objects of the animal creation or only the more important ones, viz.: persons, quadrupeds, and birds, the other animates being not distinguished for sex and relegated to the inanimate class. Abstract nouns adopted either the feminine or the inanimate gender.

The personal pronoun, especially the third person, is that part of speech where sex is *first* marked by separate grammatic signs, and from there it works its way



into the other pronouns. Sex may be denoted in *one* dialect of a linguistic family and not be distinguished in the others, as I have observed in the Kalapuya of Oregon. It exists in the pronoun of the third person in some Iroquois dialects, but not in the Cherokee, which is a cognate language. Even in Iroquois dialects it extends to persons only, not to animals. A beginning of sex-distinction is found in the pronoun of the Selish and Chinook dialects, in Yuchi and in Timucua, where *o*, *oqe* is *he*, *ya*: *she*. The large majority of American languages knows nothing of any such pronominal distinction; we do not find it in the Shoshonian, Algonkin, Maskoki, Kechua, and Tupi languages.

Sex-distinction is scarcer still in the *verb* of American languages than in the pronoun, though it could have easily made its way into this part of speech, wherever there is a real personal inflection or incorporation of the object into the verb. Something of the sort is observed in the verb of Chinook, at least in Klakamas, which is an Upper Chinook dialect I had the opportunity to study.

The *substantive* has resisted more than other parts of speech the adoption of formative affixes designating sex, and in most American languages such are wanting. In Maya dialects the appositions "male" and "female" have been ground down so as to represent mere prefixes, *ah-* for the male, *ish-*, *sh-*, for the female. A beginning of personification of inanimate objects in regard to sex is found in a few Indian terms. Thus, *Mississippi river* is called in Caddo: Báhat-sássin, the "Mother of rivers"; and *thumb* is in all the Maskoki dialects "of one's fingers their mother"; in Chicasa, ílbak íshke.

In the eastern hemisphere two stocks serve as examples of a well-developed system of sex-distinction: the Aryan and the Semito-Hamitic. In the former we find a large variety of modifications in this line, one of these being the total extinction of the neuter gender, which formerly represented the inanimate class, by the masculine and feminine in some of the *modern* dialects. In America sex-distinction in the noun has been found to occur only in two families, the Carib and the Tunica; but when a more profound study of all the American tongues will have been achieved, it may turn up in other languages also.

In the Carib family, the real seat of which is in South America, sex-denoting affixes have been studied in the Arowak, the Goajiro, and the Kalinago of the West Indies or Antillian islands. From Fr. Müller, *Grundriss* (vol. II), I quote the following instances of sex-inflection:

<i>Arowak</i> :	basabanti <i>boy</i> ,	basabantu, <i>girl</i> .
	kansiti <i>loving</i> (man),	kansitu <i>loving</i> (woman).
	elonti <i>male child</i> ,	elontu <i>female child</i> .
<i>Goajiro</i> :	anashi <i>good</i> ,	fem. anase.
	oikari <i>merchant</i> ,	fem. okare.
	maxuafntchi <i>sorry</i> ,	fem. maxuafnre.
<i>Kalinago</i> :	aparuti <i>murderer</i> ,	fem. aparutu.
	ki <sup>n</sup> shi <sup>n</sup> ti <i>beloved</i> ,	fem. ki <sup>n</sup> shi <sup>n</sup> tu.

These examples prove that the sex-suffixes extend over the adjective and participle, as well as over the substantive.

Sex-suffixes appear also in the *Taensa* language of Louisiana; but since this language is subject to some doubts of genuineness in the form as we have it now,

we have to remit the discussion over its sex-character to some future day. It is at all events a curious fact, that sex-suffixes appear here *in such close vicinity* to the Tunica, another language of Eastern Louisiana, *both* showing them in the *second* as well as in the *third* persons of the personal and possessive pronoun.

The *Tunica* or Tunixka, discovered by me in the autumn of 1886, proved to represent a family heretofore unknown to science, and on account of its strange peculiarities deserves to be carefully studied and compared with other languages, especially with those once spoken in its immediate neighborhood, as Nā'htchi, Maskóki, Atákapa, and Shetimásha.

The masculine and feminine are the only genders existing in Tunica, for all inanimate objects belong to one of these two, and abstract nouns are of the feminine gender.

In nouns the masculine is marked in the singular by a prefix uk-, u-, or by a suffix -ku, -χku; the feminine by a prefix tik-, tí'h-, ti-, t-, or by a suffix -χtchi, -ktchi, -'htchi, -'htch, -tch, -ts. In the plural, the masculine nouns are made distinct by a prefix sik-, sig-, the feminine by sin-, sí'n-, sí-; these plural affixes appear also, but in rare instances only, as suffixes. These affixes are often dropped, but the feminine less frequently than the masculine affixes.

That these affixes are of a pronominal character and that some appear also as independent personal pronouns, may be gathered from the following table of pronouns:

íma	I, ímata <sup>n</sup>	myself.
ma	thou (masc.), há'ma	(fem.).
úwi	he, tí'htchi	she; emphatic: úwita <sup>n</sup> himself, etc.
ínima	we, inímata <sup>n</sup>	ourselves.
wínima	ye (masc.), hínima	(fem.).
sá'nma, sá'n	they (masc.), sínima, sí'n	they (fem.).

The possessive pronouns are prefixed to the noun, and most of them are abbreviations from the above through retrenchment of -ma.

In the verb, the subject-pronoun is incorporated into its stem as a suffix of one or two syllables, which largely differs from the personal pronoun as quoted above.

In the sentence these suffixes appear as follows:—

kuá túχku óshka tádsara *the claws of a little bird.* Kuá *bird* being masculine, túχku or túχk, from tú *small*, assumes the suffix of that gender.

tóni sik'háyi *old people*, lit. "people — those — old."

tá rixkéku hária tá ri'tch atapá'ra *the tree is as tall as the house*, lit. "the tree — he tall the house — her equals." Tá is the article *the*, which is unchangeable as in English; rixku means *tree*, ri *house*.

táχtchikhsh tí'hkorak *full moon*, lit. "lunary she — round"; kóra meaning *round*.

As instances of the changes which adjectives are undergoing when subjected to the sex-denoting process and accompanied by their substantives, we offer the following:—

tá'n	great, large,	masc. tá'ku, tá'gu,	fem. tá'htchi.
méli	black,	méliku, méliχku,	méliktchi.
rówa	white,	rówaku,	rówaktch(i).
máka <sup>n</sup>	fat,	makáχku,	maká'htchi.
táχkir	smutty,	táχkirku,	táχkiri'htch.

Substantives standing alone or accompanied by adjectives, numerals, participles, etc., do not always assume the prefix or suffix of their particular gender; there are special laws or rules presiding over this.

*Masculines* are all the nouns designating male persons, male relationships, male occupations; all animals, the higher and the lower, unless they are specially pointed out as of the female sex; all plants, trees, bushes, and weeds. Thus we have: óni *man*, kútuhuk *son*, íχtchaku *my grandfather*, kíwa *weasel*, híχku *mouse*, shími *pigeon*, ná-ara<sup>n</sup> *snake*, níni *fish*, takírka *mollusk*, ríχku *tree*, ráyi *mulberry tree*, tápa *plant*.

*Feminines* are all the nouns designating female persons, occupations, and relationships, the celestial bodies, seasons and natural phenomena, the earth and its parts, the parts of the compass, the names of diseases and the abstract nouns. Examples: núχtchi *woman*, éχkutu wálikth *my stepdaughter*, táχtchi *sun*, táχsaba *winter*, tíhikash *south*, íni yi *toothache*, káχshi *truth*.

About equally divided between both genders are the substantives which designate the parts and limbs of the human and animal body and of plants, and the objects of manufacture; it is difficult to decide which is the principle assigning these nouns to the one or the other category. Thus hássä<sup>n</sup> *saw*, tchúhi *pillow*, wúχku *hat*, éruk *my neck*, úyu<sup>n</sup> *bowels*, are masculines, while to the opposite gender belong nouns like: rí *house*, lodge, róhina *book*, *paper*, yúnka *rope*, ópushka *lung*, táχkishí *skin* and *bark* of plants.

I conclude this article with the remark that no language has ever been discovered upon the western continent which thus individualizes all the animate beings and inanimate objects as to sex, and does it with such a poetic, creative power, as Tunica.

The Association adjourned at 12.30 P. M.

The Secretary desires to state that all contributions of new words, of which a list was published in Vol. XIX. pp. 80-82, should be arranged upon the lines laid down by the sub-committee which edits the material furnished, viz.: all new words should be accompanied by the names of their authors so far as known, the place of their occurrence (page, etc.), the date of the issue of the book or journal in which they are contained, and the context of the sentence so far as is necessary to elucidate the meaning of the word. Communications may be addressed to the Secretary.



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<sup>1</sup> This list has been corrected up to Feb. 1, 1890; permanent addresses are given, as far as may be. Names where the residence is left blank are either of members who are in Europe, or of those whose addresses are not known to the Secretary.

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British Museum, London, England.  
Royal Asiatic Society, London.

Philological Society, London.  
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[Number of foreign Institutions, 36.]

[Total,  $(356 + 58 + 36 + 1) = 451$ .]



# CONSTITUTION

## OF THE

### AMERICAN PHILOLOGICAL ASSOCIATION.

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#### ARTICLE I. — NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

#### ARTICLE II. — OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

#### ARTICLE III. — MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

## ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

## ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

## ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.

## PUBLICATIONS OF THE ASSOCIATION.

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THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decides to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first eighteen volumes of Transactions : —

### 1869-1870. — Volume I.

Hadley, J. : On the nature and theory of the Greek accent.

Whitney, W. D. : On the nature and designation of the accent in Sanskrit.

Goodwin, W. W. : On the aorist subjunctive and future indicative with *ἔπαις* and *οὐ μή*.

Trumbull, J. Hammond : On the best method of studying the North American languages.

Haldeman, S. S. : On the German vernacular of Pennsylvania.

Whitney, W. D. : On the present condition of the question as to the origin of language.

Lounsbury, T. R. : On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.

Trumbull, J. Hammond : On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.

Van Name, A. : Contributions to Creole Grammar.

Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

### 1871. — Volume II.

Evans, E. W. : Studies in Cymric philology.

Allen, F. D. : On the so-called Attic second declension.

Whitney, W. D. : Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.

Hadley, J. : On English vowel quantity in the thirteenth century and in the nineteenth.

March, F. A. : Anglo-Saxon and Early English pronunciation.

Bristed, C. A. : Some notes on Ellis's Early English Pronunciation.



Trumbull, J. Hammond: On Algonkin names for man.

Greenough, J. B.: On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

### 1872. — Volume III.

Evans, E. W.: Studies in Cymric philology.

Trumbull, J. Hammond: Words derived from Indian languages of North America.

Hadley, J.: On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A.: On the substantive use of the Greek participle.

Bristed, C. A.: Erroneous and doubtful uses of the word *such*.

Hartt, C. F.: Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D.: On material and form in language.

March, F. A.: Is there an Anglo-Saxon language?

March, F. A.: On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond: Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

### 1873. — Volume IV.

Allen, F. D.: The Epic forms of verbs in *dω*.

Evans, E. W.: Studies in Cymric philology.

Hadley, J.: On Koch's treatment of the Celtic element in English.

Haldeman, S. S.: On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R.: On some points in the life of Thucydides.

Goodwin, W. W.: On the classification of conditional sentences in Greek syntax.

March, F. A.: Recent discussions of Grimm's law.

Lull, E. P.: Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

### 1874. — Volume V.

Tyler, W. S.: On the prepositions in the Homeric poems.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R.: On a passage in Homer's *Odyssey* (λ 81-86).

Trumbull, J. Hammond: On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B.: On the distinction between the subjunctive and optatives modes in Greek conditional sentences.

Morris, C. D.: On the age of Xenophon at the time of the *Anabasis*.

Whitney, W. D.: *Φύσει* or *θέσει* — natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.

**1875. — Volume VI.**

- Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.  
 Haldeman, S. S.: On an English consonant-mutation, present in *proof*, *prove*.  
 Carter, F.: On Begemann's views as to the weak preterit of the Germanic verbs.  
 Morris, C. D.: On some forms of Greek conditional sentences.  
 Williams, A.: On verb-reduplication as a means of expressing completed action.  
 Sherman, L. A.: A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

**1876. — Volume VII.**

- Gildersleeve, B. L.: On  $\epsilon\iota$  with the future indicative and  $\epsilon\delta\upsilon$  with the subjunctive in the tragic poets.  
 Packard, L. R.: On Grote's theory of the structure of the Iliad.  
 Humphreys, M. W.: On negative commands in Greek.  
 Toy, C. H.: On Hebrew verb-etymology.  
 Whitney, W. D.: A botanico-philological problem.  
 Goodwin, W. W.: On *shall* and *should* in protasis, and their Greek equivalents.  
 Humphreys, M. W.: On certain influences of accent in Latin iambic trimeters.  
 Trumbull, J. Hammond: On the Algonkin verb.  
 Haldeman, S. S.: On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

**1877. — Volume VIII.**

- Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.  
 Toy, C. H.: On the nominal basis on the Hebrew verb.  
 Allen, F. D.: On a certain apparently pleonastic use of  $\acute{\omega}s$ .  
 Whitney, W. D.: On the relation of surd and sonant.  
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 Goodwin, W. W.: On the text and interpretation of certain passages in the Agamemnon of Aeschylus.  
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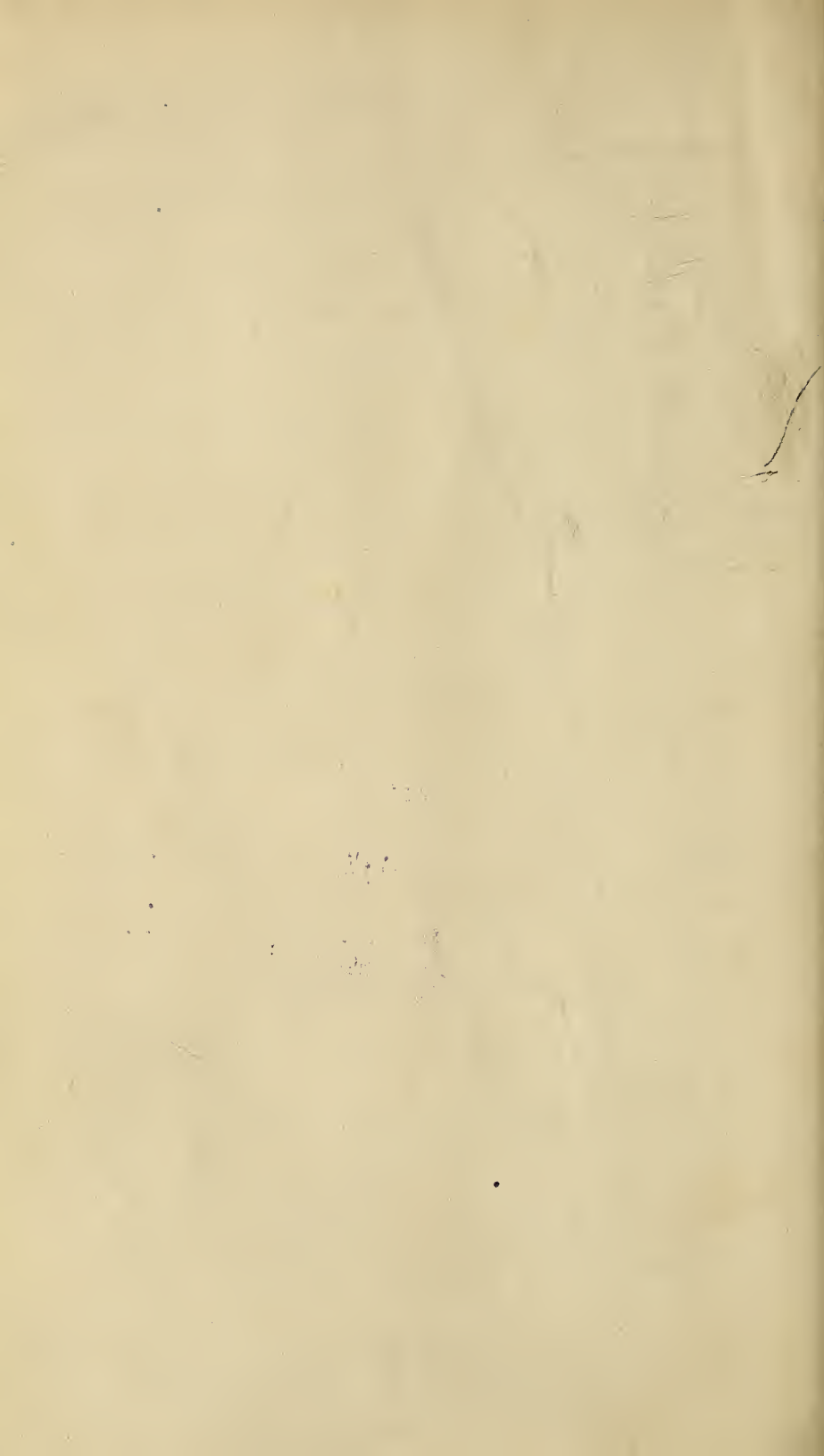
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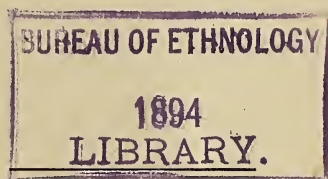
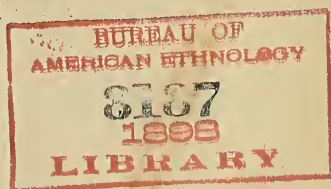
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OF THE

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[Total, 53.]

# AMERICAN PHILOLOGICAL ASSOCIATION.

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NORWICH, CONN., Tuesday, July 8, 1890.

THE Twenty-Second Annual Session was called to order at 4 P.M., in the Slater Memorial Hall, by Professor Charles R. Lanman, of Harvard University, Cambridge, Mass., President of the Association.

The Secretary, Dr. Herbert Weir Smyth, of Bryn Mawr College, presented the following report :—

1. The Executive Committee had elected as members of the Association :<sup>1</sup>—

Alfred W. Anthony, Fullerton Professor of New Testament Greek in the Cobb Divinity School of Bates College, Lewiston, Me.

W. M. Arnolt, Ph. D., Lecturer in Johns Hopkins University, Baltimore, Md.

Robert S. Avann, Professor of Latin, Albion College, Albion, Mich.

C. H. Balg, Mayville, Wis.

Walter G. Beach, Tutor in Greek and English, Marietta College, Marietta, O.

Charles W. Benton, Professor of French, University of Minnesota, Minneapolis, Minn.

Charles Edward Bishop, Professor of Latin and Sanskrit, Emory and Henry College, Emory, Va.

Walter Blair, Professor of Latin, Hampden-Sidney College, Hampden Sidney, Va.

Willis H. Boccock, Professor of Latin and Greek, University of Georgia, Athens, Ga.

W. R. Bridgman, Professor of Greek, Miami University, Oxford, O.

Carl D. Buck, Leipsic, Germany.

Samuel R. Cheek, Professor of Latin, Centre College of Kentucky, Danville, Ky.

Frederick W. Colegrove, Professor of Latin and Modern Languages, Madison University, Hamilton, N. Y.

James D. H. Cornelius, Professor of Latin, Adrian College, Adrian, Mich.

George O. Curme, Professor of German and French, Cornell College, Mt. Vernon, Iowa.

J. P. Deane, Brooklyn, N. Y.

Otto Dietrich, Ph. D., Milwaukee, Wis.

Daniel K. Dodge, Tutor in English, Columbia College, New York City.

M. E. Dunham, Professor of Greek, University of Colorado, Boulder, Col.

<sup>1</sup> In this list are included the names of all persons elected to membership at the Twenty-Second Annual Session. The addresses given are, as far as can be, those of the winter of 1890-'91.

Mortimer Lanson Earle, Ph. D., Barnard College, New York City.

Ernest A. Eggers, Associate Professor of German, Ohio State University, Columbus, O.

F. J. Fessenden, Berkeley School, New York City.

Joseph T. Fisher, Instructor in Modern Languages, Syracuse University, Syracuse, N. Y.

Edward Fitch, Assistant Professor of Greek, Hamilton College, Clinton, N. Y.

W. Winston Fontaine, Assistant Professor of Latin, University of Texas, Austin, Tex.

George M. Forbes, Professor of Greek, University of Rochester, Rochester, N. Y.

John B. Foster, Professor of Greek, Colby University, Waterville, Me.

Miss S. B. Franklin, late Fellow in Greek, Bryn Mawr College, Bryn Mawr, Pa.

Charles Kelsey Gaines, Professor of Greek, St. Lawrence University, Canton, N. Y.

Adolph Gerber, Professor of German and French, Earlham College, Richmond, Ind.

George Gessner, Professor of Greek, Tulane University of Louisiana, New Orleans, La.

Henry Gibbons, Professor of Greek, Amherst College, Amherst, Mass.

Herbert Eveleth Greene, Ph. D., Garden City, Long Island, N. Y.

G. F. Gruener, Yale University, New Haven, Conn.

Henry Earl Hard, New York City.

C. R. Harding, Professor of Greek and German, Davidson College, Davidson, N. C.

R. A. Harkness, Professor of Latin, Parsons College, Fairfield, Iowa.

Lancelot Minor Harris, Instructor in Latin and German, Washington and Lee University, Lexington, Va.

John I. Harvey, Professor of Modern Languages, West Virginia University, Morgantown, West Va.

W. E. Heidel, Berlin, Germany.

George E. Jackson, Professor of Latin, Washington University, St. Louis, Mo.

F. W. Kelsey, Professor of Latin, University of Michigan, Ann Arbor, Mich.

H. W. Kent, Free Academy, Norwich, Conn.

A. G. Laird, Cornell University, Ithaca, N. Y.

Freeman Loomis, Professor of Modern Languages and Literature, Bucknell University, Lewisburg, Pa.

W. W. Martin, Professor of Hebrew and Old Testament Exegesis, Vanderbilt University, Nashville, Tenn.

Archie M. Mattison, Professor of Latin, Baldwin University, Berea, O.

Nelson G. McCrea, Tutor in Latin, Columbia College, New York City.

Andrew P. Montague, Professor of Latin, Columbian University, Washington, D. C.

John G. Moore, Professor of German, University of Minnesota, Minneapolis, Minn.

Frederick S. Morrison, High School, Hartford, Conn.

Miss Louisa H. Richardson, Professor of Latin, Carleton College, Northfield, Minn.

John C. Rolfe, Ph. D., Associate Professor of Latin, Michigan University, Ann Arbor, Mich.

B. H. Sanborn, Wellesley, Mass.

F. K. Sanders, Ph. D., Assistant in Semitic Languages, Yale University, New Haven, Conn.

F. H. Stoddard, Professor of English, University of City of New York.

W. T. Strong, Yale University, New Haven, Conn.

Julian D. Taylor, Professor of Latin, Colby University, Waterville, Me.

Rev. Millard F. Warner, Professor of English and Hebrew, Baldwin University, Berea, O.

Miss Helen L. Webster, Ph. D., Professor of Comparative Philology, Wellesley College, Wellesley, Mass.

John R. Wightman, Professor of Modern Languages, Iowa College, Grinnell, Iowa.

Thomas R. Willard, Professor of Greek and German, Knox College, Galesburg, Ill.

W. M. Willson, Professor of Greek, Central University, Richmond, Ky.

Charles B. Wilson, Professor of Modern Languages, State University of Iowa, Iowa City.

F. C. Woodward, Professor of English, University of South Carolina, Columbia, S. C.

A. S. Wright, Professor of Modern Languages, Union University, Schenectady, N. Y.

Clarence H. Young, Fellow and Assistant in Greek, Columbia College, New York City.

2. The TRANSACTIONS and PROCEEDINGS for 1889 (Vol. XX) had been issued together in March of the present year. Separate copies of the PROCEEDINGS, either with or without the Index of Contributors and Subjects for Vols. I-XX, may be obtained of the Secretary.

3. In future it is proposed to follow the method of publication pursued with reference to Vol. XX; *i.e.* TRANSACTIONS and PROCEEDINGS will be issued together. No separate copies of PROCEEDINGS will be distributed to members save on special application to the Secretary, but contributors to the current number of the PROCEEDINGS will, as heretofore, be entitled to separate copies.

4. In order to ensure the timely appearance of the volume, contributions should reach the Secretary by October 15th, at the latest.

5. The Secretary and Prof. Lanman were appointed as a committee to negotiate concerning a regular publisher for the publications of the Association, and to take whatever action was deemed advisable.

The President alluded to loss which the Association had suffered by the death of Professors Fisk P. Brewer, William F. Allen, and R. H. Mather.

Professor Brewer was born in Smyrna of missionary parents, and brought to America at three years of age. His boyhood was spent at Hartford and New Haven, Conn. He was graduated from Yale College in 1852; became a tutor at Beloit, and later at Yale; a teacher in the South under the American Union Commission; professor of Greek at the University of North Carolina until 1877, when he accepted the same chair in Iowa College, and occupied it until 1883, when infirm health prevented further continuous service.

Professor D'Ooge paid a brief tribute to the memory of Professors W. F. Allen and Fisk P. Brewer, substantially as follows:—



Professor Allen was a scholar of wide and varied attainments. In recent years his studies have been more historical and archæological than linguistic, yet he was esteemed to be a good Latinist. He had the bearing and characteristics of a true scholar. Modest, genuine, and refined, he was a man of delightful personality. I had the pleasure of meeting him but twice personally, but I shall always recall the impression he made upon me by his gentle and noble nature.

His contributions to the publications of our Association are of substantial and permanent value. Though not a regular attendant at the meetings of the Association, he was deeply interested in its prosperity.

Professor Brewer I had the pleasure of first meeting at Athens some eighteen years ago, when he was American Consul to Greece. Professor Seymour and I can never forget his kindness to us at that time, nor his delightful companionship on a tour through the interior of that country.

During years of failing health, Professor Brewer kept alive his interest in philological studies. There was something pathetic in his scholarly enthusiasm and zeal for teaching, sustained in the midst of a losing struggle with a fatal disease. He was a man of great simplicity of character and singular devotion to scholarship.

The pages of the Proceedings of this Association contain many brief articles from his pen, which bear witness to his interest in the science which we are striving to advance.

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Professor Seymour recalled the unexceeded simplicity of Professor Brewer, whom he had met at Athens. Professor Brewer was a man who lost no time in his work, and though in late years his strength had been mere weakness, his philological vigor continued unabated. Records are still preserved of Professor Brewer's activity when a member of the little philological society in New Haven.

Dr. Keep, who had known Professor Brewer at Yale, alluded to the simplicity of his character, and to the fact that he was an excellent numismatist. Professor Brewer had classified the coins in the possession of Yale College.

In reference to Professor Mather, Professor Elwell made the following remarks : —

Professor Mather was born at Binghamton, N. Y., in 1834; was graduated from Amherst College in 1857, and was a teacher in the institution from 1859 till his death in 1890. All this time connected with the Greek department, he taught German also from 1868 to 1879, and lectured on sculpture from 1879 to 1888. Latterly his Greek instruction has been wholly on the Greek drama, for which his fine taste and great enthusiasm well fitted him. Professor Mather was besides a man of affairs; much admired as a preacher; and always forward in promoting the college welfare. His many-sided activity prevented great depth of scholarship, and he had little sympathy with this Association. Yet of all the teachers in Amherst College, few were so widely known among its Alumni and by the general public; no one exerted a better influence on the students by personal interest and effort in their behalf.

Dr. Smyth presented also his report as Treasurer of the Association for the fiscal year ending July 3, 1890. The summary of accounts for 1889-90 is as follows:—

RECEIPTS.

Balance on hand, July 7, 1889 . . . . .	\$ 724.42
Fees, assessments, and arrears . . . . .	1053.60
Sales of Transactions . . . . .	436.12
Dividend Central N. E. & Western R.R. . . . .	3.00
Total receipts for the year . . . . .	<u>\$2217.14</u>

EXPENDITURES.

Note of J. H. Wright (see below) . . . . .	\$200.00
Transactions and Proceedings, Vol. XIX . . . . .	593.09
Transactions and Proceedings, Vol. XX . . . . .	892.80
Authors' reprints . . . . .	31.00
Postage . . . . .	48.76
Expressage . . . . .	25.40
Stationery . . . . .	7.28
Clerk hire . . . . .	15.00
Job printing and binding . . . . .	47.40
	<u>\$1770.73</u>
Balance on hand, July 3, 1890 . . . . .	446.41
Total . . . . .	<u>\$2217.14</u>

The Association is now free of all indebtedness. The note of J. H. Wright for \$200 is the balance of the loan of \$300 made in 1886. This sum had been reduced by payments of \$50 in 1887 and in 1888.

In calling attention to the improved state of the finances of the Association, the Treasurer referred to the dilatoriness of members in making their annual payments. For the fiscal year 1888-89 \$175, for 1889-90, \$300 are still due the Association. Bills for membership dues for 1890-91 will be issued about Jan. 1, 1891.

The Chair appointed as a Committee to audit the Treasurer's report, Messrs. F. D. Allen and F. W. Nicolson, of Cambridge.

At 4.15 P.M. the reading of papers was begun. At this time there were about thirty persons present; at subsequent meetings the number averaged fifty-five.

1. The Knowledge of the Latin Language and Literature among Greek Writers, by A. Gudeman, Ph. D., Johns Hopkins University.

The primary object of this paper was to draw the attention of philologists to a field of research which has hitherto been most undeservedly neglected. For while the influence of Greek literature upon Roman writers has been repeatedly examined, in most of its manifold phases and intricate ramifications, while Graecisms in

thought and language have been industriously hunted up and put down, as it were, to the intellectual debtor account of the Romans, it has not apparently occurred to any one, so far as the author is aware, to inquire whether a reflex influence was not also exerted upon Greek authors, and if so, to determine with all possible accuracy, its definite character and extent.

An even tolerably exhaustive and adequate treatment of the whole question is, of course, not so much as attempted, in this paper. All that the writer fairly hoped to accomplish was to demonstrate the value and importance of such an investigation and to point out some of the objects, if not the method of inquiry, upon which it might be advisable to concentrate our attention.

Roman literature from its very beginning bore the indelible impress of Greek influences, a fact which the Romans themselves always frankly acknowledged.<sup>1</sup> In vain did the conservative party, led by Scipio Nasica and Cato, attempt to resist the incoming tide. A sort of Graecomania had already taken possession of the Scipionic circle, and when Carneades left Rome, the Hellenization of Roman literature was practically accomplished. The effect of this victory was just what we might have expected it to be. For the Greek, always conscious of his intellectual superiority over barbarian or foreign nations, was naturally rendered even more so on observing the splendid triumphs which the monumental works of Hellenic genius were achieving among his conquerors. Under these circumstances, there was not and there could not well be, any overpowering incentive that would have induced him to study a literature that seemed at best but a reflex of his own.<sup>2</sup>

This lofty position of indifference and contempt seems to have been one of the chief causes that made Greek literature close its doors, as it were, to Roman influences for a considerable length of time. With the ever-increasing political power of Rome, however, such an attitude could no longer be maintained. Greek men of learning began to come to the mighty city, and once there, they naturally acquired a fairly satisfactory knowledge of the Latin language.

After passing in review all the earlier Greek authors who are reported to have alluded to the founding of Rome or to some subsequent event in its history, but who cannot possibly have had any knowledge of Latin,<sup>3</sup> the writer proceeds to discuss the historian *Polybius* at length. Having been compelled, by circumstances over which he had no control, to live among the Romans for many years, he has the distinction of being the first Greek writer of repute known to us who may be said to have possessed a thorough knowledge of the Latin language and its literature. This is not only apparent from what is known of his life and from the very nature of his history, but this fact has also left an indelible impress upon his style, as is pointed out at some length. But even if all this evidence were lacking, we should be led to the same conclusion, on the strength of a famous

<sup>1</sup> Hor. Ep. II, 1, 156; Cic. de republ. II, 19, 34. The Roman comedians often speak of themselves as *barbari*; cf. Plaut. Bacch. I, 2, 25; Captivi, III, 1, 32, IV, 1, 104; Trinum Prol. 19; Festus s.v. barbari, vapula.

<sup>2</sup> Strabo, III, p. 166.

<sup>3</sup> Pliny, III, 57 (Theophrastus); Plut. Cam. 22 (Aristotle and Heraclides Ponticus); Dionys. Arch. I, 5 (Hieronymus of Cardia). Timaeus, however, does not seem to have been wholly ignorant of Latin; cf. Dionys. Arch. I, 67.



passage in book III, 22, 6, à propos of his translation of a Latin treaty into Greek.

Passing by a number of less illustrious names,<sup>1</sup> *Dionysius of Halicarnassus* is next examined as to his knowledge of Latin. After discussing the well-known autobiographical chapter in the first book (I, 7), all the Roman authorities mentioned by the historian are taken up with a view to determining the extent of his indebtedness to each one (Cato, Fabius, Valerius Antias, Licinius Macer, Aelius, Calpurnius, Annales, Varro, and others), as far as this is possible with the resources at our disposal. Particular pains are taken by the lecturer to show that *Ennius' Annales* were not unknown to Dionysius, he being also convinced that the latter intended to quote the ancient poet in I, 34, 11. A number of Latinisms such as *δικτάτορα*, *ἔδικτα*, *κλάσεις* are also pointed out. It is not improbable that a careful collection of the Latinisms found in the history under notice may yet lead to the discovery of Dionysius' indebtedness to a Latin source, where such had not hitherto been suspected.

*Diodorus Siculus* unquestionably consulted the original Latin sources in his narrative of Roman history, although he has not thought it necessary to quote a single Roman authority, except Fabius Pictor, who, however, is well known to have written in Greek. Nevertheless, that the fact cannot admit of any possible doubt, will be seen from his own words in the III. chapter of the famous introduction to his *Βιβλιοθήκη*:

“Ἡμεῖς ἐξ Ἀργυρίου τὸ γένος τῆς Σικελίας ὄντες καὶ διὰ τὴν ἐπιμίξιν τοῖς ἐν τῇ νήσῳ πολλὴν ἐμπειρίαν τῆς Ῥωμαίων διαλέκτου περιπεποιημένοι πάσας τὰς ἡγεμονίας ταύτης πράξεις ἀκριβῶς ἀνελάβομεν ἐκ τῶν παρ' ἐκείνοις ὑπομνημάτων ἐκ πολλῶν τετηρημένων.”

A few Latinisms are also given, though a more diligent search would doubtless result in finding many more.

The lecturer thereupon proceeds to an enumeration and analysis of the Latin sources possibly consulted by *Strabo*, the geographer. Among the authors discussed may be mentioned Asinius (Pollio?), Bk. IV, 192, Coelius Antipater (V, p. 230), Q. Dellius, and others. In Bk. III, p. 166, Strabo says, that Roman authors usually fail to fill the gaps left by Greek scholars. This proves conclusively that he must have consulted their works, for how else could he have found them wanting? What particular writers he may have had in mind is, of course, quite impossible to say; perhaps the historian Silanus, whom Strabo (I, p. 172) sneeringly puts aside as being quite inexperienced in scientific matters, is one of them.

After a brief notice of Iuba (cf. Athen. IV, 170 E) and Didymus Chalcenteros (Suidas s.v. Τράγκυλλος), Dio Chrysostomos, Lucian,<sup>2</sup> and Plutarch,<sup>3</sup> the writer

<sup>1</sup> Posidonius Rhodius, Theophanes of Mytilene, the historian of Pompey's campaigns, Castor of Rhodes (ὁ Φιλορωμαῖος; cf. Appian, De bello Mithrid. 114) and a few others.

<sup>2</sup> Lucian made extensive travels through Italy, and visited Rome doubtless more than once. He unquestionably had some knowledge of Latin, but as far as the author's limited observation extends, it does not appear from his writings. Cf. Ἐρωτες, Δις κατηγ. Νιγρίνος, περὶ τῶν ἐπὶ μισθῷ συνόντων, etc.

<sup>3</sup> For a fuller discussion of Plutarch's knowledge of Latin and its literature, cf. Transactions, Vol. XX, 2.



closes his survey by examining Appian, Arrian and Cassius Dio as to their Latin sources, and by adducing a number of undoubted Latinisms found in their writings.

*Appian's* chief source seems to have been *Asinius Pollio*, whom he cites some nineteen times; *Rutilius Rufus*, *Claudius*, *Varro*, and *Caesar* are also occasionally quoted. Still, there can be no doubt that this honest and careful compiler availed himself of many more Roman authorities.

The question of Appian's alleged indebtedness to *Plutarch* is also incidentally touched upon and decided in the negative. In the *Bell. Civ.* II, 146, we find a sentence which is a literal translation from a verse from the *Armorum indicium* of *Pacuvius*: *Men' servassent ut essent qui me perderent!* That this ancient poet was known to Appian seems quite incredible, nor has the supposition that the verse was taken from the *Ὅπλων κρείσις* of *Aeschylus*, or *Sophocles*, anything in its favor; for in that case, it would doubtless have been quoted in the original. The author confesses himself unable to account for its appearance in any satisfactory manner.

*Arrian* was without doubt acquainted with the Latin language and its prose literature. Cf. *K. Müller*, *Geogr. Min.* I, p. cxi and p. 370.

*Cassius Dio*. His style, like that of *Plutarch* and others, is not free from Latinisms, which may possibly point to a Latin source in many cases. Pure Latin words are also found to have been taken over bodily into the Greek; e.g. *φάκελοι* = *fascies*, *βερρόκοστος* = *verrucosus* (*ἡ ἀκροχορδονώδης*). Of Roman writers, *Dio* quotes *Sallust*, several orations of *Cicero*, *Caesar's Anticato*, *Livy*, *Augustus*, and he may also have consulted *Tacitus* and *Suetonius*; but though this may be disputed, there is no doubt that he not only read all the authors whom he quotes at first-hand, but that his direct knowledge of Roman literature was perhaps the most extensive of all the Greek authors with which this paper had occasion to deal.

Remarks were made by Professor F. D. Allen, and by Dr. Gude-  
man in reply.

2. Greek Modes of Hair-cut, as set forth by *Pollux* (II 29 seqq.) ; by Mr. F. W. Nicolson, Instructor in Harvard University, Cambridge, Mass.

*Pollux* here enumerates the following varieties of hair-cut: *κῆπος*, *σκάφιον*, *πρόκοττα*, *περιτρόχαλα*.

1. *κῆπος*. We learn from *Suidas* (s.v. *κῆπος*) that the distinction between this and *σκάφιον* was that in the latter the hair was worn short (*ἐν χρῶ*), while in the form *κῆπος* it was worn moderately long over the forehead (*τὸ πρὸ μετώφῳ κεκοσμησθαι*). From *Schol. Eur. Tro.* 1165 we gather that this explanation, while correct so far as it goes, is incomplete; that the hair according to this mode was worn long not only over the forehead but in a ring around the head, that on the crown being cut short. Cf. *Poll. IV.* 140. We learn from *Hesych.* (s.v. *κῆπος*) that the form of shears known as the *μία μάχαιρα* was used to cut the hair on the crown of the head.

2. **πρόκοττα**. From the explanations of this variety of hair-cut given by Pol-lux (II. 29) and Hesychius (s.v. *πρόκοττα*) it seems fair to conclude that the word was used not as the name of a distinct form of hair-cut, but merely as applied to the hair which, in the mode *κῆπος*, grew long over the forehead. The word itself seems to point to this, *κόττις* or *κόττα* being Doric for "the head."

3. **σκάφιον**. That this mode differed from an ordinary short crop (*ἐν χρῶ*) appears from Eustathius: *κείρονται δὲ καὶ μέχρι νῦν οἱ μὲν ἐν χρῶ καθὰ καὶ Ἄλανοι, οἱ δὲ σκάφιον*. The nature of this distinction we learn from Hesychius (s.v.): *εἶναι δὲ περιτρόχαλον*. Cf. also Photius (s.v.): *κουρὰ περιτρόχαλος*. The meaning of the term *περιτρόχαλος* is plain from Herod. III. 8 (*περιξυροῦντες τοὺς κροτάφους*). We may infer, therefore, that in the *σκάφιον*, in addition to a close crop, the hair on the outside was shaved off in a circle around the head. That the phrase *ἐν χρῶ* in this connection refers to the appearance of the cut as a whole, and not merely to the part shaved appears from the following facts: (1) Slaves wore their hair in the mode *σκάφιον* (Schol. Arist. Thesm. 838), and their hair was short all over the head (Arist. Av. 911). (2) The *σκάφιον* was a characteristic mark of athletes (Plut. Arat. 3), who also wore the hair short (Luc. Dial. Mer. V. 3). Note also that the *hetaira* here referred to wore a wig. (3) Cf. also the use of the word in Arist. Av. 806 and Thesm. 838.

4. **περιτρόχαλα**. In this form, the hair was shaved in a circle around the head, that on the crown being either clipped short, as in the *σκάφιον*, or allowed to grow long. The word is used only of barbarian tribes; e.g., Scythians (Prisc. Excerpt. p. 190, ed. Nieb. 1829), Arabs (Herod. III. 8), Franks (Agath. Hist. I. 3), and the Solymi, a Jewish tribe (Choer. Fr. IV). Nāke, in his note on the last mentioned passage, shows that *περιτρόχαλα* was a general term for any mode of hair-cut in which the hair is clipped in a circle. The *σκάφιον* should therefore be regarded as a variety of this, its characteristic being a close crop on the crown in addition to a circular shave around the head.

The two forms *κῆπος* and *σκάφιον* are mentioned side by side in an interesting passage in Lucian (Lex. V). The use here of the phrase *τῇ ὀδοντωτῇ ξύστρα* in connection with the *σκάφιον*, and the words of the scholiast (*ὀδοντωτὴν γὰρ ξύστραν τὸ κτένιον φησί*) have given difficulty, since if the *σκάφιον* was a short crop, a comb would not be required. Hence Fritzsche has conjectured (note to Arist. Thesm. 846) that Lucian wrote *οὐ σκάφιον ἀλλὰ κηπίον*. But the difficulty is removed if we conceive of the *ξύστρα* not as a comb, but a strigil, furnished perhaps with short teeth and used by athletes for scraping rather than combing their close-cropped heads.

Lucian's words in this passage (*ὥς ἂν οὐ πρὸ πολλοῦ τὸν κόννον καὶ τὴν κορυφαίαν ἀποκεκομηκώς*) make it clear that the reference is to a close crop. The allusion is to the custom followed by young men of Greece (see Becker's Char. Sc. IX. Exc. 3) of wearing the hair, or a single lock of it, long, until they became *ἐφηβοί*, when it was cut off and consecrated to some deity. This lock of hair was variously called *κορυφαία* (as here; cf. also Eustath. to Od. p. 1528, 18 f.), *σκόλλυς* (Poll. II. 29; Hesych. s.v.), *μαλλός* (Hesych. s.v. *σκόλλυς*), etc. The word *κόννος*, though defined by Hesychius (s.v.): *ὁ πάγων, ἡ ὑπήνη*, seems also to have been used to signify this lock of hair. Cf. Hesych. s.v. *ιερόβατον* and *κοννοφόρων*. It can hardly bear the meaning "beard" in this passage, as it was a close-cropped head, not a smooth shaven face, that occasioned the use of the *ξύστρα*. It seems

probable, therefore, that Lucian wrote ὡς ἂν οὐ πρὸ πολλοῦ τὸν κόννον ἀποκεκομηκώς, meaning the lock of hair described above, and that the more common Attic word κορυφαία was added by a scribe as a gloss on the rare Laconian word κόννος; this gloss may easily have been incorporated into the text by a later scribe who did not know the word κόννος, and guessed, as Hesychius did, that it meant the beard. It is to be noted that it occurs in the latter sense in no place except in Hesychius.

The original meaning of κῆπος was "a garden," and its applicability to a form of hair-cut has been variously understood. It seems best to consider the word to refer not to the appearance of the head as a whole, but to the round plot, so to speak, in the middle, which was kept carefully trimmed, while the rest of the hair, worn comparatively long, surrounded it like a hedge. The word σκάφιον meant originally "a bowl"; hence it has been supposed that in cutting the hair in this fashion the Greeks used a bowl, placing it on top of the head and trimming around it. Cf. Salmasius, *De Caes. Vir. et Mul. Coma*, p. 249. This is not likely, however, if we suppose that the hair on the crown of the head was cut short itself, while that on the outside was shaved off, and not clipped. It is more probable that the name arose from the resemblance of the closely cropped head to a bowl. Arist. (*Frag.* 502 D.) uses the word to mean the crown of the head.

Professor Seymour and Dr. I. H. Hall made remarks upon this paper.

3. The Genitive Singular of *u*-nouns in the Avesta<sup>1</sup> and its relation to the question of Avestan Accent, by Dr. A. V. W. Jackson, of Columbia College, New York City, was read by the President, Professor Lanman.

This paper contained a general discussion of the formation of the genitive singular of *u*-nouns in Avestan, and in this connection a suggestion was made bearing upon the not uninteresting question of accent theoretically to be assumed for the Avesta.

Full statistics of the formation of *u*-genitives in the singular, were given. Five distinct groups were noted: -aoš, -ēuš, -āuš, -vō including -āvō.

The two predominating formations -aoš, -ēuš were then taken up, and after an examination of Av. words that show Skt. accented equivalents, a theory was advanced that this difference -aoš, -ēuš in genitive endings of Av. *u*-nouns, for which no explanation seems to have been given, is perhaps due to an original difference in accent: that the aoš-form corresponds to an original accented ultima, and the ēuš-form to an original unaccented ultima. This may be formulated:—

Av. -aoš = Skt. — *ú* (accented ultima).

Av. -ēuš = Skt. — *u* (unaccented ultima).

Thus by a comparison of forms with their Skt. equivalents

I. Av. -aoš = Skt. — *ú*.

<sup>1</sup> The paper, of which only the results are here given, is expected shortly to appear in its full form in Bezzenberger's *Beiträge zur Kunde der indogerm. sprachen*, Bd. xvii.



Av. <i>tā-y-aoš</i>	=	Skt. <i>tā-y-u-</i>
<i>va-y-aoš</i>	=	<i>vā-y-ū-</i>
<i>a-y-aoš</i>	=	<i>ā-y-ū-</i> ( <i>āyu-</i> )
<i>jan-y-aoš</i>	=	<i>jan-y-ū-</i> (?)
<i>iš-aoš</i>	=	Gk. <i>ι(σ)ός</i> (Skt. <i>iṣu</i> )
<i>par-aoš</i>	=	Skt. <i>pur-ū-</i>
<i>yaz-aoš</i>	=	<i>yah-ū-</i>
<i>maz-aoš</i>	=	<i>mañj-ū-</i> (?)
<i>taf-n-aoš</i>	=	<i>tap-n-ū-</i>
<i>fraš-n-aoš</i>	=	<i>praj-ñ-ū-</i>

2. Av. *-ēuš* = Skt. — *u*.

Av. <i>vanh-ēuš</i>	=	Skt. <i>vās-u-</i>
<i>añh-ēuš</i>	=	<i>vās-u-</i>
<i>daiñh-ēuš</i>	=	<i>dās-y-u-</i>
<i>pas-ēuš</i>	=	<i>pās-u-</i> (n.)
<i>madh-[ē]uš</i>	=	<i>mādh-u-</i>
<i>khra-t-ēuš</i>	=	<i>krā-t-u-</i>
<i>jyā-t-ēuš</i>	=	<i>jīvā-t-u-</i>

The exceptions to the suggested law were next treated in detail. Deductions were then made in regard to those Av. *-aoš*, *-ēuš* forms that do not happen to have Skt. accented equivalents.

The paper concluded with remarks on each of the other forms *-āuš*, *-vō*, *-āvō* of the gen. sing. of the *u*-declension; and it noted also that the difference between the monosyllabic genitives Av. *dyaoš* 'of heaven' (= Skt. *dyōs*, *divās* accented final), Av. *gēuš* 'of a cow' (= Skt. *gōs* i.e.\* *gāvas*, cf. *gāvā*, *gāvē*, *gāvi* unaccented final, Whitney, *Skt. Gram.* § 391) agrees exactly with the proposed rule. The added hope was expressed that perhaps some of the Av. passages in the Nirangistan may contain words that will corroborate the theory which as yet is put forward tentatively.

The Association adjourned at 5.30 P.M. to accept the courteous invitation of Mr. and Mrs. Wm. C. Lanman to partake of supper at their home.

#### EVENING SESSION.

The Association, with many residents of Norwich, assembled in the large audience hall of the Slater Memorial at 8 P.M. The program of papers for the morning session of the following day was read by the Secretary.

Dr. Robert P. Keep, Principal of the Free Academy, then presented to the audience Professor Lanman of Harvard University, who thereupon delivered the annual address of the President of the Association.



4. The Beginnings of Hindu Pantheism, by Professor Charles R. Lanman, of Harvard University, Cambridge, Mass.

MEMBERS OF THE ASSOCIATION: It is twenty-one years ago this month that the convention assembled at Poughkeepsie which organized the American Philological Association. We may congratulate ourselves, accordingly, that we as a society are no longer minors, — that we have now attained our majority. Our youth has been vigorous and fruitful. That we should praise the men who have made it so, is not fitting; for most of them, happily, are still living. Their activity and devotion to the interests of the Association are witnessed by a stately row of published volumes of Transactions, — the twentieth of which, along with an index of contributors and an index of subjects covering the whole series, was issued last March. The prospects for our continued fruitfulness and vigor were never brighter.

We should be, and I believe that we are, conscious of our manhood and power, of the importance and dignity of our calling. The duty which the scholar as a citizen owes to the state is one of the most frequent themes of the day; but the duties which we owe to society and the body politic as philologists and public teachers, may also well engage for a moment our reflection at this beginning of our new year.

We stand here as the representatives of one of those "useless things" which it is the true province of a university to teach. Our labors, be they never so faithful, will not avail one whit to lessen the cost of carrying a barrel of flour from Minneapolis to New York, or to diminish by the hundredth of a cent the price of a yard of cloth at Fall River. Now not for a moment do we underrate the vast intellectual force involved in the great economies of spinning and weaving, or of railway administration; and yet we boldly maintain the true usefulness of our useless discipline. For is not ours the ministry of teaching men, — by holding up to them the noblest ideals of virtue and of patriotism, the fairest works of poet and of artist, and the truest and loftiest conceptions of God and of our relations to the world about us, — of teaching men, I say, to love better things? Or else, of what avail is the cheaper bread or clothing, except as giving the man who is hurried and hustled along by the materialism of the age, a little more time to cultivate his nobler self by some actual experience in enjoying the ideal and the useless, — in short, a little more time to learn that the "useful" is useful only in so far as it enables us to attain unto the useless.

To us students of philology belongs the privilege of renewing in our experience some of the best thought and feeling of the past. As regards success in turning that to account for our fellows, there is one condition that I would fain mention; it is, that we keep ourselves in touch, in living, active sympathy with the life and thought of to-day. No longer may the scholar be a cloistered recluse. He must mingle with men. He must be quick to see the possibilities which the material progress of mankind offers him for the promotion of his science. He must be up and away, to Olympia or to Delphi, to the Nile Delta or to Mesopotamia, or to the ends of the earth, to explore and to dig, to collect seals and clay tablets, coins and inscriptions, manuscripts and printed books, — in short, whatever material may yield back the treasures of the past. He must study the land and people with his own eyes and mind. He must know of the best recent progress of the

graphic arts, in order that he may aid the diffusion of knowledge effectively, no less than its advancement. He must understand the course of common events, in order that a lesson of the past may be applied with telling force to a fault or problem of to-day. And above all, he must have that discriminating recognition of interest and of character which tells him what to teach and to whom to teach it, and that sympathy which engenders the spirit of docility in the taught. The dictionaries tell us that the word "scholar" goes back to the Greek *σχολή*, "spare time, leisure, especially for learned pursuits." No true-hearted American scholar supposes that this leisure is his for mere selfish acquisition of knowledge. Such treasures are barren, and hoarded in vain. It is only as he puts them to the service of his day and generation that his acquisitions of knowledge beget in the scholar himself wisdom and culture and character, — the end of all learning.

But if we do well on this occasion to magnify our office as *American* philologists, let us not forget that even since the founding of this Association the duties and responsibilities of *philologists*, of whatever nation, have been greatly widened. Philology aims to unfold to us the whole intellectual life of a people as that life is manifested in its language and literature, its art, its antiquities, its religion. As such, philology is a historical discipline; but it must now be regarded as also a philosophical discipline, for it seeks not only to reproduce the great phases of that life, but also to trace their genetic relations and the causal connections between them. It thus becomes, in fact, one chapter in the great book of the History of Evolution. In this light, its driest and meanest results gain new significance and dignity. No language, no literature, no antiquity, can be dead to us so long as we can see the living, acting forces which are ever at work shaping its growth.

I suppose there are few of us who have not been oppressed by the vastness, the many-sidedness, of philology; by a feeling of hopeless inability to get a commanding grasp of the science as a whole; by a sense that what we do accomplish is after all so painful and fragmentary as to be almost in vain, — is, in the words of Goethe's Pylades, —

Voll Müß' und eitel Stückwerk.

May not the contemplation of this noblest aspect of philology — as a study of human evolution — console and help us, take us each out of his self-centred isolation of purpose and action, and co-ordinate the work of each individual with that of the many who precede and follow him, so that his own life-work seems to him no longer a broken fragment lost among countless other lost and broken fragments, but rather a well-jointed part — small, indeed, perhaps — but fitting perfectly into its place in the one grand structure of human elevation, of human ennoblement.

The speaker turned to the subject of the evening, The Beginnings of Hindu Pantheism.<sup>1</sup> The materials for its study are the Upanishads, brief Sanskrit treatises of the Hindu mystics of perhaps the sixth century before Christ. The Upanishads teach the absolute identity of man and God, of the individual soul and the Supreme Spirit, and declare that only by recognition of its true nature can

<sup>1</sup>The address has been published in full under the above title, and may be had, postage paid, by sending twenty-five cents to the publisher, CHARLES W. SEVER, Cambridge, Massachusetts.

the soul be released from its attachment to the world-illusion, and from the consequent round of transmigrations. These treatises are the reflex of a very noteworthy period in the history of India, — the period in which the sturdy, life-loving Vedic Aryans are being transformed into quietistic, pessimistic Hindus. For the student of human evolution in one of its most remarkable phases, accordingly, the Upanishads are of uncommon interest and importance.

The speaker briefly characterized the Vedic Aryans and their native-religion, and set forth the change of climatic environment which brought physical and moral degeneracy upon the descendants of the Vedic tribes, and with it degeneracy of their religion into the soul-decadency ritualism of the Brahmanas. Add to this the prevalence of the belief in the transmigration of souls, the dreary prospect of life after life and death after death, and we have, in the fifth pre-Christian century, a condition that calls loudly for the protestant intervention of some vigorous spiritual leaders. The call was met by promoters of various religious movements, such as Buddhism, Jainism, and Brahmanic mysticism.

There is no abrupt break in the course of development from the old Brahman religion to that of the Upanishads. Under the Brahmanic dispensation there were four orders or stages in the well-rounded life: a man became in turn, first, a pupil; then, a householder; thirdly, a forest-hermit; and lastly, an ascetic. Hermit-life fostered the habits of meditation and introspection, and these led naturally to theosophic speculation. The more thoughtful of these old Brahman ritualists felt that something must be added to the works of the law; and this something was not, as in the Christian antithesis, faith, but rather knowledge.

Salvation by knowledge, then, is the purpose of the Upanishads. But their teachings cannot be combined into a coherent philosophical system; they are too disconnected and contradictory. These tracts are to be called religious rather than philosophical, because their speculations never lose sight of their one great practical end, — the liberation of the soul.

How shall the soul be loosed from its bondage? How rescued from the eddying vortex of transmigration on which it is whirled about by its deeds? The answer of the Upanishads is, "By the recognition of its true nature." By its true nature it is absolutely identical with the supreme and all-pervading Spirit of the Universe.

There is, in an ancient Vedic hymn used in the ritual of cremation and burial, a verse addressed to the departed: "Let thine eye go to the sun; thy breath to the wind." It is perhaps the oldest text involving the idea of the microcosm and macrocosm. Each element in man comes from some element in nature with which it has most affinity, and thereto it returns at dissolution. The affinity of the eye and the sun is universally palpable; and not less so is that of the breath and the wind.

No less than five of the oldest Upanishads agree in containing a "Dialogue of the Vital Powers." Its translation was read by the speaker, and is very like the old Roman fable of the "Belly and the Members." The pith of the "Dialogue" is the recognition of the supremacy of the vital principle called breath, *prāṇa*, or *ātman*, upon which even the organ of thought, the *manas*, depends. The *ātman* is the central point in the human personality, — the vague, hidden, underlying power, which is the necessary condition of all human activity.

For the Vedic period it was sufficient to seek the elemental counterpart of the



breath of life in the wind that bloweth. For the Hindu mystics this was not enough. Their dreamy speculations have invested the Atman, the vital breath, with potencies and attributes which pervade the whole being of man. Granted that it must have a counterpart in the macrocosm, and the first great step of Hindu pantheism is taken. For that counterpart must hold the same relation to the universe that the Atman does to man. It can be naught else than the principle which informs the universe with life, which — as they told Megasthenes — pervades it completely.

Symbolism and mystery are run mad in the Brahmanas; and in this atmosphere of mystic symbolism everything is not only that which it *is*, but also that which it *signifies*. So lost is the Brahman in these esoteric vagaries that to him the line of demarcation between *is* and *signifies* becomes almost wholly obliterated. If the Atman in man is the type and symbol of the supreme Atman, then it *is* that supreme Atman, and pantheism is an accomplished fact.

The speaker read translations of some of the more picturesque or pathetic passages concerning the All-Soul, the all-pervading and yet uncomprehended. The great practical aim of all the teaching is, by exterminating in the soul all desires and activity, root and branch, to lead to the realization of the true unity of the soul and the Supreme Soul. This realized, and it is liberated; and death can only do away with what no longer exists for the emancipated soul, the last false semblance of a difference between itself and the Supreme.

At the close of the address the Association adjourned, to meet at 9 o'clock, Wednesday.

NORWICH, CONN., July 9, 1890.

The Association was called to order at 9.30 A.M., by the Chair.

Dr. Keep announced that the Association had been invited to make, at 3.30 P.M., an excursion to the Kitemaug Club House on the Thames, and to there participate in a dinner as the guests of the gentlemen of the Club.

The invitation was accepted, and it was determined to meet at 8 P.M. to resume the reading of communications.

The President appointed the following gentlemen to serve as Committee on Place of Session in 1891: Professors D'Ooge, Merrill, Tarbell, and Hewitt; and as Committee on Officers for the ensuing year, Professors Seymour and Clapp, and Dr. Keep.

The reading of papers was then taken up.

5. Aristophanes' Criticism of Euripides, by Professor H. M. Reynolds, of Yale University, New Haven, Conn.

An attempt to collect and to analyze systematically the literary criticism contained in the comedies of Aristophanes, especially with reference to Euripides. While Euripides seems to have glanced at Aeschylus in some places, Aristophanes



is the first to introduce literary criticism in any considerable degree. This is mainly directed towards the tragic poets. The epic and lyric poets are now and then mentioned, but rarely held up to ridicule. Seventeen parodies are found upon epic poets, 39 upon lyric poets, while upon tragedy there are about 270, of which 23 relate to Sophocles, 37 to Aeschylus, and 164 to Euripides. Sophocles, therefore, is alluded to rarely; Aeschylus more frequently, but usually in praise; while for Euripides is reserved merciless parody and pungent sarcasm. This is limited to no one period. Euripides is ridiculed in the *Acharnians* of 425 B.C., and in 405 B.C. is not allowed to rest in his grave. In three comedies he is introduced as a character. Aristophanes' criticism is necessarily fragmentary and general. It has oftener to do with the political, moral, and religious influence of Euripides than with his aesthetic and literary qualities as a dramatist. Under the latter head falls the special criticism of Euripidean prologues, monodies, and choruses, his philosophical quibbling, his introduction of sexual passion as a motive, his attempts at pathos in the representation of heroes in rags. These criticisms were severally discussed with reference to the extant dramas of Euripides, and were shown to be adverse, often shallow, and due, in the main, to other than aesthetic grounds. Their pertinency was verified by comparison of Euripides point for point with the other dramatists. Of pure dramatic criticism little was found. The management of the action, the drawing of characters, the use of the *deus ex machina*, the dramatic value of the Euripidean prologue are all ignored. The criticisms of the moral and religious influence of Euripides, his cosmogony, his opposition to the current mythology, were then discussed. Herein lies the secret of Aristophanes' hostility. Euripides made dangerous tendencies attractive, under the garb of poetry, and became the popular poet. Like Socrates in the *Clouds*, he is attacked as the representative of a school, rather than as an individual. How he bore this criticism is not told us. It seems not to have influenced seriously his productivity, his style, or his fame.

#### 6. The Medicean Mss. of Cicero's Letters, by Dr. R. F. Leighton, of Gloucester, Mass.

The Mss. of Cicero's Letters have been preserved and transmitted in two separate groups, viz., (1) the one containing the letters *ad Familiares*, with other writings of Cicero; (2) the other, the letters to Atticus, Quintus Cicero, Brutus, and the spurious letter to Octavius Caesar, and also other writings of Cicero. These letters are never found all united in one codex. The codex containing each group of letters has its own history and should be considered separately. The neglect or inability of those scholars who wrote of these Mss. immediately after their rediscovery in the fourteenth century to designate accurately and definitely the codex they had in mind, has been one of the chief causes of the many erroneous views that have been presented as to the origin, preservation, and transmission of these codices.

The paper is mainly confined to the two Medicean transcripts of Cicero's letters, now in the Laurentian Library, Florence, Italy, though several other codices of these letters are mentioned, especially those of letters *ad Fam.*, that, within the last few years, have been discovered in England, France, and Germany, and are of sufficient value and independence to subvert the well-known statement of

Orelli, that all extant codices of Cicero's letters are copies directly or indirectly of the Medicean Mss.

The two Medicean Mss. in question, which are catalogued, the one containing the letters *ad Fam.* as *Cod. Med. Plut.* xxix, No. vii, the other, the letters of the Atticus collection, as *Cod. Med. Plut.* No. xviii, were copied from the two most valuable codices containing the text of these letters known to have been extant since the revival of learning. One of these archetypes has also been preserved, that of the letters *ad Fam.*, and is also in the library in Florence. It is catalogued as *Cod. Med. Plut.* xxix, No. ix. The other archetype, containing the letters to Brutus, Quintus Cicero, and Atticus, to enumerate the collections in the order in which they occur in the codex, is lost.

The paper then reviews the history of these Mss., as given by Orelli, Haupt, and Hofmann, all of whom agree in affirming that the two archetypes were discovered by Petrarch, the one containing the letters of the Atticus collection at Verona, in 1345, the other containing the letters *ad Fam.*, according to Hofmann, at Vercelli, about 1370. Haupt and Hofmann based their argument mainly on the well-known letters copied by Mommsen from the *codex Riccardianus* 845, and published by Haupt in the *Ber. Lect. Cat.*, 1856 (winter), and on Petrarch's own letters. These scholars all agree in ascribing the discovery of the two archetypes as well as the copies made from them, now in the Laurentian Library catalogued as I have described, to Petrarch.

The appearance of papers on the history of these letters, by Robert F. Leighton, in 1878, by Professor Georg Voigt, in 1879, and especially by Dr. Anton Viertel, in 1879, all assailing at some points the position hitherto taken as to the discovery and transcription of these codices, opened a new chapter in the history of these letters. The arguments rest mainly on the well-known facts that

(1) Petrarch never mentions but one find, and that must have been the *epp. ad Att.*; (2) he never refers to or quotes from the *epp. ad Fam.*, or gives the slightest evidence that he even knew of the existence of this collection; (3) even as late as 1372, two years before his death, Petrarch speaks of Cicero's letters as consisting of *tria volumina*, evidently the *epp. ad Att.* These facts were all known to Hofmann, but he set against them the positive statement of Flavius Blondus to the effect that Petrarch *epistolas Ciceronis Lentulo inscriptas* (i.e. *epp. ad Fam.*) *Vercellis reperisse se gloriatus est*.

This paper after examining several other statements in regard to the finding of these letters, — e.g. Blondus and Fiorentino ascribe the discovery of the *epp. ad Att.* to Poggio, — returns to the passage from Blondus quoted above, and shows by the comparison of the text with that of a Ms. in the library in Dresden, that the passage is valueless for the purpose for which Hofmann used it.

Then assuming as proved in the papers just referred to, that Petrarch never knew of the existence of the *epp. ad Fam.*, the evidence in regard to his discovery of the *epp. ad Att.* is re-examined and the conclusion reached that it is hardly sufficient to ascribe the discovery of even this collection to him. Then the view is proposed that Petrarch may have found a codex, or a part of a codex, in Verona, '*ubi minime rebar*,' i.e. not in a library, not where books are usually kept; but there is hardly sufficient evidence to affirm that this find was the celebrated Verona codex. Coluccio says the codex was found *in ecclesia Veronensi*; but the Verona codex from which the present Medicean transcript was made is

proved to have been in the Verona Library in 1329, *i.e.* before P.'s alleged find, and also in 1345-50 (cf. Detlessen, *Neue Jahrb. f. Phil. u. Paed.*, 1863, p. 553). Petrarch's connection with the rediscovery and circulation of Cicero's letters is narrowed down to a small collection, which was found in P.'s library after his death, and which he copied from a codex found perhaps at Verona, though the place where the find was made is by no means certain. It is inferred simply from P.'s celebrated letter to Cicero, dated '*apud superos*, Verona, June 16, 1345,' while it is evident that the find might have been made elsewhere, and the letter announcing it written after the return to Verona.

Then the origin of the report, which attributed the discovery and transcription of these codices of Cicero's letters to P., is examined and traced to its source. Put forth first tentatively and doubtfully by Politian, the report was soon converted into a certainty, and at last admitted into Bandini's Catalogue, since which time no one until recently has been found bold enough to question it. Finally the seal of certainty was placed upon that part of the report which ascribed the Medicean copies to P., when Mommsen examined the Ms. of the *epp. ad. Att.*, and pronounced it, after comparing the writing with P.'s, to be a copy made by him as far as the words, *cum legis dies*, *Att.* vii, 7, 6. The Ms. of P.'s letters owned by Beccatelli, P.'s biographer, on which both Mommsen and Bandini relied to prove the autography of the Medicean codex, was not itself autographic. This point, on account of its important bearing, is fully discussed and indubitably established, and the conclusion reached that neither of these Medicean copies was due to Petrarch—a conclusion that really removes a serious stigma from P.'s character; for it has long been a mystery how such a scholar could have been satisfied with copies of such inestimable literary treasures so carelessly and inaccurately made as are these Medicean copies. In fact, the Mss. themselves would furnish ample evidence that P. never copied them; for the errors are so numerous that, according to Mommsen and Hofmann, not a single letter of any considerable length could be made out without the marginal notes and readings.

If these Medicean copies of the codices containing Cicero's letters are not to be ascribed to P., then who did procure and bring them to Florence? This great service was rendered to literature by Coluccio di Piero de' Salutato, born at Stignano, in 1330, a most devoted and enthusiastic friend of the new learning. In proof of this position, it is shown—

(1) that the marginal notes and glosses were made by Coluccio's hand; (2) that C.'s name is still inscribed on the Ms. of the *epp. ad. Att.*, while from the other Ms., the owner's name has been intentionally erased; (3) it is shown that when C. came to Florence to live, in 1374, he began his search for Cicero's letters; from this fact, it appears that no Ms. containing these letters could have been in Florence, or known to the Florentine literati, at that time; (4) C. learned from P.'s son-in-law, Francescola da Brossano, that Giangaleazzo (John Galeatus), the Duke of Milan, had received, in 1389 or -90, a number of Mss. from the libraries of Verona and Vercelli, as a present; he at once applied to Pasquino de' Cappelli, the Duke's prime minister, for permission to have these Mss. copied. The long correspondence which follows can be found in Hortis, pp. 99 ff., and in Schio, pp. 137 ff., and in Haupt, l.c. After long waiting the transcript was made and transmitted to C. to Florence; but what was his surprise to find not the letters *ad Att.*, as he expected,—for he knew of these letters from P.'s correspondence



and also from the sixty in his possession, received from P.'s library through Caspare de' Broaschini, — but the letters *ad Fam.*, which now for the first time were made known to the literary world. What C. had received only whetted his appetite for more, — *dumque sitim sedare cupit, sitis altera crevit*, — and he continued his efforts with unabated zeal to secure a copy of the other codex. At last C. receives information (in July, 1392) that the copy is made and ready to be forwarded to Florence; but before this was done, the correspondence unfortunately breaks off, and no information is at hand from this source to show that the copy in question was ever received, although all the circumstances would seem to indicate that the request of so eminent a man and patron of learning would not be refused.

Both Haupt and Hofmann knew that C. received these codices from Milan, but they failed to identify them with the two Medicean copies now in the Laurentian Library; they had already ascribed the origin of these two copies to P. The next step is to prove the identity of these copies received from Milan with the alleged Petrarchean copies. The proof is partly historical and partly derived from the Mss. themselves, but taken together, possesses all the argumentative validity of strong cumulative evidence. The historical proof is derived chiefly from P.'s letters and other works, and the connection which mediaeval scholars assert that P. had with these Mss. This side of the evidence is discussed in a previous part of this paper; the evidence from the Mss. themselves may be summarized as follows: (1) C.'s name is inscribed on one of the Mss., and was probably inscribed on the other, — indubitable evidence that they were owned by him; (2) the notes, glosses, etc., are in C.'s handwriting; (3) the insertion of the Greek text by Chrysoloras and its translation in the margin, known to have been made for C.'s Mss., are found in these; (4) the handwriting of both is the same, proving that they were made by the same scribe, probably the one employed by Cappelli in Milan; (5) in the same *pluteus* with these copies is another Ciceronian codex containing the letters *ad Fam.*; on its margin are notes, etc., which prove beyond question that its owner must have used C.'s codex. For example, on p. 86b, to *ille autem, qui sciret se nepotem bellum tibicinem habere et sat bonum unctorem*, a passage that is found in *ad Fam.* vii, 24, 2, is a note in the margin stating that the restoration of this passage was due to C. Now this very passage is not found in the Vercelli archetype nor in the alleged Petrarchean transcript; but in the latter it was inserted in the margin by C. himself, with this note: *additum est a Coluccio Salutato id quod est in textu inter a et b*. Again, to *complures in perturbatione*, etc. (see *ad Fam.* x, 6, 3), a similar note is added crediting the restoration of the passage, which is also not found either in the V. archetype or the alleged P. transcript, to C.<sup>1</sup>; (6) again, P. cites in *Ep. Fam.* iv, 14, from his Ms., a passage (*ad Att.* vi, 1, 12) which reads differently in the Medicean copy.<sup>2</sup> In short, the identity of these Medicean copies with the copies received from Milan is established almost beyond doubt or question.

The paper concludes with the discussion of some other Italian Mss. of these letters and with a statement of some of the still unsolved problems connected with these Mss. of Cicero's letters, as, for example, the difficulty of determining what codex or codices were made the basis of the text of the *editiones principes*

<sup>1</sup> See Hofmann, *Krit. Appar. z. Cic. Brief. an Att.*, p. 6.

<sup>2</sup> Viertel, *Wiederauffindung von Cicero's Briefen durch Petrarca*, p. 21.



(1470); of the letters *ad Att.*, it could not have been exclusively *cod. Med.* xviii., for that is, as is well known, incomplete, and there are considerable *lacunae* in all other Mss. of these letters, which were at that time (1470) known. Finally some of the hard problems were stated that beset the path of the future editor of these letters, who attempts to untangle the complicated traditionary history of the Mss. and to present a recension of the text based on a critical examination and collation of original sources.

Remarks were made by Professor F. D. Allen, and in reply by Dr. Leighton.

7. An inscribed Kotylos from Boeotia,<sup>1</sup> by Professor John C. Rolfe, of the University of Michigan, Ann Arbor, Mich.

The attention of the Society was called to a cup purchased by the writer in Kakosia, a village in Boeotia, on the site of the ancient Thisbe. The cup, which is 0.11 m. high and 0.385 in circumference, bears an inscription incised on the upper rim, as follows: —

Γοργίνιος ἐμὶ ὁ κότυλος· καλὸς κ[αλ]ῶ.

I am the kotylos of Gorginos; the beautiful cup of a beautiful owner.

The letters are those of the Boeotian alphabet, and the inscription therefore belongs to a time previous to the introduction of the Ionic alphabet into Boeotia. As Kirchoff (*Studien*, p. 143) tells us that the epichoric alphabet was still in use down to the time of Epaminondas, the cup may not be earlier than 360 B.C., but the general appearance of both vase and inscription suggests a much earlier date. The inscription forms a somewhat uncouth iambic trimeter, the most serious blemish being that in the anapaest in the second foot a polysyllabic word ends in the second part of the thesis.

The name of the possessor on Greek vases is sometimes in the nominative, but usually in the genitive, the genitive being sometimes followed by *εἰμί*. In this inscription, however, we apparently have a unique way of expressing ownership, for *Γοργίνιος* does not appear to be a genitive, but a proper adjective in the nominative. As a genitive it could only come from a nominative in *is*, *us*, or *eus*, any one of which would give a proper name wholly anomalous in its formation. As an adjective it would be formed from *Γοργίνος*, which does not occur, it is true, but which would be quite regular in its formation. The use of the adjective avoids the hiatus which the genitive would make, and it seems reasonable to suppose that the writer of the inscription preferred this way of avoiding it, to one which would have departed from the invariable order of the owner's name at the beginning, followed directly by *εἰμί*. It is possible that the use of patronymic adjectives in Boeotian may have helped to suggest such a use of a proper adjective. *καλὸς καλοῦ* is unique in an inscription of this kind, but a similar expression occurs in the inscription on a kylix published in the *J. H. S.* for 1885 (p. 373):

*φιλτὸς ἤμι τὰς καλὰς ἀκύλιχας ἀποικίλα.* *καλὸς καλός* is not uncommon, but there is no trace of a final sigma.

<sup>1</sup> This paper, of which only a brief abstract is given, will be published in full, with illustrations, in Vol. II of the *Harvard Studies in Classical Philology*.

The inscription designates our cup as a kotylos, and therefore may be expected to throw light on the meaning of that word. Setting aside the inscriptions scratched on the feet of vases, which Schöne (*Ueber einige eingeritzte Inschr. griech. Thongefässe in Comm. in hon. Th. Mommsen*) has shown cannot be relied on as designations of the vase on which they stand, there are in all eight Greek vases inscribed with their names. [Representations of seven of these (one appears never to have been represented) were shown and compared.] There are two kylixes, but one of them has not been represented, so that a comparison of the two is impossible. Two lekythoi, one from Cumae and one from Eboli, differ in all their details. Of three kotyloi, one may be set aside, as the inscription evidently refers not to the form, but to the capacity of the cup. The other two differ in all respects, one of them having the form universally accepted as that of the kantharos.

The natural conclusion seems to be that these names were not designations of definite and fixed forms, but varied greatly even in neighboring places, for the two kotyloi are from neighboring towns in Boeotia (Thisbe and Thespieae) and may be of about the same date.

The capacity of this kotylos does not correspond either with the Theban or with the Attic kotyle, so that the term kotylos, as applied to cups, did not always refer to their capacity.

Remarks were made by Messrs. D'Ooge, Tarbell, Fowler, Lanman, F. D. Allen, Sachs, and Smyth.

8. Sanctii Minerva and Early Spanish Philology, by Professor W. A. Merrill, of Miami University, Oxford, Ohio.

There was no Spanish school, properly speaking. In the universities the main activity was in the civil and canon law; the mathematical and physical sciences were neglected, and philosophy was based on Aristotle and Saint Thomas. There was an occasional translator from the Latin classics; a few editions of classic authors were published, and now and then a work on archaeology and some poor grammars; but on the whole the survey is disappointing.

The founder of classical learning was Antonio de Lebrixa, called Nebrissensis, born in 1444. His important work was the *Introductiones Latinae*, the first Latin grammar of note in Spain. His Latin lexicon is also noteworthy. Others scholars were Dryander, Villena, and in a way, Ximenez. Following Nebrissensis the greatest scholar was Ferdinand Nunnez, called Pincianus, who edited Seneca and Pomponius Mela and who wrote a Greek grammar. Mendoza, D'Acuna Cetina, Vergara, Barbosa, Chacon, Cerda, were scholars of note in the sixteenth century. The seventeenth century did not produce one name worthy of mention in classical philology, and the eighteenth and nineteenth appear to be similar in that respect.

Francisco Sanchez was born in 1523 at Brozas, and Latinized his name to Sanctius Brocensis, and in 1554 became professor of Greek in the University of Salamanca. He edited Politian's *Sylvae*, Virgil's *Bucolics*, (Ovid's) *Ibis*, Gryphus of Ausonius, Persius, and Horace's *Ars Poetica*. His principal activity was in grammar. In 1562 he published '*Verae brevisque grammaticae Latinae institutiones*'; in 1581, the *Arte para en breve saber Latin*. His '*De auctoribus inter-*

pretandis sive de exercitatione' explains the principles of translation, and the Paradoxa, 1582, contained five dissertations on grammar. The Minerva was first published in 1587 at Salamanca, and last at Amsterdam in 1809, with numerous intervening editions. The book was intended to give the reasons for Latin, and its full title was *Minerva seu de causis Linguae Latinae*. The speaker then gave a synopsis of the work. Sanctius owed much to Scaliger's *De linguae Latinae causis*: he seems to have been familiar with the whole range of Latin literature, and with Aristotle and Plato. The ancient and recent grammarians he constantly cites. His scorn of the grammarians is ludicrous. Sanctius was modest in his way, yet at times disagrees with Livy and Cicero. He restricted grammar to the modern conception; and differentiated syntax and orthography from grammar proper. The treatment is affected by the prevailing scholasticism. His comparative philology of Latin, Hebrew, and Arabic led him astray. The writer then discussed Sanctius' special treatment of the parts of speech and syntax; and the emphasis put on ellipse and its use in explaining extravagant assertions of uniformity were commented on. This principle of rigid uniformity is the chief cause of Sanctius' errors. Latin grammar was to be an exact science. There were to be no exceptions to rules. Each word has its own meaning and one construction and no more. Every case has one function. *Unius vocis unica semper est significatio*. Appello 'to land' and appello 'to call' are the same, because you land a name on a person.

The Minerva was slow in winning recognition, but its ultimate success was unmeasured. Haase thought that no one of Sanctius' predecessors had done more for Latin grammar. Sir William Hamilton thought the study of the Minerva with the annotations of the editors was more profitable than that of Newton's *Principia*. Sanctius' influence in Spain and France is still predominant; his direct influence elsewhere has quite passed away. The present immediate value is small. Sanctius has collected a mass of raw material of peculiar and uncommon constructions; and the book is useful as a work of reference to all engaged in grammatical research, simply as providing matter for comparative study; but so far as Sanctius' original design is concerned — to show the reason in Latin grammar — it is quite untrustworthy. The Latinity of the writer is good, and the book is not unreadable for its personal and psychological interest.

## 9. The Order of Words in Greek, by Professor T. D. Goodell, of Yale University, New Haven, Conn.

After some remarks on the importance of the subject, the paper briefly characterized the work of others in this direction (Dionysios of Halikarnassos, Kühner, Short, Weil), giving special attention to the essay of Henri Weil on the Order of Words in ancient and modern languages, and endeavoring to indicate the value and the deficiencies of that book. Starting, then, from the principle that the order of words is the order in which the writer desired, for various reasons, to bring his ideas before the mind of the reader, the considerations which may affect the order were grouped under three heads, — *syntactic, rhetorical, euphonic*.

In all languages order is to some extent a means of indicating the relations of syntax. But in Greek, owing to the freedom of order which results from full inflectional apparatus, the rhetorical purpose of the author in selecting a given



order requires especial notice. By numerous illustrations, some of them discussed at length, the following principle was reached: Within the limits of the clause (or rhetorical group), *after satisfying the requirements of syntax, other things being equal*, the logically more important precedes the logically less important; the order of words is the order of logical importance, emphasis being merely a certain form or degree of logical importance. It was shown that, so far as concerns emphasis, this is not wholly in agreement with English, French, and German usage, which is strongly inclined to place emphatic words last. But since order is merely one of many means of indicating importance, of course we must expect the above principle to be crossed frequently by other principles, the working of which may place an important or emphatic word later or last. Typical examples were discussed, particularly some in which Weil and Rehdantz-Blass have found illustrations of the emphasizing force of the final position. It was maintained that in all such instances either (1) the supposed emphasis on the last of the clause is not really to be found there, or (2) some other principle besides the mere fact of standing last accounts for the emphasis sufficiently. It was also taken into account that in unimpassioned discourse the order is often, within limits, indifferent, or determined by considerations of euphony. The effect of such considerations was treated more briefly, since we cannot be sure of our ground in following them out in detail, owing to the loss of the ancient pronunciation, and particularly to our ignorance with regard to the element of rhythm in the ancient reading of prose.

Remarks on this paper were made by Messrs. D'Ooge, Ingraham, Wheeler, and Smyth, and in reply, by Professor Goodell.

10. Continued Metaphor in Plato, by Dr. George B. Hussey, of the College of New Jersey, Princeton, N. J.

The author desires to withhold for the present the publication of the abstract of this paper.

Remarks were made by Messrs. Wheeler, Lanman, Seymour, and in reply, by Doctor Hussey.

11. A Tale of Thievery, Herodotus, II 121, by Professor L. H. Elwell, of Amherst College, Amherst, Mass.

The object of the paper was a comparison of some versions of the well-known tale narrated by Herodotus, the writer making no attempt to present all the material available, or to discuss the question of its origin and diffusion. The paper appended a list of references to various other versions of the tale.

The four tales, which were given in full, are: 1. Egyptian, in Herodotus; 2. Tibetan, No. 4 in Ralston's Tibetan Tales; 3. Scotch, No. 17d in Campbell's Popular Tales of the West Highlands; 4. Negro, No. 32 in Jones's Negro Myths from the Georgia Coast. The synopsis of the four follows:—



	<i>actors</i>	<i>introductory</i>
1. EGYPTIAN	two sons of a builder	king's treasury built with a movable stone in its wall
2. TIBETAN	widow's son and his uncle	son sent to learn weaving of uncle who is also a thief
3. SCOTCH	widow's son and 1. thief; 2. wright	son, resolving to be a thief, is apprenticed to the Black Rogue
4. NEGRO	coon, fox and rabbit	

	<i>preliminary theft</i>	<i>main theft</i>
1.		silver from king's treasury
2.	nephew steals from uncle 1. leg of roasted hare; 2. drink at an inn	break into a house
3.	lad 1. steals nuts and money on Halloween; 2. steals wether, kid, and stot from herd; 3. hangs his master and robs the body	butter and cheese from king's storehouse
4.		chickens etc. from lion's bank

	<i>results</i>	<i>beheading of</i>	<i>dead body</i>
1.	brother caught in trap	brother by brother	
2.	weaver seized by people of the house	uncle by nephew	
3.	wright caught in hog's head of pitch	wright by lad	carried from town to town on soldiers' spears
4.	coon caught in a steel trap	coon by fox	carried through the street on a cart

	<i>as body is carried past</i>	<i>body</i>
1.		hanged by a wall
2.		hanged by crossroads
3.	wright's wife screams, lad pretends to have cut his foot with adze	hanged on a tree
4.	coon's daughter screams and faints, fox hastily cuts off his finger	remains on the cart at end of street

	<i>with threats</i>	<i>stratagems used</i>
1.	mother begs son to get the corpse	brother by trick of spilling wine intoxicates guards and secures corpse
2.		nephew as 1. madman, embraces and moans over body; 2. carter, burns corpse; 3. Brahman, makes soul-offerings; 4. Kā-pālika, casts bones and ashes into Ganges
3.		lad seems trying to hide whiskey; guards take it from him and get drunk on it; lad gets body and buries it
4.	coon's daughter begs fox — her husband — to get the corpse	fox takes rum to guards, who drink themselves drunk, then secures and buries the corpse

			<i>to entice thief</i>
1.	_____	_____	king sends daughter to a house
2.	_____	_____	king sends daughter to a garden
3.	lad kills black pig sent to root up corpse	lad kills soldiers sent to find who killed the pig	king has a feast and ball
4.	_____	_____	_____
	<i>thief escapes</i>		<i>offer of</i>
1.	by trick of the dead man's hand	_____	pardon and rich reward
2.	appearing as water-carrier, by threats of death	appears as courtier in palace at his son's birthfeast, gives false orders from the king	_____
3.	by marking twenty others in the same way	_____	king's daughter and half the kingdom
4.	_____	_____	_____
	<i>thief</i>	<i>thief marries</i>	<i>thief dies</i>
1.	reveals himself to king	king's daughter	_____
2.	in an assembly held for the purpose is known by his son, who gives him the wreath	king's daughter, who receives one-half the kingdom	_____
3.	is twice selected from among the twenty and receives the apple from the child	king's daughter, and also receives one-half the kingdom	by a fall from the wall of a bridge
4.	remains unknown	_____	_____

Remarks were made by Doctor Gudeman, and by Professor Elwell in reply.

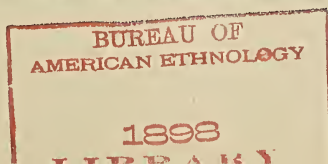
The Association thereupon adjourned at 1 P.M.

#### EVENING SESSION.

The Association was called to order by the President shortly before eight o'clock. Many ladies from Norwich were present.

12. The so-called Medusa Ludovisi, by Dr. Julius Sachs of New York City.

Among marble relief-busts of the Hellenistic period the Ludovisi-head occupies a singularly prominent position both because of its fine execution and the difficulty of its interpretation. The view of Brunn, Diltthey, etc., that it is a Medusa, has met with little favor in other quarters. Schreiber's close, technical study of the original has overthrown its character as a relief (the modern attachment of the disk is clearly established), and Furtwaengler, Friedrichs and Mrs. Mitchell,



who agree that in Greek sculpture the Medusa-head is *always* presented *en face*, assume that the head is a fragment of a female statue of heroic proportions, recumbent in the pathos of an heroic death. They feel the tragic element in the expression of the countenance, but do not undertake an exact identification. With the aid of several enlarged photographs the attempt has been made in the present paper to establish for the head the name Penthesilea; a comparison with the Amazon-torso at Vienna reveals, notwithstanding the difference between archaic treatment and the elaboration of a later period, many points of resemblance; the eyes especially express in both works physical pain, tempered by the restraint of a noble soul. It is, however, not the same point in the progress of physical dissolution that is indicated in the two heads; the Ludovisi-head marks a period, later by several stages, in the tragedy of Death. It must be assigned to the series of art-works which, according to Overbeck, illustrate the episode of Achilles' victory over Penthesilea in the Aithiopis of Arktinos. The monuments, says Overbeck, enable us to trace all the successive stages in the catastrophe, as they must have been presented in the poetical narrative, all except the very last, which described Achilles tenderly placing the heroine's body on the ground. From Quintus Smyrnaeus it is fair to infer that Achilles extolled the dead heroine in noble words of praise.

This weighty and significant part of the episode, to which Overbeck could assign no monument, the present fragment seems to have illustrated, and with it the series seems aptly rounded out. The data available do not enable us to decide whether the subject was treated in a single figure or in a group.

### 13. A Mythological Relic in our Funeral Rites, by Dr. Julius Goebel of New York City.

There is practised in this country and in England a funeral rite, which I believe is a relic of Anglo-Saxon mythology. It is the custom of placing upon the coffin of a deceased elderly person a so-called 'sheaf of wheat' which, after the burial, is usually put upon the grave. Biblical reminiscences would of course suggest themselves first in order to explain this peculiar custom. I believe, however, that I am in the position to substitute another explanation and to show that at least a part of old Germanic heathenism has preserved itself among us, though few may be conscious of this fact.

Scholars of Anglo-Saxon will remember the introductory verses to Beowulf, in which we are told how Scyld, the father of Beowulf, after having accomplished great deeds during his reign, dies and is placed in a ship surrounded by treasures and costly weapons. On this ship he departs into those unknown regions from which he had come as a young child.

There can be no doubt that the story here related of Scyld is a part of the legend of Scaef, as Kemble in his translation of Beowulf has before this observed, and Ten Brink and Müllenhoff later on sufficiently have proved. Comparing the account in Beowulf with various versions preserved in Latin, the legend of Scaef, the mythical king of the Anglo-Saxons, reads as follows: On a ship without a rudder a young helpless boy drifts ashore. He is asleep, resting on a sheaf (scaef) and surrounded by weapons. Though unknown to the inhabitants of the country, they receive him hospitably and afterwards proclaim him their king. After a long



and glorious reign Scaef dies, and by his vassals he is again taken into a ship as related in *Beowulf* and trusted to the waves. Nobody, however, knows whence he came or whither he is going.

The custom of placing a sheaf upon the coffin of deceased older persons, which doubtless possesses the antiquity peculiar to such ceremonies, is, according to my opinion, a reminiscence of Anglo-Saxon funeral rites reflecting the veneration in which King Scaef, whose name itself means sheaf, was held by the Anglo-Saxons. Upon a sheaf this great benefactor of the tribe had, when a boy, arrived from unknown regions, upon a sheaf he returns to those same heavenly regions after his death. And upon a sheaf as the sacred Symbol of Scaef the dead are supposed to reach Scaef's realm, the Anglo-Saxon Walhalla, about which we unfortunately know little or nothing. If the sheaf were a symbol of Christian origin, it would be very strange why other nations should not have used it as such. The custom is, however, confined to that Germanic tribe which adored in King Scaef one of its great deities.

For it may now, according to the researches of Grimm, Müllenhoff, and others, be considered an established fact that the Scaefsaga, like the legend of the "Schwanritter," with which it is closely related, is of a purely mythical character.

The story of the "Schwanritter," which is known through the beautiful M. H. G. poem of Konrad von Würzburg, and through Grimm's excellent narrative in the 'Deutsche Sagen,' presents essentially the same features as the legend of Scaef. Since it has preserved, however, its mythical character in a much purer form than the Scaefsaga, we may penetrate through it to the common origin of both legends.

Upon this common origin the excavations may probably throw light which some years ago were made near Housesteads, the old Borcovicium, in the northern part of England. Here excavations brought forth a stone covered with sculptures, and two Roman altars bearing Latin inscriptions. According to these inscriptions both altars were erected to Tuihanti, German citizens, who served in the Roman army and belonged to the Frisian legion. The altars were dedicated to their god of war called Thingsus. This god, who bears the name Mars, is represented on the third stone, which is of a semicircular form, as a warrior with helmet, shield, and spear, and accompanied by a swanlike bird.

The Tuihanti which appear here were the inhabitants of the province Tuianti in Holland, as Scherer has proved in his excellent treatise on these inscriptions. It is therefore evident that the Frisians adored Mars Thingsus as their god of war. And since we know that Mars is the Latin name for the German Tivas, it is also clear that the Frisians, like all the Germanic tribes along the coast of the North Sea, including, of course, the Anglo-Saxons, recognized in Tivas Tingsaz their highest deity, who was a god of judgment as well as a god of war.

The original home of the legend of the 'Schwanritter' is to be found among the Frisians, and it needs scarcely further proof that the 'Schwanritter' is identical with the Mars Thingsus or Tivas Tingsaz who appears upon the Housestead inscriptions.

The close relation of the Schwanritter legend and the Scaefsaga has been mentioned before. They are, as various investigators have shown beyond doubt, different versions of the same myth, and we may therefore safely assume that King Scaef is the Anglo-Saxon representative of the old Germanic God Tivas (the



Greek Zeus, the Indian Djāus) into whose kingdom of light those enter upon whose coffin and grave a sheaf, the sacred symbol of Sceaf-Tivas, has been placed.

#### 14. Homeric Wit and Humor, by Mr. W. Irving Hunt, of Yale University, New Haven, Conn.

We may judge the literature of any period by the things at which it laughs; for a keen appreciation of the ludicrous side of life implies clear concepts. We must not look for too much wit and humor in Homer. The dignity and nobility of the epic forbid it. Stern sarcasm and bitter irony are far more common than humor and mirth. Irony and sarcasm are used (*a*) in mockery, (*b*) in exulting over a fallen foe, and (*c*) in spurring on a friend.

Irony is indicated or made stronger (*a*) by the use of intensive particles ( $\tilde{\eta}$ ,  $\theta\eta\nu$ ,  $\delta\eta$ ), which make the ironical statement stronger, and so increase the irony; (*b*) by the use of weakening particles ( $\pi\omicron\upsilon$ ,  $\pi\omicron\theta\iota$ ,  $\kappa\acute{\epsilon}\nu$ , cf.  $\acute{o}\iota\omega$ ,  $\acute{o}\iota\omicron\mu\alpha\iota$ ) which state as doubtful that which the speaker looks upon as certain; (*c*) by the use of good words in a bad sense; (*d*) by representing as the object of the action the very thing feared: "Draw near, that you may die"; (*e*) by contrast with serious words: "Go, fight Menelaus; but I advise you not to."

Homeric wit is objective, not subtle. The men in Homer laugh at the ugly Thersites, at the bald head of Odysseus, at Ajax with his mouth and nose full of mire. They failed to see absurdity in many things at which we should laugh. Humor is not wanting. A pun saves the life of Odysseus. The gods laugh at Ares and Aphrodite caught in the net of Hephaestus; and the suitors almost die with laughter at the fight between Odysseus and Irus.

There is more humor in the *Odyssey* than in the *Iliad*; for the tone of the latter is sterner.

#### 15. Studies in the Vocabularies of the English Poets, by Professor F. A. March, of Lafayette College, Easton, Pa.

1. Studies in the ratio of words derived from Anglo-Saxon to those from other languages. Such studies are familiar. Tables of the ratios in different authors are in many books. It is, perhaps, the most effective kind of study to introduce beginners to original research. Ascertaining the ratio in a new author and explaining its relation to the ratios of other authors requires a good deal of original work, easy enough and hard enough for any one.

2. Studies in the ratios of relational words to others. An examination of about two hundred and forty different authors and writings was made by Dr. J. A. Weiss, and made the basis of a report and tables for fifty, in his "Origin, Progress, and Destiny of the English Language and Literature," New York, 1879. Bishop Berkeley, it seems, gave in the poem examined the fewest relational words, the Bible the most (46,219 *ands* among them).

3. The authors, of whose works we have concordances, can be pleasantly examined in other ways. By collecting all the words addressed to the several senses, — the names of colors, of sounds, tastes, smells, etc., — an image of the world as the author conceived it may be built up. The "world of Beowulf" was described to the Association in 1882. The "worlds of Shakespeare, Milton, and Tennyson" were now presented, and compared.

4. A study of the once-used words in Shakespeare, the Bible, Milton, Pope, and Tennyson was presented to the Association in 1886. A study of oft-used words was now presented. A collection had been first made of the words in Shakespeare whose citations fill more than a column in Clarke's concordance, and then of those in Milton and Tennyson having a proportionate number; then comparative tables of the words used oftenest, and of words having interesting meanings. Of these the following may serve as illustrations. The concordances of Shakespeare have about 450,000 citations, those of Milton 75,000, of Tennyson 57,000. The table gives the number of times the five most frequent in each, and a few others, occur:—

SHAKESPEARE.		MILTON.		TENNYSON.	
make	2813	heaven	517	love	634
man	2672	God	446	come	586
love	2602	man	381	man	553
come	2592	high	287	die	420
know	2174	earth	264	see	400
come	2592		247		586
die	1150		83		420
earth	328		264		96
God	1149		446		191
heaven	856		517		143
high	292		287		20
know	1798		253		327
love	2602		144		634
make	2823		159		73
man	2672		381		556
gentle	393		36		12
gentleman	445		0		7
sweet	865		90		80
heart	1083		103		388
life	797		133		322

5. The original elements of an author's vocabulary may be collected for study by an examination of the "New English Dictionary on Historical Principles," edited by Dr. Murray, or a similar work. An examination of this sort, made by a writer in the "Nation," No. 1158, seems to show that in the first two hundred pages of the dictionary a hundred and forty-six words are first found in Shakespeare, either altogether or in some of their meanings: twelve hundred and forty pages are given to A and B.

It has been suggested that studies of vocabularies may cover the whole ground of thought according to Max Müller's "Science of Thought." But our vocabularies would need enlargement for that. There are many attributive combinations of words, which are in thought compound words, and should go in the vocabulary. Each proposition is a compound word in this sense, the representative of a new judgment. So of each combination of propositions into a sentence, and of sentences into a paragraph, and paragraphs into a chapter. The full vocabulary should include each proposition, each sentence, each paragraph, each chapter, each book, as so many compound words.

Remarks upon the paper were made by Professor D'Ooge.  
The Association adjourned to meet at 9.30 A.M., Thursday.

NORWICH, CONN., July 10, 1890.

At the appointed hour the President called the Association to order.

The Committee on auditing the Treasurer's report, Messrs. Allen and Nicolson, reported that upon examination they had found it to be correct.

The Committee on nominating officers for the ensuing year, presented through its Chairman, Professor Seymour, the following nominations : —

*President*, Dr. Julius Sachs, of New York City.

*Vice-Presidents*, Professor W. G. Hale, of Cornell University, Ithaca, N. Y., and  
Professor Samuel Hart, of Trinity College, Hartford, Conn.

*Secretary and Curator*, Dr. Herbert Weir Smyth, of Bryn Mawr College, Bryn Mawr, Pa.

*Treasurer*, Dr. Herbert Weir Smyth.

Additional members of the *Executive Committee*.

Professor O. M. Fernald, of Williams College, Williamstown, Mass.

Professor B. L. Gildersleeve, of Johns Hopkins University, Baltimore, Md.

Professor W. W. Goodwin, of Harvard University, Cambridge, Mass.

Professor F. A. March, of Lafayette College, Easton, Pa.

Professor W. D. Whitney, of Yale University, New Haven, Conn.

Professor Elwell moved that for the additional members of the Executive Committee, the following names be substituted : —

Professor E. B. Clapp, of Illinois College, Jacksonville, Ill.

Professor M. L. D'Ooge, of the University of Michigan, Ann Arbor, Mich.

Professor Abby Leach, of Vassar College, Poughkeepsie, N. Y.

Professor F. A. March, of Lafayette College, Easton, Pa.

Professor T. D. Seymour, of Yale University, New Haven, Conn.

A ballot being taken, the list presented by Professor Seymour was found to have a majority of the votes cast. Professor Elwell thereupon moved that the names recommended by the Committee be elected. The motion was carried.

The Committee on place of meeting reported through its Chairman, Professor D'Ooge, that invitations had been extended to the Association to hold the twenty-third annual session at Williamstown, Mass., Gloucester, Mass., and Princeton, N. J., and that the Committee recommended Princeton as the place of meeting in 1891. The report



was adopted. The next session of the Association will be held at the College of New Jersey, Princeton, beginning July 7th, 1891.

The Executive Committee which had been instructed at the Easton meeting in 1889, to consider the matter of effecting a union of meetings between the Modern Language Association and the Association, reported that they deemed any change in the time inadvisable.

16. Gaius Rennius of Brundisium, by Professor F. D. Allen, of Harvard University, Cambridge, Mass.

Professor Allen spoke of the identity of Γάιος Δάζουπος Ῥέννιος Βρεντεσσίνος mentioned in a decree of proxeny found at Dodona by Carapanos (Collitz No. 1339), with the *L. Rammius* of Livy 42, 17, and the Ἐπώνιος of Appian Mac. xi, 7,—the man who asserted before the Roman Senate that King Perseus had endeavored to bribe him to poison the leading men of the Romans.

17. Deliberative Questions, Indicative and Subjunctive, in Terence, by Mr. J. P. Deane, of Cornell University; read by Professor W. G. Hale.

The problem of the origin and force of the indicative deliberative question, and its relations to the subjunctive question, has not yet been satisfactorily treated. Most grammars fail to mention even the existence of the former construction. It is mainly in commentaries upon authors that one finds statements of the distinction between the two modes; and these statements do not bear examination.

The present paper aims to test current opinions by applying them to examples in Terence. Excepting in the case of one opinion, it will not depart from this author; but, for him, the citations are intended to be exhaustive, so far as the indicative is concerned.

1. Schmaltz, Lateinische Syntax, § 35, says, "especially in archaic Latinity, but also in Catullus, in Cicero (in his earlier writings and in the letters to Atticus), in Virgil, and occasionally in later writers, we find the present indicative, an expression suitable to the familiar tone, in place of the dubitative subjunctive." Freeman and Sloman take a similar view in calling *quid ago* "colloquial" in Phorm. 447.

The explanation (1) throws no light upon the history of the construction; nor (2) does the phrase "familiar tone" in the least suit the employment of it in the stately epic of Virgil. Familiarity is out of place, even under ordinary circumstances, in the speech of a Turnus, an Aeneas, a Dido (Aen. 4, 534; 10, 675; 11, 389; 12, 637). Still less is it natural in 3, 367, where, in the words *quae prima pericula vito*, Aeneas is consulting a priest; while it is fairly inconceivable in the address to a god in 3, 88:

Quem sequimur? quove ire iubes? ubi ponere sedes?  
Da, pater, augurium atque animis inlabere nostris.

2. Zumpt, Latin Grammar, § 530, says: "The subjunctive is used in all its tenses in independent sentences to express a doubtful question containing a nega-



tive sense, e.g. *quo eam? quo irem?* The answer implied in all these cases is 'nowhere,' and this is the negative sense of such questions; for in questions to which we expect an affirmative answer, the indicative is used."

If, in the last statement, Zumpt had the indicative of deliberation in mind, then his canon fails to meet the passage Phorm. 736-7: *quid ago? . . . adeo, maneo, dum haec quae loquitur cognosco?* No subjunctive could express more doubt in the mind of the speaker than does this indicative. On the other hand, though the subjunctive question often does involve the idea of a negative answer, it may also be wholly free from such a suggestion, as in the disjunctive *patiamur* or *narremus* *quoquam*, Ad. 336.

3. In a note on *iamne imus*, Eun. 492, Papillon says: "A question is asked as to what is to be done instantly, and the present shows that the action, though grammatically future, is practically all but present."

This is a mere shifting of the difficulty, and involves a misconception of the true meaning of the mode and tense. A simple indicative question demands, for its answer, a simple indicative assertion of past, present, or expected future fact. But this question *iamne imus* is no more a question of future fact than of present fact. The meaning is, *are we to go?*—a question asking for an expression of the will of the person addressed. As might be expected, the editors who give this explanation do not notice at all the deliberative question in the future indicative in Eun. 837, probably looking upon it as a mere question of fact.

4. In a note on Juvenal, 3, 296, *in qua te quaero proseucha*, Hardy, stating that he is quoting Madvig, Opuscula, 2, 40, says that "in Latin, where a question is asked of one's self, the indicative is frequently used instead of the deliberative subjunctive."

But in this very case the speaker is addressing another person; and the same is true of *conciditur*, 4, 130, for which Hardy, by a cross-reference, gives the same explanation. In Terence, indicative questions addressed to another may be seen in And. 315; Eun. 434, 811, 814, 1088; Phorm. 447, 812; Ad. 538. In the passage Phorm. 447, in fact, it is after calling in lawyers for the very purpose of consultation that Demipho says, "*videtis quo in loco res haec siet: quid ago?*"

The explanation fails, on the other hand, to differentiate the construction from the subjunctive one, since in the latter the speaker often addresses himself, as in Heaut. 774; Phorm. 186.

5. In a note on Juvenal 3, 296 (see above), Pearson and Strong say, "in asking a question, the present indicative is used when there is no doubt in the mind of the interrogator as to what the answer will be. "*Surely it is in a prayer-shop that I am to look for you?*" cf. 4, 130, "*Quidnam igitur censes? Conciditur?*" "*Cut it up, no doubt?*" But in Heaut. 343; Phorm. 447, 736, 1007; Eun. 811, 1081, 1088; Ad. 538, *quid ago* and *quid agimus* express entire uncertainty as to the answer. And, if these do not satisfy one, the example already twice cited from Phorm. 736-7 is decisive.

Explanations 3 and 5 go back to Madvig, Opusc. 2, 40, but incorrectly state his meaning. Hardy, in fact, by quoting only a part, practically sets up an entirely different canon. In his own grammar, however, 339, Anm. 2, a., Madvig himself exhibits a different attitude toward these present indicatives, saying that they are used "where we might expect the future, when one asks one's self what one must think or do on the instant" ("*jetzt gleich*"). That part of the statement which

limits the use to questions concerning immediate action has been answered under 3. The part which limits questions asked of one's self to the present, as against the future, may be answered by the citation of And. 612 and Hec. 516, in both of which cases the speaker uses the future indicative in soliloquy.

It is possible, however, that Madvig's statement in the grammar is meant to be guarded. "Is used" ("steht") may either mean "is sometimes used," or is "regularly used." And the statement in the *Opusc.* is subject to a similar doubt. But to treat Madvig's position in the light of all possibilities of interpretation would require a large collection of statistics from different periods of the literature, and we must content ourselves with presenting the indicative material from Terence alone, as a contribution toward that end, and as in itself sufficient to disprove most of the opinions now current.

The passages are as follows:—

Present indicative: And. 315, 497; Heaut. 343; Eun. 434, 492, 811, 814, 1081, 1088; Phorm. 447, 736, 737, 812, 1007; Ad. 538.

Future indicative: And. 453, 612; Heaut. 700; Eun. 837; Phorm. 536, 538, 917; Hec. 516, 628, 668, 671, 672. In Heaut. 611, the present indicative is probably not deliberative; and the future might be doubted by some in Phorm. 917, though the phraseology is closely similar to that of And. 613, where the subjunctive is used.

It is worth remarking that Wagner, Spengel, Dziatzko, and Meissner have no note on the construction in any of the places in which it occurs in Terence, except the passage And. 497, which both Spengel and Meissner take in another sense, viz., as meaning "putasne me tibi hoc nunc credere" (Meissner).

The commentators on Plautus make no distinctions essentially different from those which have been discussed above.

The general result of our examination has been the conviction that no difference of functions can be proved to exist between the indicative and the subjunctive in these questions.

It remains to mention explanations proposed by Professor Hale for the future and present indicatives respectively.

The deliberative subjunctive is the interrogative form corresponding to the subjunctive of command; or, more exactly speaking, the subjunctive of the expression of the will. In the first person singular, the independent expression of the will by the subjunctive still frequently occurs in Homer; but, even in him, a new way of expressing the same meaning has come in, viz., through the use of the future indicative. In the earliest Latin, the future indicative is already the regular form. But when "*negabo*," e.g., came to mean "I will deny," "*negabon*" (Ter. And. 612) would of course correspondingly come to have the power of meaning "shall I deny?"

The explanation of the use of the present Professor Hale offers with less confidence, but in the belief that it is reasonable enough to be proposed for discussion.

We are accustomed to think of the verb in Greek and Latin as having always possessed the complete development of apparatus which we find in the literature. Yet it can be shown that various forms, e.g. the future indicative and the imperfect subjunctive, are of comparatively late origin. There must in all probability have been a time when that which finally came to be called the present indicative was the sole modal form existing, serving in a rude way to express all forces of

mode and tense, just as in Anglo-Saxon, e.g., it is actually found to be fulfilling the function of a future indicative. It is a reasonable proposition that some of the early uses of this primitive omni-modal and omni-temporal indicative may have survived into classical times alongside of more developed forms of expression. Certainly the Latin offers a striking number of constructions of the present indicative in which such an explanation would dispose of difficult anomalies, viz., conditions in a future sense (a very common construction; cf. the habitual use of the tense in modern English, as in Anglo-Saxon); clauses with *dum* alongside of subjunctive clauses; clauses with *antequam* and *priusquam* alongside of subjunctive clauses; declarations exactly corresponding to indicative deliberative questions, seen in abundance in Plautus and Terence, and occasionally later, e.g., *nil do* = *I won't give a thing*, Phorm. 669; *non sto* = *I won't stay*, Trin. 1059; *non audio*, Phorm. 486; *non do*, 669, *non eo*, 893; *non emo*, Heaut. 611; and, finally, the constructions of the present indicative which are the subject of our paper.

Of course the use of the indicatives in these constructions may be a late growth, due to some decay of the linguistic feeling. No certain proof as between the two possibilities is likely to be found. Yet some presumption in favor of the one or the other might be afforded by an historical study of the corresponding constructions in the Germanic languages.

If the explanation which regards the indicative as a survival is correct, then the indicative deliberative question differed from the subjunctive as an old-fashioned phrase, in common use, differs from the more habitual phrase. Such a view would make the use of the indicative seem natural, on the one hand, in the familiar style of Latin comedy and letter-writing, and, on the other, in the very different style of Virgil.

Remarks were made by Professors Hale, Ashmore, Lanman, and Seymour.

18. Plutarch's Cicero, chapter 29, by Dr. A. Gudeman, of Johns Hopkins University.<sup>1</sup>

The first part of the paper is occupied with the proof that the codex Matritensis containing a number of Plutarch's Lives, among them those of Demosthenes and Cicero, is altogether untrustworthy with regard to its *proper names*, and that it therefore does not deserve the high praise which its discoverer, the late Charles Graux (cf. *Revue de philologie*, V, 1), was disposed to bestow upon it. The truth of this assertion is established by an examination of the following undoubtedly corrupt readings: *Vita Cic. c. 36*: Καὶ κυλίον for Καίλιον; *c. 47*: καὶ ἦτας for Καίητας; *Comp. Cic. et Dem. c. 1* Κεκιλίον for Καίλιον; *Cic. c. 36*: Ρώμην for πόλιν (cf. *Cic. ad fam. XVI, 11*); *vita Dem. c. 5*: "Ερμιππος δ ποιητής (sic!) for "Ερμιππος; *Dem c. 10*: δ αὐτὸς Θεόφραστος for δ αὐτὸς φιλόσοφος; *Dem. c. 23*: Φωκίων (!) for Δημάδης; *Dem c. 14*: Θεόπομπος for Θεόφραστος. Hence it is concluded that the addition Ταραντίου (*c. 29* διὰ Θάλλου, [sic!] τινὸς Ταραντίου)

<sup>1</sup> The article was printed in full in the October (1890) number of the *American Journal of Philology*.



found only in this Ms. is equally untenable, a supposition confirmed on internal grounds also.

Having disposed of this interpolation, the author endeavors to show in the second part of his paper, that the true reading of the above passage is διὰ Κατύλλου *τινὸς* and not διὰ Τύλλου, the corruption having been caused by a dittography. An original διακατύλλου first became διαιατύλλου, ι and κ in minuscule Mss. being indistinguishable in nine cases out of ten, the sense alone determining what letter was intended. But as Catullus was absolutely unknown throughout the Middle Ages, no scribe could possibly have recognized the proper reading, and naturally assuming the superfluous ια to be nothing but a common dittography, wrote διὰ Τύλλου. This had a perfect Roman ring to it, and accordingly became the reading of the archetypon from which all our Mss. are ultimately derived.

But if the emendation here proposed recommends itself by its palaeographical simplicity, it derives most weighty, and as it seems to me, irrefutable, confirmation from the context of the passage itself. And if this be conceded, we shall have secured for the *first* time *direct* testimony as to the identity of Lesbia and Clodia, which will effectually silence any doubts that may possibly still exist in regard to this famous controversy.

Remarks were made by Professor Allen, and in reply by Dr. Gudeman.

19. The origin of Greek nouns in εὺς, by Professor B. I. Wheeler, of Cornell University, Ithaca, N. Y.

After reviewing the various unsatisfactory attempts that have been made to connect this important category of nouns with some cognate formation outside the Greek, viz., the attempts of Schleicher, Benfey, Leo Meyer, Wackernagel, and Prellwitz, the paper undertook to prove that it is derived from the Indo-European *u*-stems and represents forms of the stem which are preserved in certain of the oblique cases. The stem appears in the different gradations, *ēu*, *ōu*, *u*, and it is those in *ēu* and *ēu* which form the basis of the nouns in -εὺς.

The starting-point in the comparison is the coincidence of the vocative forms: cf. *ἱππεῦ*, Skr. *sūnō*, Lith. *sūnāu*. The peculiar contrast between nom. and vocat. in point of accent, *ἱππεύς* : *ἱππεῦ* is preserved in Lith. *sūnūs* : *sūnāu*. The Sanskrit preserves but a reminiscence of this vocative accent in the phenomenon of *pluta*, and in the *form* of the vocatives *rājan*, *pitar*, *agnē*, *śatro*.

The double form of the nominative -ής (Cyp., Arcad., Doric, Attic) and -εὺς cannot be derived from a common original, nor formed by analogy from a common model. The former is parallel to *πάτρως* and *Πειθῶ* (vocat. *Πειθοί*); the latter may well have its source in the vocative.

The nouns in -εὺς are almost exclusively names of persons, in which the vocative plays an important part: *νομεύς*, *γραφεύς*, *χαλκεύς*, *πομπεύς*, *γραμματεύς*, *Ἀριστεύς*, etc. They are all clip-names (*Koseformen*) in form, and their meaning and application can be explained on no other basis; cf. *Πρωτεύς* : *Πρωτοφάνης*, *ἱππεύς* : *ἱπποβάτης*. Clip-names must, indeed, be thought of as nominatives developed from vocatives. The influence of the vocative upon the formation of the nominative is seen in the accent of clip-names like *Ἄγαθος*, *Βάθους*; cf. also *Juppiter* for *Diespiter*, and *Ξανθός* for *Ξανθῶ*.



Of the original adjective value of the nouns in *-eús*, parallel to adjectives and nouns in *-ús* (Skr. *ripús*, *páyús*, etc.), the Homeric usage affords traces; cf. *τραπεζῆες κύνες*, *ἄνδρες νομῆες*, etc.

Comments were made by Dr. Smyth, President Lanman, and Professor Wheeler.

20. Dörpfeld's Theory of the Greek Theatre, by W. Irving Hunt, of Yale University, New Haven, Conn.

Remarks were made by Messrs. J. R. Wheeler, Tarbell, Allen, D'Ooge, Ashmore, and Hunt.

21. Remarks on the Preliminary Report of the Committee of the American Association for the Advancement of Science on the Spelling and Pronunciation of Chemical Terms, by Professor W. A. Merrill, of Miami University, Oxford, Ohio; read by Professor F. A. March.

In August, 1889, a committee of the chemical section of the Association for the Advancement of Science, presented a report on the spelling and pronunciation of chemical terms. This report was printed, and at the request of the Committee, the attention of our Association was called to it, and copies of the report distributed. Criticism of the report was (and is now) invited; and copies can be obtained and remarks sent to Dr. James Lewis Howe, Louisville, Ky. Some points upon which the Committee especially desired comment were the pronunciation and spelling of: *mō-no*, *ă'cēto*, *nī'tro*, *nī'tro*, *ī'so* or *ī'so*, *acē'tic* or *acē'tic*, *valē'ric* or *valē'ric*, *racē'mic* or *racē'mic*, *acē'tous*, *phōs'phōrous*, *sūl'phūrous*, *nī'ckelous*, *ă'cētate*; dropping of final *e* in *-ide* and pronouncing *īd*, e.g., *hydrid*, *oxid*; *ăcē'tylēne*; dropping of *e* in *-ine*, as *chlorīn*, *quīnīn*, but retaining *alkaline*; dropping *e* in *indōl*, *glycerol*; *mīcro'meter* (instrument), *mī'cromē'ter* (measure); *quāntivā'lence*, *mō-novā'lent*, *alloy'*, *apparā'tus*, *mōlecule*, *ōlē'fiant*, *nōmēnclā'ture*, *ra'dical*. It was earnestly requested that the members of the Association would respond to this appeal, answers to which may be sent until July, 1891.

Remarks were made by Professors Lanman and B. I. Wheeler.

22. The German prefix *ent*, by Dr. Otto Dietrich, of Milwaukee, Wis.; read by the Secretary.

The author of this paper proposed that the suffix *ent*, so far from corresponding to accentuated *ant* in *antwort* (as held by Kluge, Paul, and others) arose from the older *en*, when that inseparable prefix was followed by *r*, *s*, or *l* (cf. for example, French *tendre* with *tener*).

Remarks were made by Messrs. Smyth, B. I. Wheeler, and Seymour.

23. The Logical Value of the Homeric Caesura, by Professor T. D. Seymour, of Yale University, New Haven, Conn.

Many American teachers seem to hold in the depths of their hearts views similar to those expressed by Hare in his attack on the great Bentley in 1726: *In dimetiendis enim pedibus ac perpendendis syllabis consenescere, id, inquit Quintilianus, tum miseri tum in minimis occupati est. Neque enim, qui se totum in hac cura consumpserit potioribus vacabit.* They intimate that the scansion of Greek verse is without meaning for us. And, as actually practised, this scansion is often without meaning or value. A student may divide into feet every verse of Homer without the slightest advantage, if the work is to go no further. The repetition of Homeric verses in a mechanical way, is valuable only as the repetition of sentences of Xenophon is useful, — in helping the memory to fix words and phrases, — unless the next step is taken, and accuracy of ictus combined with expression of the thought. Good scansion does not consist simply in putting the ictus on the right syllable. We must remember that all Greek poetry (down to a degenerate age) was made to be sung or recited, not to be read. Our ideal must be to listen to the Greek poem as the first hearers listened to it. This is true of the choral odes of tragedy and of the epinician odes of Pindar. Probably Pindar's odes were easier of comprehension when heard than when read. The careful student sees many marks of connexion and emphasis clearly indicated by the verse. But in reading choral odes, two elements of the song — the music and the dance — have been lost, while in the Homeric poems the rhythm is clearly marked, and no melody or chorus has been lost. We can "render" the Iliad fully as well as the Oration on the Crown. In epic poetry, the "written accent" (as we call it) was certainly disregarded in the composition of the verse; it can, then, have had comparatively little importance in the recitation of the poem. But who can give in due proportion the rhythm of Demosthenes and the word-accent as the orator himself gave it?

Scholars have been slow to appreciate the niceties of Homeric verse. Only within a few years have the general philological public known and taught the two great tangible differences between Vergil's verse and that of the Homeric poems, i.e. the predominance of the feminine caesura and of dactyls in Homer, and of the masculine caesura and of spondees in Vergil. The heavier swing of the Latin language was earlier understood than the difference of caesuras. Even the last elaborate work on classical metres, correcting one misstatement of the earlier edition about the penthemimeral caesura as the prevailing verse-pause in Homer, yet allows this same error to stand in another paragraph on the same page!

Gottfried Hermann, to whom is due the first scientific treatment of the heroic hexameter, enumerated the possible places for a caesura, and gave no special preference to any one, as regards its influence on the thought of the verse. Some later writers have held that the caesura was simply musical, and that it had no connexion with grammatical construction and required not the slightest pause in the sense. But the design of this paper is to show that the caesura of the third foot so commonly marks a musical "rest" (a break in the sense) or a musical "hold" (a lingering emphasis on the preceding word) as to make it an important aid to the interpretation of the poem. The poet himself calls attention to the importance of this pause by allowing there the same freedom as at the close

of the verse, though he does not use this freedom so constantly. The fact is familiar that hiatus is allowed between the two short syllables of the third foot; and in a verse like  $\acute{\epsilon}\kappa\ \gamma\grave{\alpha}\rho\ 'O\rho\acute{\epsilon}\sigma\tau\alpha\omicron\ \wedge\ \tau\acute{\iota}\varsigma\iota\varsigma\ \xi\sigma\sigma\epsilon\tau\alpha\iota\ 'A\tau\rho\epsilon\acute{\iota}\delta\alpha\alpha\ 40$  it is simple and scientific to say that the slight pause after  $\text{'O}\rho\acute{\epsilon}\sigma\tau\alpha\omicron$  fills up the apparent gap in the metre exactly as the slight pause at the close of the same verse allows an apparent trochee to take the place of a spondee. Such a pause necessarily throws emphasis upon the preceding word,  $\text{'O}\rho\acute{\epsilon}\sigma\tau\alpha\omicron$ , and forms the first hint that this word is emphatic. But brief consideration shows the emphasis to be justified. Aegisthus flattered himself that now that Agamemnon was dead, and Menelaus wandering no one knew where, he was safe. "Nay," said Hermes, "for *Orestes* will inflict vengeance for his father."

Just as Homer tends to make the construction of each verse independent and complete in itself, so he inclines to make a slight break in the sense at the caesura. The first part of the verse is then likely to bear the burden of thought, and the second half-verse to contain the picturesque, poetic element. Many long sentences in Homer become downright prosaic when the first half-verses are read along together. Early verses of the *Iliad* afford an illustration.

- 12 ὁ γὰρ ἦλθε ἅπασι τοῖς Ἀχαιοῖς  
 λυγρόμενος τε θυγάτραν ἑλπίσας ἄποινα,  
 στέρμα τ' ἔχων ἐν χερσὶν ἑκταβόλου Ἀπόλλωνος  
 15 χρυσέῃ ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,  
 Ἀτρεΐδαν δὲ μάλιστά τ' ἐκ δόλοιο κομήτορα λαῶν·  
 “Ἀτρεΐδαν τε καὶ ἄλλοι ἐκ νηυσὶν Ἀχαιοί,  
 ὑμῖν μὲν θεοὶ δοῖεν ἅπασιν Ὀλύμπια δώματ' ἔχοντες  
 ἐκέρσαι Πριάμοιο πόλιν, ἐν δ' οἴκαδ' ἵκεσθαι·  
 20 παῖδά δ' ἐμοὶ λύσαιτε ἅπασιν φίλην τὰ τ' ἄποινα δέχεσθαι  
 ἄζόμενοι Διὸς υἱὸν ἑκταβόλον Ἀπόλλωνα.”

In eight of these ten verses the second half-verse is unnecessary for the grammatical construction, and in one of the two others, verse 15, the caesura is still marked. In verse 20, the pause is commonly made at the hephthemimeris, after *φίλην*, but the position shows clearly that this adjective is to be understood as in apposition with *παῖδα*, rather than in direct agreement with it: "My daughter release for me — my dear daughter — and receive the ransom." Thus in verse 10, *νοῦσον ἀνὰ στρατὸν ὄρσε*  $\wedge$  *κακὴν ὀλέκοντο δὲ λαοί*, no one should hesitate to make the chief pause in the third foot, as usual; *κακὴν* is added in close connexion with *ὀλέκοντο δὲ λαοί*, which explains it, exactly as verse 2, *οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν*, is added in apposition to *μῆνιν*. No one can fail to recognize the greater emphasis on *οὐλομένην*, the greater pathos of *φίλην*, in this order. In verse 16, the usual punctuation falls after *δύω*, and to say that the rhythm of the verse would throw the numeral with *κοσμήτορι* would beg the question. But Zenodotos seems to have read *Ἀτρεΐδας*, and probably construed *δύω* with the second half-verse. In some editions of the XVIth Century no punctuation is found in the verse, while in others the comma stands before *δύω*. To hold that the principal verse-pause must come where the comma stands, is an error, as is shown by verse 10, quoted above. We must also guard against too strong a prejudice in favor of the traditional punctuation of Homer. Many commas in current editions are placed in



accordance with German rules of punctuation rather than English custom. In verse 17, ἄλλοι is usually connected immediately with the following, but a more Homeric phrasing is secured by making ἐκνήμιδες Ἀχαιοί in apposition with the first half-verse: "Ye sons of Atreus and ye others! Well-greaved Achaeans!" So in verse 21, all would say that ἐκηβόλον was not to be construed with υἱόν, and that ἐκηβόλον Ἀπόλλωνα is in apposition with Διὸς υἱόν.

Not every page of the Homeric poems shows so constant breaks at the verse-pause as the one quoted above, but in many passages the caesura does a more important work in marking off what is ornamental, illustrative, and subordinate, in effecting and indicating contrasts, and in pointing out the true grammatical construction. To express the force of this caesura in a translation is often difficult, but the neglect of it has cost the loss of much Homeric flavor in the best translations. For instance, not only amateurs like Chapman and Lord Derby, but even scholars like Merivale and Newman, fail to make the proper contrast at the beginning of the Twenty-second Book, though the caesura gives the key, and no one can doubt the correctness of the contrast, when once it is shown.

In the Twenty-second Book of the Iliad, in which are found no so-called "tags," — a book in which no Greek hero but Achilles is even mentioned, and in which are no "long-haired" or "bronze-clad" Achaeans or "knightly Trojans," — the second hemistich in nearly 150 verses out of 515 is not needed for grammatical construction, but is simply picturesque or pathetic. In the First Book of the Iliad are about 178 such verses, out of 611. An exact decision in the case of some lines is subjective and difficult. In the first seven hundred lines of Vergil's Aeneid are less than one hundred such verses. I.e. Vergil seems to have only about one-half as many of the picturesque additions in which rest so much that is characteristic of Homer's poetry. Apollonius of Rhodes, Nonnus, and Musaeus seem to have fewer even than Vergil. In other words, the later poets abandoned the more simple, paratactic style of composition, and connected more closely the construction of succeeding verses.

Remarks were made by Professor Lanman.

Prof. F. A. March as chairman of the Committee on the Reform of English Spelling reported that the Committee had not met during the year, but that the members had authorized the Chairman to appear before the Committee on Printing of the House of Representatives of the United States, and urge the use of amended spelling in the public documents. He urged that the public printer should be directed, whenever variant spellings of any word are found in the current dictionaries, to use the form which accords with the joint action of the American Philological Association and the Philological Society in England.

The report was accepted and the Committee continued.

Professor George F. Moore, of Andover Theological Seminary, withdrew a paper entitled "Semitic Etymologies in the *Century Dictionary*."



The following paper was read by title only in the absence of its author : —

24. The Negro Element in Fiction, by Professor W. S. Scarborough, of Wilberforce University, Wilberforce, Ohio.

Several papers bearing upon "Negro speech forms" have been read before this and similar associations. But the aim has generally been to set forth the peculiarities of Negro-English, with special reference to orthography, etymology, and occasionally, when written signs would permit, to the sounds and intonations of said speech. In no instance has there been a close and accurate analysis of the same, either as to variety or the probable ground of difference.

The "Negro dialect" is not a symmetrical whole; nor does one set of speech forms represent the untutored Negro throughout the South. It varies in the several states, — in the mountain regions, on the highlands, and on the coast — more widely than that of the whites of those sections: South Carolina, Georgia, Alabama, Mississippi, and Louisiana have each a peculiar phraseology and intonation. In many instances, it requires not only a difference in spelling, but as a matter of fact, a record of these forms is utterly impossible. This is due to indistinct enunciation, — the clipping and dropping of letters, vowels, and consonants. Examples of aphaeresis, metathesis, epithesis, prothesis, apocope, syncope, epenthetic insertions, etc., etc., abound in Negro speech.

The word *exemp'men'* is almost untraceable, so different is it in etymology from the word for which it is used — "discernment." Indeed, it has no etymology, though it is invariably employed by the most ignorant classes of the Southern blacks — especially those of the highlands — to express the idea of keenness of mental vision, or good judgment. Frequently catching a faint sound of a familiar word, the Negro coins a new word to suit his fancy, without regard to the law of verbal formation. Onomatopoeia unconsciously plays an important part in Negro speech. It helps him out of many difficulties, and enables him to express thoughts that otherwise would remain unexpressed. He hears a sound, or sees a sight, and makes a word to indicate the idea conveyed to his mind. It may be a meaningless term or a confused mass of meaningless expressions, yet it serves his purposes, and at once becomes a part of his vocabulary. Some forms of the Negro dialect have been traced to early English; but where the resemblance is sufficient to justify this conclusion, it is accidental and not intentional. It is original and *sui generis*. Like the plantation melodies, it is the product of his own brain.

The majority of fiction-writers ignore this altogether. It is dollars and cents with them. Philology and the philosophy of dialect go for naught. With an impossible hero and an unheard-of dialect, they venture to throw their literary wares upon the market for what they will bring in pennies.

"Out de candle" in one section is "blow dem candal out" in another. "Brudder" in one is "brüder" in another, "brer" in another, and "brüffer" in another. Sometimes we hear "brodder."

"I ez bin er wait fer yer" becomes "I bin er wait a fer yer."

"Kum er long mer seestahs an' he'p ring dem chahmin' (charming) bells" is in another locality "Kum lung me seestahs an' he'p ring doze chahmin' bells."<sup>1</sup>

<sup>1</sup> Lines from a Negro melody.

The point I wish to make is that it is absolutely incorrect to regard these speech forms as homogeneous either in orthography or orthoepy.

Joel Chandler Harris, in his introduction to "Nights with Uncle Remus," gives us a very accurate list of a few of the quaint word forms found in "Daddy Jack's" limited vocabulary. I can vouch for their correctness, as I myself have frequently heard the same on the coasts of South Carolina and Georgia.

These are some of the more prominent:—

"B'er" = brother.	"Life" = live,
"Beer" = bear.	"Lil, lila" = little.
"Bittle" = victuals.	"Lun" = learn.
"Bret" = breath.	"Sem" = same.
"Churrah" = splash.	"Shum" = see them.
"Dey" = there.	"Tam" = time.
"Dey-dey" = here.	"Tankee" = thank you.
"Enty" = aint he.	"Tek" = take.
"Gwan" = going.	"Tink" = think.
"Leaf" = leave.	"Trute" = truth.
"Way" = where.	"Urrer" = other.
"Yent" = isn't.	"T'row" = throw.
"Wūt" = what.	"Yeddy" = hear.
"E" = he, she, it.	"Turrer" = the other.
"Ut" = earth.	"Teer" = tear.
"Ooua" = you, all of you.	"Titter" = sister.

Without a glossary it cannot well be understood. The letter *r* is almost invariably omitted where it should be used, and used where it should be omitted, as in "*cornder*" for "*corner*," "*dorg*" for "*dog*" and "*gorne*" for "*gone*."

*B* is generally substituted for *v*, and "*very*" becomes "*bery*," and "*verse*" "*berse*"; "*vault*," "*bault*"; "*vat*," "*bat*"; "*vex*," "*bex*," etc.

Says "Daddy Jack" in the story of "Old Grinny Granny Wolf,"<sup>1</sup> "Ki! I bin want fer see you bery bahd. I bin-a tell you' nunk Jeem' how fine nounge mahn you is. 'E ahx wey you no come fer shum. Fine b'y—fine b'y," etc., etc.

In this extract we have "nunk" for "uncle"; "nounge" for "young"; "b'y" for "boy."

Joel Chandler Harris, though more consistent than the average magazine writer in the use of dialectic forms, is not always correct. The Negro who says *dis*, *dat*, *fer*, *ter*, *gwine*, etc., etc., would hardly say *you*, in "wut mekky you do dis"; but "wut mekky yo' or yer do dis," etc., etc.

Judge Tourgee's characters in "Bricks without Straw," "Fool's Errand," etc., etc., are far from real life so far as it relates to dialect. The same is true of Thomas Nelson Page, and others that I have recently examined.

Some time ago a popular writer and novelist<sup>2</sup> in one of his publications held up the negro clergy by implication, both by expression and portraiture, in a typical negro minister of his own making. The scene of this novel is laid in Charleston; but all who know the Charleston Negro know his tendency to a peculiar prolongation of the *a*-sound, which is neither our *a* in father nor its Italian sound,

<sup>1</sup> *Nights with Uncle Remus*, p. 322.

<sup>2</sup> E. P. Roe, in *The Earth Trembled*.

but rather *a* = *ae* as *mae* for "ma." Here also we find the *r* inserted where it should be left out, and *w* substituted for the *v*-sound as well as other peculiarities of dialect which Mr. Roe failed to bring out in his portraiture.

Other inconsistencies lie in the putting of "don't" "doan," "don"; "fore," "foah," "fo"; "think," "tink," "tunk"; "dat," "that"; "the," "de," all in the mouth of the same individual, and that too in Charleston.

The following is an example. Words enclosed in marks of parentheses are my own corrections:—

"Now, frens," resumed Mr. Birdsall, "this (dis) 'mergency of (űf) Miss Bug-gone's health (helf) has (hab) been (ben) met in (en) de right human (humon) and (an') scriptural (scriprel) spirit (speret). Frens and (an') family (fambly) hab gathered roun' de 'flicted one an' hab paid dar (dah) respects ('spects) ter her usefulness (yoosefulniss) an' value (vahlyer) an' hab shown (shawn) her (or shawn 'er) becomin' sympathy (sampathā). Her own family (fambly) as is also (ahs ez alsah) becomin' hab been (ben) first (fus) ter ease her ('er) up accordin', first (fus) to (ter) the (de) law (lawah) of (űf) primigeneshureship. I knows dat dis is (ez) a long word, but (bot) long words of'en mean (means) a (er) heap, an' dat-s why dey are (is) so (s-) long."

This outline sketch is sufficient to determine the object of this paper.

Professor Elwell moved the following vote of thanks, which was unanimously adopted:—

The American Philological Association desires to express and put on record its hearty thanks—

1. To the Trustees of Norwich Free Academy for the use of their buildings for its meetings, and for affording access to the various collections contained in the Slater Memorial Hall;

2. To the Local Committee of Arrangements and in particular to their efficient Secretary, Mr. H. W. Kent, for the admirable manner in which they have promoted the enjoyment of attending members;

3. To Mr. and Mrs. William C. Lanman for the pleasant reception held at their residence, Tuesday evening, July 8th;

4. To the Governors of the Kitemaug Association for the delightful hospitalities extended at their Clubhouse, Wednesday afternoon, July 9th.

The Secretary then called the attention of those members who had presented papers to the regulation of the Association, requiring the Secretary not to wait longer than the 15th of October of each year for the contributions to be incorporated in the yearly volume; but to close up the Proceedings, as if the absent papers had not been presented.

The Association adjourned at 12.45 P.M.

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<sup>1</sup> This list has been corrected up to Dec. 1, 1890; permanent addresses are given, as far as may be. Names where the residence is left blank are either of members who are in Europe, or of those whose addresses are not known to the Secretary. The Secretary begs to be kept informed of all changes of address.

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CONSTITUTION  
OF THE  
AMERICAN PHILOLOGICAL ASSOCIATION.

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ARTICLE I. — NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II. — OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III. — MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.



## ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

## ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

## ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.

## PUBLICATIONS OF THE ASSOCIATION.

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THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

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Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

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Proceedings of the tenth annual session, Saratoga, 1878.

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Proceedings of the sixteenth annual session, Hanover, 1884.

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The Philological Society, of England, and The American Philological Association: Joint List of Amended Spellings.  
Proceedings of the eighteenth annual session, Ithaca, 1886.

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 Smyth, H. W.: The Arcado-Cyprian dialect. — *Addenda*.  
 Proceedings of the nineteenth annual session, Burlington, 1887.

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 Proceedings of the twentieth annual session, Amherst, 1888.

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 Proceedings of the twenty-first annual session, Easton, 1889.  
 Index of authors, and index of subjects, Vols. I.-XX.

**1890. — Volume XXI.**

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 Proceedings of the twenty-second annual session, Norwich, 1890.

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# PROCEEDINGS

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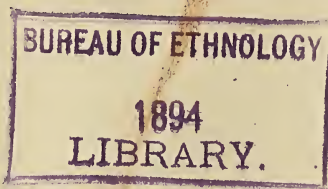
TWENTY-THIRD ANNUAL SESSION

OF THE

# AMERICAN PHILOLOGICAL ASSOCIATION

HELD AT PRINCETON, N. J.,

JULY, 1891.



PUBLISHED FOR THE ASSOCIATION BY

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[1892]



MEMBERS IN ATTENDANCE AT THE TWENTY-THIRD  
ANNUAL SESSION (PRINCETON).

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Sidney G. Ashmore, Union College, Schenectady, N. Y.  
J. Everett Brady, Smith College, Northampton, Mass.  
H. C. G. Brandt, Hamilton College, Clinton, N. Y.  
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Helen L. Webster, Wellesley College, Wellesley, Mass.  
Andrew F. West, College of New Jersey, Princeton, N. J.  
G. M. Whicher, Lawrenceville, N. J.  
George T. Winston, University of North Carolina, Chapel Hill, N. C.  
Clarence H. Young, Columbia College, New York, N. Y.

[Total, 60.]

# AMERICAN PHILOLOGICAL ASSOCIATION.

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PRINCETON, N. J., Tuesday, July 7, 1891.

The Twenty-Third Annual Session was called to order at 4 P.M., in University Hall, by Dr. Julius Sachs, of New York City, President of the Association.

The Secretary, Dr. Herbert Weir Smyth, of Bryn Mawr College, presented the following report:—

I. The Executive Committee had elected as members of the Association :<sup>1</sup>—

Robert C. Berkeley, Professor of Ancient Languages and Literature, West Virginia University, Morgantown, W. Va.

Rev. Hugh Boyd, Professor of Latin, Cornell College, Mt. Vernon, Ia.

J. Everett Brady, Professor of Latin, Smith College, Northampton, Mass.

Edward Miles Brown, Professor of Modern Languages and Literature, University of Cincinnati, Cincinnati, O.

George H. Brown, Cambridge, Mass.

Leona A. Call, Assistant Professor of Greek, State University of Iowa, Iowa City, Ia.

Arnold Guyot Cameron, Assistant Professor of French, Sheffield Scientific School, New Haven, Conn.

Joseph H. Chamberlin, Professor of Latin, Marietta College, Marietta, O.

John S. Clark, Professor of Latin, University of Minnesota, Minneapolis, Minn.

Rev. Edwards P. Cleaveland, Professor of Rhetoric, Western Reserve University, Cleveland, O.

Eva A. Corell, Professor of German, University of Wooster, Wooster, O.

C. G. Crooks, Professor of Latin, Central University of Kentucky, Richmond, Ky.

Nicholas E. Crosby, Instructor in Classics, College of New Jersey, Princeton, N. J.

Charles H. S. Davis, Ph.D., Meriden, Conn.

Margaret J. Evans, Professor of English Literature, Carleton College, Northfield, Minn.

Thomas Fitz-Hugh, Assistant Professor of Latin, University of Texas, Austin, Tex.

A. L. Frothingham, Jr., Professor of Archaeology and the History of Art, College of New Jersey, Princeton, N. J.

Seth K. Gifford, Professor of Greek, Haverford College, Haverford, Pa.

<sup>1</sup> In this list are included the names of all persons elected to membership at the Twenty-Third Annual Session. The addresses given are, as far as can be, those of the winter of 1891-92.

- William Kendall Gillett, Professor of French and Spanish, University of the City of New York.
- Joseph H. Gilmore, Professor of Logic, Rhetoric, and English, University of Rochester, Rochester, N. Y.
- C. J. Goodwin, Professor of Greek, Iowa College, Grinnell, Ia.
- William A. Goodwin, Portland, Me.
- William Henry Green, Professor of Hebrew, College of New Jersey, Princeton, N. J.
- George Maclean Harper, Assistant Professor of French and Instructor in Italian, College of New Jersey, Princeton, N. J.
- Harold W. Johnston, Professor of Latin, Illinois College, Jacksonville, Ill.
- J. C. Jones, Professor of Latin, University of Missouri, Columbia, Mo.
- D. A. Kennedy, Ph.D., Orange, N. J.
- George Edwin MacLean, Professor of English, University of Minnesota, Minneapolis, Minn.
- H. W. Magoun, Ph.D., Johns Hopkins University, Baltimore, Md.
- J. H. T. Main, Johns Hopkins University, Baltimore, Md.
- Allan Marquand, Professor of Archaeology and the History of Art, College of New Jersey, Princeton, N. J.
- G. F. Mellen, Associate Professor of Greek and French, University of Tennessee, Knoxville, Tenn.
- Arthur B. Milford, Professor of English, Wabash College, Crawfordsville, Ind.
- Charles Morris, Professor of English, University of Georgia, Athens, Ga.
- Barclay Newhall, Ph. D., Bonn, Germany.
- George C. D. Odell, Fellow and Assistant in Latin, Columbia College, New York City.
- W. C. Siwart, Principal of the Stevens High School, Claremont, N. H.
- W. O. Sproull, Professor of Latin and Arabic, University of Cincinnati, Cincinnati, O.
- Ethelbert D. Warfield, President of Lafayette College, Easton, Pa.
- Edmund A. Wasson, Ph. D., Teacher in English, Columbia College, New York City, N. Y.
- Sylvester Waterhouse, Professor of Greek, Washington University, St. Louis, Mo.
- John Howell Westcott, Professor of Latin, College of New Jersey, Princeton, N. J.
- G. M. Whicher, Lawrenceville, N. J.
- Rev. Henry M. Whitney, Professor of Rhetoric and English Literature, Beloit College, Beloit, Wis.
- Charles Tudor Williams, Teacher of Greek, Cleveland High School, Cleveland, O.
- George A. Williams, Principal of the Vermont Academy, Saxton's River, Vt.
- George T. Winston, President of the University of North Carolina, Chapel Hill, N. C.
- Benjamin Duryea Woodward, Ph.D., Tutor in Romance Languages, Columbia College, New York City, N. Y.

2. The TRANSACTIONS and PROCEEDINGS for 1890 (Vol. XXI) had been issued together in February of the present year. Separate copies of the PROCEEDINGS may be obtained of the Secretary.

3. A committee, consisting of the Secretary and Professor Lanman, who were appointed in 1890 to negotiate concerning a regular publisher

for the publications of the Association, and to take whatever action they deemed advisable, reported, through the Secretary, that they had entered into the following agreement with Ginn & Company:—

It is hereby agreed, between the American Philological Association and Ginn & Company, that Ginn & Company shall hereafter publish the annual volumes of the Transactions of the Association, according to the following agreements:—

First, The Association, through its Secretary, is to retain control of everything relating to the matter and style of the volumes.

Second, Ginn & Company's responsibility and work shall begin when the bound volumes of the Transactions are delivered to them in wrappers.

Third, Ginn & Company shall be allowed a reasonable number of pages of advertising matter at the end of each volume,—this matter to be furnished the Secretary of the Association, and to be in every way acceptable to him, as representative of the Association; the fourth page of the cover, however, to be reserved for the Association's Announcements.

Fourth, The back volumes shall be stored by Ginn & Company at their own expense.

Fifth, Ginn & Company shall render an account, on July first, of each year, for all sales since the first of July of the year before.

Sixth, Ginn & Company shall attend to the distribution of the volumes of the Association at their own expense, and shall have charge of everything connected with the sale of the volumes.

Seventh, One page shall be given the Association each year, in the Catalogue of Ginn & Company, matter for this page furnished by the Secretary, to be acceptable to the publishers.

Eighth, Ginn & Company shall have a royalty of twenty per cent (20 %) on all actual sales, to reimburse them for their expenses in storing, distributing selling, and advertising.

Ninth, This contract is to remain in force until Jan. 1, 1896; and may then be renewed, if both parties so desire.

GINN & COMPANY,  
AMERICAN PHILOLOGICAL ASSOCIATION,  
HERBERT WEIR SMYTH,  
*Secretary and Treasurer.*

JANUARY, 1891.

The Treasurer of the Association, Dr. Herbert Weir Smyth, then presented his report for the fiscal year ending July 6, 1891. The summary of accounts for 1890-91 is as follows:—

RECEIPTS.

Balance on hand July 3, 1890. . . . .	\$446.41
Fees, Assessments, and Arrears . . . . .	\$1082.24
Sales of Transactions . . . . .	210.28
Dividends Central N. E. & Western R. R. . . . .	6.00
Total receipts for the year . . . . .	1298.52
	\$1744.93



## EXPENDITURES.

Transactions and Proceedings (Vol. XXI) . . . . .	\$502.42
Postage . . . . .	56.85
Expressage . . . . .	14.34
Clerk Hire . . . . .	16.25
Job Printing . . . . .	20.28
Stationery . . . . .	3.70
Binding . . . . .	2.30
Incidental . . . . .	2.70
Total expenditures . . . . .	<u>\$618.84</u>
Balance July 6, 1891 . . . . .	<u>1126.09</u>
	\$1744.93

The Chair appointed as a Committee to audit the Treasurer's report, Professors Clement L. Smith and L. H. Elwell.

At 4.15 P.M., the reading of papers was begun. At this time there were about forty persons present; at subsequent meetings the number averaged fifty-five.

1. Erchia, the Deme of Xenophon, by Dr. Clarence H. Young, of Columbia College.

Dr. Milchhoefer has pointed out that, for an accurate student of Attica, the history of the country-demes is of equal importance with the history of Athens itself. In the hope, then, of adding to our knowledge of these demes, this paper proposed to treat of Erchia, a deme of the Aegeid tribe.

After a discussion of the origin of the name, Erchia, the question of the deme's position was next considered. Not until 1887 was this question definitely settled. In that year Dr. Milchhoefer was led by inscriptional evidence to fix upon the Magula hill to the southwest of the modern village of Spata in the Mesogaea, as the site.

Turning to its history, we find that literature and inscriptions have preserved for us references to 239 Erchians. In regard to the lives of 112 of these, various facts of greater or less importance have been handed down. The limits of the paper, however, prevented the consideration of all save a few of the more important men, such as Xenophon, Isocrates, the orator Deinias, and their families.

As to the deme's position in its tribe, its importance is proven by the numerous official positions held by its members, as well as by the lists of prytanes, preserved in inscriptions. It would even seem to have held the foremost rank, though such a statement cannot be made positively without a careful study of the other demes of the tribe. Individually the Erchians appear to have been active at all times and in all stations of life, but collectively the period of their greatest activity and influence was the latter half of the fifth and the two succeeding centuries before Christ.

2. Notes on the Roman Census in the Republican Era, by Professor E. G. Sihler, of Concordia College, Milwaukee, Wis.

As we grow older, we are apt to prefer Polybius to Plutarch. Sober insight into real factors of historical development is likely to displace the enthusiastic admiration of personal qualities, that symptom of sanguine youth or youthfulness. Pride, ambition, adventuresome spirit, are indeed insignificant elements in the life of nations, compared with the desire to live or to better one's living. Population, national wealth, soil, — these factors indeed were of eminent importance in antiquity as now. It is much easier to briefly illustrate this than to find a compensation for the absence of statistics. Sparta, *e.g.* organized as an armed camp to live off, and keep down, the former owners of the soil, was eminently successful. But, lacking revenue and a system of finance, Sparta experienced an utter failure abroad, being compelled to resort to Persian subsidies 411 sqq. B.C., to maintain her preponderance in Greece; cf. Polybius VI. 49. Her ruling and fighting class was so limited that even a slight bloodletting would weaken the state, and the economic limitations of Sparta made losses such as happened at Leuctra irreparable.

Among the few economic data of ancient history which have reached us in a condition of tolerable integrity, the census lists in Livy deserve especial attention. Various reasons might be adduced to demonstrate their importance; *e.g.* one may start with the era when the elder Gracchus began his agitation for bettering the economic status of the common people. Plut. Tib. Gracchus 8, speaking of the small landholders, and how they gradually relinquished their holdings to the nobility: ἐξωσθέντες οἱ πένητες οὔτε ταῖς στρατείαις ἔτι προθύμους παρείχον ἑαυτοὺς, ἡμέλουν τε παίδων ἀνατροφῆς, words which receive a startling confirmation from contemporary census figures, which show that the population had come to be virtually stationary. Again, we may ask how the incessant wars of the mature republic affected population.

As for the political and antiquarian detail of census and censors, I am unable to do more than refer to Mommsen's treatment, *Römisches Staatsrecht*, II. 340 sqq. He is more specific than Schwegler (II. 679-691), in this point that the *civium capita* refer neither to all males nor to all male adults, but to those qui arma ferre possent, those of military age, the iuniores. Ihne, Vol. 5, p. 1 sqq. (der politische und wirtschaftliche Zustand nach der Zerstörung Carthago's), adduces nothing specific as to population. Of course Madvig, in his *Verfassung u. Verwaltung*, is a paramount authority, whose great virtue is this, that he keeps the reader in close contact with authorities, and keeps the *lacunae* well in sight, and maintains a full sense of the difference between conjecture, probability, and certainty, free from that curious blending of bold speculation and rigid dogmatism which vitiates so much scholarship.

The census figures seem to have figured with other official public data, such as famines, inundations, prodigia, eclipses, etc., in the *Annales maximi*, whence they drifted in part, at least, into the Annalists, such as Fabius Pictor, Coelius Antipater, Valerius Antias, whence Livy probably derived his own data. He is generally satisfied with the simple figures, rarely attempting political comment. His peculiar literary vein, so keenly alive to the elaboration of those elements which were favorable either to picturesque or rhetorical treatment, refrained from more

explicit comments. There is a strong probability that in many cases Livy gives merely a verbal transcript; the ancient formula is virtually the same, both in the original books of Livy and in the *Periochae* of the same, and in the *monumentum Ancyranum*. There Augustus uses the phrase *lustrum facere* instead of the traditional *lustrum condere*.

In tabulating the census I shall omit those lists which antedate the Gallic invasion of 390, and shall enumerate them by the year B.C., which I take from C. G. Zumpt, *Annales*, 3d ed., 1862. A further necessary preliminary observation is this: the editors of Livy do not agree throughout in detail, Madvig editing more in figures and Weissenborn more in numeral words. Wherever there is a difference of more than slight importance I shall note them.

For the century after the *dies Alliensis* Livy does not introduce any census figures.

294 B.C. (Liv. X. 47), civium capita 262, 321, after the battle of Sentinum, near the end of the Samnite wars.

289 B.C. (Periocha 11), 272,000.

280 B.C. (Per. 13), 287,000, at the beginning of the war with Tarentum and Pyrrhus.

275 B.C. (Per. 14), 271,224, at the end of the war with Pyrrhus.

265 B.C. (Per. 16), 282,234. The MSS. indeed have, and the editors until recently had, CCCLXXXII, CCXXXIV, but a comparison with the preceding and following figure shows that a C was added by a slip of a copyist. The oldest MSS., according to Madvig, *Emendationes Livianae*, 1860, p. 406, used figures, which are more liable to become changed in transmission than words. Zumpt, too, copied the figure 382,234 without any suspicion. The present writer was struck by the startling improbability of the traditional figure, but he saw from the note of Müller, the continuator of Weissenborn's annotated edition, that Herzog and later Beloch had noted the matter before.

252 B.C. (Per. 18), in the First Punic War, when it had been carried on for twelve years, 297,797.

247 B.C. (Per. 19), 241,212. Zumpt, in his *Annales*, edits 251,222. Madvig and Weissenborn agree on the former figure. The heavy reduction in five years may be due in part to the severe losses off the western coast of Sicily, incurred in 249 by P. Claudius Pulcher. The anecdote of his sister's impatient contempt of the throng in the forum, and her intimation that another decimation might be convenient, is preserved in the Periocha of 19, and Mommsen makes use of it.

220 B.C. (Per. 20), 270,213. There were not quite as many Roman citizens, therefore, two years before the Hannibalian war as there were sixty years before, at the beginning of the war with Pyrrhus. The supreme importance in the Roman military system of the Latin *socii* can hardly be overestimated. It seems incredible that many of them should have waited down to 89 B.C. for the acquisition of full citizenship. Still the relation of Mantinea and Tegea to Sparta affords a fair parallel.

208 B.C. (Liv. XXVII. 36), 137,108. The crushing disasters of the years 218, 217, 216 speak eloquently in this figure, and the tame words of Livy present the effect of *bathos*: "minor aliquanto munus, quam qui ante bellum fuerat." But it is probable that the enumeration of men in the field was imperfect.

204 B.C. (Liv. XXIX. 37). The result of the preceding census seems to have



startled the government, and steps were taken to remedy the faulty methods hitherto pursued; the figures thus completed gave a total of 214,000.

193 B.C. (Liv. XXXV. 9), nine years after Zama, four years after Cynoscephalae. The MSS. give 143,074, but here a C evidently was lost in copying, and we read with Weissenborn (annotated edition), 243,074.

188 B.C. (Liv. XXXVIII. 36), 258,318, after Antiochus of Syria had been humbled.

173 B.C. (Liv. XXXXII. 10), 269,015. The officials took especial pains to eliminate Latins who were not entitled to full citizenship, and thus it was that the figure fell below expectation.

167 B.C. (Perioch. 45), 312,805. There is a curious problem here. Livy's original book 42, which we still have, does not contain the census; according to the periocha, the census should have been mentioned immediately before the visit of Prusias to Rome, c. 44. We are led by this curious dissonance to note briefly the question of the authorship of the summaries of Livy.

Von Leutsch of Göttingen advanced the theory that Livy himself composed the summaries. Madvig disposed of this on lexical grounds. V. Leutsch reasserted his view with considerable warmth. Lately Zangemeister sided with Madvig, noting a number of discrepancies between Livy and the summaries. The present matter will confirm Zangemeister. Zumpt gives no census figures in his annales.

We have reached the point in Roman history when the treasury had become so rich through conquest that the citizens were relieved of taxation. At the same time we notice a startling feature in the population: it became virtually stationary.

164 B.C. (Per. 46), 337,022 in Madvig and Zumpt; Weissenborn, 327,022; evidently an X had dropped out in some MSS.

Plutarch (*Æm. Paul.* 38) gives 337,452.

159 B.C., Madvig and Zumpt, 328,316; Weissenborn, 338,314.

Apropos of this census, we note that *Æmilius Lepidus* was officially recognized as *princeps senatus*. The readings of Madvig and Weissenborn differ: M., "*princeps senatus sextum Aemilius Lepidus*"; W., *lectus*. According to Plutarch, *Aemilius Paulus*, 38, *Lepidus* was so honored for the fifth time; hence the reading of Weissenborn is preferable.

154 B.C. (Per. 48), 324,000, an absolute decrease of population. Contemporary wars, as, e.g. with the Dalmatians, had been insignificant.

141 B.C. (Per. 54), 327,442, Madvig; 328,442, Weissenborn. Soon after this began the economic agitation of the elder *Gracchus*. Two years after his death is recorded the next census.

131 B.C. (Per. 59), 318,823, M.; 317,823, W. Even the ruling oligarchy was startled, and the Censor *Metellus* brought forward laws destined to increase population: "*Q. Metellus censor censuit ut cogerentur omnes ducere uxores liberorum creandorum causa.*" There was a very tangible improvement in this respect in the next census.

125 B.C. (Per. 60) gives a very much increased figure: 394,726, acc. to Madvig; 390,736, acc. to Weissenborn (Zumpt). I will not consume any space in conjectures beyond the suggestion that possibly the partial execution of *Tib. Gracchus's* projects had some effect.



114 B.C. (Per. 63), substantially the same figure after eleven years had elapsed. From this point onward no census is recorded in Livy until after the great war which gave to the greater part of Italy the *civitas*, the Social War. Sulla was unfriendly to the censorship as an institution, perhaps because it involved a radical check upon the senate. Pompey and Crassus restored the  *censura*.

70 B.C. The results of the Social War are at last placed in evidence, 900,000.

Under Augustus the number of citizens was enormously increased. I will content myself with adding the three data from the *monumentum Ancyranum*: 28 B.C., three years after Actium, 4,063,000; 8 B.C., 4,233,000; 14 A.D., the year of the emperor's death, 4,937,000.

The fact that Augustus concentrated his political aims chiefly upon internal reforms and the settlement of the administration rather than upon foreign conquest is familiar, and that he posed with no mean success as the champion and restorer of the ancient republic. By his efforts in this direction he wished to be judged. Among his measures was the provision for the rehabilitation of marriage and the family; it was thus that he actually recited in the senate the speech of the censor Metellus of 131, Liv. Per. 57, as being the best exponent of his own views.

The fact that Livy quoted this of Augustus, apropos of 131 B.C., is a certain proof that Livy endeavored in this indirect way to support the policy of the princeps in this respect.

Livy's figures are suggestive and useful. Whether they were selected in a desultory fashion, or to set off the great services of the emperor in this sphere, the present writer is wholly unable to determine. Those who have carefully traced the administrative acts of Augustus know with what persistency he pushed the *lex Iulia de maritandis ordinibus*.

### 3. Word Order in Lucan, by Andrew Ingraham, Esq., of the Swain Free School, New Bedford, Mass.

No one order of the words in a sentence (clause) can be called natural. *Patris domus*, one says, is "more natural" than *domus patris*, because the sign of relation stands between the names of the related things. Unluckily our very earliest records are far removed from a state of nature. The indifference of the order is exemplified by the variety that prevails even in kindred and contemporary dialects. In fact, a group of many dimensions has to be symbolized by a series of one dimension; what resemblance can subsist between them?

In the "Algebra of Logic," by Christine Ladd, "the factors of a combination which is excluded or not excluded may be written in any order, and the copula may be inserted at any point, or it may be written at either end." Space is a very simple "manifold" compared with mind, but there are a great variety of ways of symbolizing it. In short, the thing to wonder at in Latin is not the possible or actual variety of arrangements, but rather their paucity and inutility. Certain metrical, rhythmical, melodic, and phonic sequences, when once established, were repeated to weariness. Witness the hexameter. Some even occupied themselves with arranging in a certain order the parts of speech; those trivial distinctions to which the schools give undue prominence, while the majority of those who care for sense and sound in language are unconscious of

them. Apparently, however, these arrangements of related parts of speech acquired the function of marking rhythmical phrases, or sections. With a view to examining this question, Miss Ellen C. Coombs collected, at my instance, some examples from Lucan's "Pharsalia." The groups found in any clause are simple, consisting of two related words, AB, BA, A . . . B, B . . . A, or compound, made up of two simple groups. We have Inclusion, AabB; Exclusion, ABab; Alternation, AaBb. Each of these is either anaphoric or chiasitic. Of course these arrangements may exist in any sentence without revealing its rhythmical structure. When, however, they are found in a sentence which is otherwise known to be a portion of a series of rhythmical sections, and when they are so disposed that the related words fall at the beginnings or ends of these sections, or in some symmetrical correspondence, we can but suspect that they helped, and were intended to help, the apprehension of rhythm and sense by ear and mind.

A few examples may be cited: —

Talia jactantis discussa nocte serenus  
Oppressit cum sole dies, fessumque tumentis  
Composuit pelagus ventis patientibus undas. V. 701.

Here the necessary emphasis on *serenus* and *dies*, on *tumentis* and *undas*, on *fessum* and *pelagus*, by which they are kept in relation to each other, though placed so far apart, sufficiently indicates the  $\kappa\omega\lambda\alpha$  of the verse. In fact, we see that other than purely quantitative considerations were beginning to have weight in determining the rhythm of lines that were merely declaimed, recited, or read; that related words were taking the place of the old cadences; and that rhyme would soon be made available.

Graiiis delecta juvenus  
Gymnasiis aderit, studioque ignava palaestræ. VII. 270.  
Tum ursi latebras, obsceni tecta domosque  
Deseruere canes. VII. 829.  
Sed patitur saevam veluti circumdatus arta  
Obsidione famem. VI. 108.

Here, by the way, the position of *arta obsidione*, while it has no rhythmical value, shows that the language is far removed from the period when the avoidance of 'enjambement' shall be reckoned a poetic virtue. In truth, this whole method of relating the rhythmical sections, or phrases, to each other stands in marked contrast with that later method which required that each section, or, at any rate, each verse, in order to be a rhythmical, must also be a grammatical, unit of composition.

4. Catullus and the *Phaselus* of his fourth poem,<sup>1</sup> by Professor Clement L. Smith of Harvard University, Cambridge, Mass.

This paper was devoted to an examination of the traditional hypothesis, accepted by all editors of Catullus except Baehrens, that the *Phaselus* of the fourth poem was the yacht in which the poet had sailed home from Bithynia after his sojourn in that province as a member of the suite of the propraetor Memmius. The speaker maintained that this hypothesis is untenable: 1. It is

<sup>1</sup> Printed in full in the Harvard Studies in Classical Philology, vol. III, p. 75.

not supported by any evidence, in the poem or elsewhere. In the poem itself Catullus shows no personal knowledge of the yacht's voyage or of its merits. He shows, moreover, no personal interest in the yacht, a fact of much significance when we remember his habitual warmth and unreserve in expressing his feelings.

2. The voyage of the yacht, *with its master on board*, began at Amastris, about 250 miles east of Nicaea, where the poet's homeward journey began. This is the plain intent of the poet's words in iv. 18 sq., and Munro's interpretation of the verses, to bring them into conformity with his theory that Catullus had the yacht brought to some port near Nicaea and embarked in it there, is forced and unnatural. That Catullus, on the other hand, went to Amastris to embark for Italy is not only highly improbable in itself, but is inconsistent with xlvii, where it appears that in taking leave of his friends at Nicaea he had in immediate prospect a tour of "the famous cities of Asia."

3. The end of the yacht's voyage was a *limpidus lacus* (iv 24), supposed to be the Lago di Garda, on the shore of which, at Sirmio, the poet is also found (xxxi) immediately after his return from Bithynia. There, according to the traditional view, he proceeds to dedicate his boat to Castor and Pollux. Considering Catullus' limited means, and his entire failure to enrich himself by his Bithynian venture (x), the idea that he furnished himself with a fast-sailing yacht for his homeward journey, and then laid this valuable boat away and dedicated it to the gods, is quite incredible.

4. The yacht at the end of the voyage described in iv, — apparently its first voyage, — was in prime condition; at the date of the poem it is old and out of service (iv 25 sq.). We must therefore assume an interval of several years between the voyage and the writing of the poem; and as Catullus died in B.C. 54, the voyage of the yacht could not have taken place as late as B.C. 56, the accepted date of the poet's return from Bithynia. This point was made by Baehrens.

5. The theory of Vossius, revived in a modified form by Bruner and adopted by Riese and B. Schmidt, that the poem was a dedicatory inscription to accompany a consecrated emblem or picture of the yacht, affords no solution of these difficulties.

The whole tenor of the fourth poem and particularly the closing sentence, "sed haec prius fuere: nunc," etc., shows emphatically that the merits and the achievements of the yacht were things of the past. Its voyage must be referred to a generation before our poet's day. Some contemporary of his father, perhaps, who had a villa on Lake Garda, — possibly the father himself, — purchased the yacht on a visit to the East, and sailed home in it. He brought it to the lake for service there, — no other supposition will adequately account for his undertaking the expense of towing or transporting it so far from the sea. Its foreign origin and striking history gave it a unique distinction among the craft of the lake, and a reputation which outlasted its active career. This distinction, and not any personal interest on the part of the poet, is the motive of our poem.

Remarks were made by Professors W. A. Merrill, West, and Hart, and in reply by Professor Smith.

5. Aristotle on the Public Arbitrators,<sup>1</sup> by Professor Thomas Dwight Goodell, of Yale University, New Haven, Conn.

<sup>1</sup> Printed in full in the American Journal of Philology for October, 1891.



The reviewers of the newly discovered *Ἀθηναίων πολιτεία* have naturally given their attention chiefly to the historical part of the treatise, since that is of more general interest. The discussion of the second part, which describes the constitutional arrangements then in force, has but just begun, and will long continue. The new edition of Smith's Dictionary of Antiquities gives, as an appendix, under the headings of the body of the work, a brief summary of the additions to our knowledge which the new source affords. More than is here given could hardly be expected of the authors in so short a time after the appearance of Kenyon's edition. The first attempt at a detailed discussion of this second half of the treatise, so far as the writer is aware, is the article of J. H. Lipsius in the *Berichte der sächsischen Gesellschaft der Wissenschaften*, pp. 41-69. Lipsius proposes soon, "aus dem gesammten neugebotenen Materiale die Ergebnisse zu ziehen," and here restricts himself to the task, especially appropriate to the learned and judicious editor of *Der Attische Process*, "die Bereicherung unserer Kenntniss des attischen Rechts und Rechtsverfahrens einer zusammenfassenden Erörterung zu unterwerfen." The present paper is confined to a narrow plot of the wide field. Its object is to draw from the treatise such information as can fairly be extracted from it about the *δαιτηταί*. Except so far as is necessary for clearness, the certain results arrived at by Lipsius will not be repeated here.

The passages bearing on the subject are in chs. 52, 53, 55, 58; it is unnecessary to quote them in full. The conclusions to be drawn from them may be summed up as follows:—

1. We have here another illustration of the *ισοσυμία* of the Athenian democracy, in that every citizen who survived until the last of his forty-two years of liability to military service became *ipso facto* a judicial magistrate during that year, unless, indeed, he held some other office, or was out of the country. This term of service was the crown of the long period of public duties that fell to every full citizen. Kenyon's explanation of the cycle of forty-two years and their *ἐπώνυμοι* is doubtless the true one. The public records classified every citizen under the archon of the year in which he attained his majority, and under the *ἐπώνυμος* who marked the place of that year in the cycle. Thus the Forty, at the beginning of their year of office, would find ready to their hand an official and public list of the new *δαιτηταί*.

2. It is obvious that the number of the *δαιτηταί* would vary greatly in different years, and all conclusions as to their number which have been drawn from C. I. A. II 943, fall to the ground. That inscription gives the names of 103 *δαιτηταί* of the year 325-4 B.C. The probable number of Athenian citizens in their sixtieth year at any given time can be only approximately estimated. The death-rate in ancient Athens must have been far higher than in modern civilized communities. If we assume 20,000 as the number of citizens, we find that, by the Northampton table of mortality (constructed from the records of a parish of Northampton, England, for the years 1735-1780), we might expect to find about 225 at the age of the *δαιτηταί*. This number is probably large enough. When we take into account the effects of wars and plagues, the undeveloped state of medicine and surgery, the entire absence of sanitary precautions, and the naturally wide limits of variation due to many causes, it is not impossible that in 325-4 B.C. there were in Athens only 103 able-bodied citizens of the required age not filling other magistracies. On the other hand, as Bergk pointed out (*Rhein. Mus.* VII,



p. 133), it not infrequently occurred that, after an official body voted an offering of the sort on which these lists are found, a considerable percentage of the members, for various reasons, failed to take part in the execution of the project. I incline to the opinion that the inscription of 325-4 B.C. does not include all the *δαιτηταί* of the year. C. I. A. II 944 contains a list of the same sort, assigned with probability by Koehler to the same class as No. 943, but incomplete. Six tribes are lacking, and under the remaining four are 92 names, with space for a few more. If we complete the list on the same basis, we obtain 230 or 231. Until farther evidence appears, we may take these numbers, 103 and 231, as representing nearly the extreme limits of size of the college.

3. Taken together, the passages furnish confirmation, if any were still needed, of Bergk's conclusion that the *δαιτηταί* were organized into a college, although no certain light is thrown upon the question of their division into sections, nor upon the problem of the relation of the different sections to the tribes.

4. With regard to the jurisdiction of the *δαιτηταί* and their relation to other magistrates, the text clears up some questions of long standing, but raises others. With the exception of *ἔμμηνοι δίκαι*, it appears that private suits involving more than ten drachmas went from the hands of the Forty before a *δαιτητής*. Of the *ἔμμηνοι δίκαι* (the long list of which is given in ch. 52) it is said that *εἰσαγωγεῖς*, five in number, each acting for two tribes, *τὰς ἐμμήνους εἰσάγουσι δίκας*. Yet one class of such suits, namely, those in which the *τελῶναι* were concerned, did not come to the *εἰσαγωγεῖς*, but remained in the hands of the *ἀποδέκται*. But Pollux and Harpokration include under *δίκαι ἔμμηνοι* the *ἐμπορικαί*, which Aristotle omits from his list, long as it is, and Pollux expressly states that such suits came before the *εἰσαγωγεῖς*. At the same time, we know from ch. 59 of this treatise, and from (Dem.) 33, 1 and (Dem.) 34, 45, that *δίκαι ἐμπορικαί* belonged before the *θεσμοθέται*. Lipsius meets this disagreement between Aristotle and Pollux by deciding that Pollux, though right in calling the *δίκαι ἐμπορικαί ἔμμηνοι*, is wrong in assigning them to the *εἰσαγωγεῖς*. But we are less likely to err in assuming that the positive statement of Pollux rests upon good authority, — Aristotle, or some one else, — than in arguing from the omission of one word in so long a list. It thus becomes probable that this class of *δίκαι ἔμμηνοι*, after being brought first before the *θεσμοθέται*, as they had been before they were made *ἔμμηνοι*, were by them referred, in this period, to the *εἰσαγωγεῖς* for more speedy action.

Again, we know from Dem. 37, 33, that *δίκαι αἰκείας* came before the Forty, although Aristotle includes them among the *δίκαι ἔμμηνοι*, which came before the *εἰσαγωγεῖς*. Of course it is possible that between the date of the speech of Demosthenes and the date of our treatise the law was changed; and this is the solution adopted by Lipsius. But if the procedure with *δίκαι ἐμπορικαί* has been described rightly, then there is reason for accepting the conclusion that *δίκαι αἰκείας*, which certainly came originally before the Forty, continued, after being made *ἔμμηνοι*, to be brought before the Forty in the first instance, and were by them referred to the *εἰσαγωγεῖς*. An examination of the rest of the list of *δίκαι ἔμμηνοι* makes it probable that a like course was followed with them all. The name *εἰσαγωγεῖς* is appropriate to their function, and their place in the judicial system is more intelligible, on the supposition that it was their sole duty to receive *δίκαι ἔμμηνοι* from other magistrates and see that they were carried through within the required period. Further, the *δίκη αἰκείας* against Konon had already

been heard before a *δαιτητῆς κληρωτός* (Dem. 54, 26). If *δίκαι αἰκείας* were already *ἔμμηνοι*, we should then have an *εἰσαγωγεὺς* referring a suit to a *δαιτητῆς*; in that case there is justification for the statement of Pollux (VIII. 93) quoted by Lipsius only to discredit it: *εἰσαγωγεὺς ἀρχῆς κληρωτῆς ὄνομα· οὗτοι δὲ τὰς δίκας εἰσέγαγον πρὸς τοὺς δαιτητάς*. As a universal statement this cannot be true; but the combination here made renders it rather probable that *δίκαι ἔμμηνοι* were in general referrible to *δαιτηταί*, and were brought before a *δικαστήριον* only on appeal. I see no reason for assuming with Lipsius that thirty days were too short a time to permit such reference.

Shortly before six o'clock the Association adjourned.

#### EVENING SESSION.

The Association, with several residents of Princeton, assembled at 8 P.M. to listen to the address of the President of the Association.

#### 6. Alexandrine Art, by Julius Sachs, Ph. D., of New York City.

The relation of Alexandrine literature to the remaining productions of the Greek mind should not be judged as unfavorably as is usually done; aside from the enduring value that attaches to purely critical labors after a period of intense productivity there are numerous indications of an active and sound original literature. Its loss may be accounted for on the theory that systematic criticism which had found no scope previously, became one of the most interesting manifestations of Greek spiritual activity, and supplemented in a new channel the vigor of the former creative epochs. On the original *literary* productions of the Hellenistic age a new light is likely to be shed from the kindred manifestations in the sculptor's art. Schreiber's important publication, now in progress, "*Die Hellenistischen Reliefbilder*," will form a corpus of all the decorative relief-sculptures of Alexandria that can still be identified. Its importance is manifold. It illustrates the triumph of Greek creative genius even amid the fetters of a highly ornate Oriental system of wall-incrustation; the sculptured reliefs are either so brilliant in theme and execution that the marble-sheathed walls seem neutral by comparison, or else the principle of contrast is employed, and they are effective in their splendid setting by their sweet sylvan simplicity. Again, this series confirms, by a number of striking instances, how true a note the Theocritean muse strikes; the intense love for nature which the idyls of Theocritus breathe can no longer be judged a literary affectation; like these sculptures that betray the results of an intimate converse with nature, they are precursors of a modern spirit. Finally, the peculiar treatment of some of the mythical cycles that engage the attention of the Alexandrine sculptors, especially of those that introduce Bacchus and Hercules, seems to point to literary sources quite distinct from those on which Apollodorus and Hyginus drew.

At the close of the address the Association adjourned, to meet at nine o'clock, Wednesday.

PRINCETON, N. J., July 8, 1891.

The Association was called to order at 9.30 by the Chair.

The Local Committee, consisting of Professor A. F. West, reported that President Patton desired to extend a reception to the members of the Association on Wednesday afternoon, and that the College buildings would be open for inspection during the same afternoon. Upon the acceptance of these invitations, it was voted to omit the afternoon session.

The following Committees were then appointed by the President:—

On place of meeting in 1892, Messrs. Hart, Platner, and Brandt.

On officers for 1891-92, Professors Gildersleeve, Seymour, and W. A. Merrill.

The reading of papers was then resumed.

7. Traces of Tragic Usage in Thucydides, by Professor Charles Forster Smith, of Vanderbilt University, Nashville, Tenn.

In this paper the investigation is confined to the vocabulary of the third book of Thucydides, but in the case of all words treated Thucydides's usage for all the eight books is of course given.

According to Rutherford's view (*The New Phrynichus*, p. 4), "In the Tragic Dialect is discovered what might otherwise have been lost, the missing link between Ionic proper and that modification of it which is called Attic," and this paper—influenced somewhat, though not suggested, by Rutherford's work—is part of an investigation which will attempt to trace the influence of the Tragic writers on the vocabulary, style, syntax, etc., of Thucydides. In the formative state of Attic prose in the time of Thucydides the chief influence in the matter of elevated style would naturally be the tragedies annually exhibited at the Greater Dionysia. Wherever lofty sentiments were to be uttered in speeches, pathetic events to be described, profound reflections on human nature to be expressed, Tragic influence may be suspected not only in the vocabulary, but in the general cast and coloring; so that we are quite ready to believe the scholiast, quoted by Blass (*Att. Herod.* i. p. 209), *ιστέον ὅτι εἰς τὸ κομψὸν τῆς φράσεως . . . Αἰσχύλον καὶ Πίνδαρον ἐμμήσατο*. Thucydides's preference for old forms, following the example of the Tragedians, is seen in his invariable use of *σσ* (*ἐξαλάσσειν*, *πράσσειν*, *κτέ.*)—except *ἅττα*—; of *ρσ* for *ρρ* (*θαρσείν*, *ἄρσην*, *κτέ.*), *σφάζω* for *σφάττω* (vii. 84. 20); of *εὐπραξία* for *εὐπραγία*; of *ἀναλῶν* for *ἀναλίσκω*.<sup>1</sup> In the use of the articular neuter adj. and partic. for the substantive Thucydides probably followed, with Antiphon, the model of Ionic and Tragedy. Cf. Blass (p. 214, N), "Die Tragiker haben ihn in diesem Masse noch nicht, doch boten sie für die Prosaisten den Ausgangspunkt." Thucydides's lack of discrimination

<sup>1</sup> See Diener, *De Sermone Thucydidis quatenus cum Herodoto congruens differat a Scriptoris Atticis*, Lipsiæ, 1889.



in the use of *ταῦτα* and *τοιαῦτα*, *τάδε* and *τοιάδε*, which he shares with the Tragic poets and Herodotus may also be noticed. (See Diener, p. 45 ff.)

In the discussion which follows of individual examples of words probably borrowed from Tragedy the writer is inclined, where the word is both Herodotean and Tragic, to emphasize the influence of Tragedy as probably the living teacher of Thucydides. [The abstract includes only a part of the words treated in the paper.]

*ἀλκή*, meaning *strength*, occurs five times in Thuc. (i. 80. 8; ii. 87. 21; iii. 30. 7; iv. 32. 21; vi. 34. 58), and seems to be rather a poetic usage. Cf. Homer E 299; T 161; α 214; Pindar *Ol.* 2. 114; 13. 78; *Pyth.* 9. 61; Æschylus *Ag.* 106, 466; *Choeph.* 237; (= *power*) *Pers.* 594, 928. Herodotus has it twice (iii. 110. 7; iv. 132. 7) and Xenophon several times (*Ages.* 10. 1; *Cyr.* vii. 5. 75; *Hell.* iv. 8. 18; vi. 1. 12; *Hier.* 9. 6). In the sense of *courage* it seems to be wholly poetic, and in that of *aïd* Ionic and poetic, but neither signification occurs in Thuc. Diener (p. 12) attributes the fact that *ἀλκή* occurs *six* times in the first four books of Thuc. and only *once* in the last four to the development of the Attic dialect during the period of the composition of the history.

*ἀνά* occurs twice only in Thuc. (iii. 22. 6; iv. 72. 11). It is clearly an Ionic and Tragic survival. Cf. Soph. *O. R.* 477; *O. C.* 1058, 1247; *Aj.* 1190; Eur. *El.* 80; *Ion* 1455. Herodotus has it four times (i. 85. 8; 96. 14; 97. 7; ii. 135. 24). Homer has it often, and Pindar *Pyth.* 2. 60. It occurs often in Xenophon, but in no other Attic prose writer.

*ἀνάγειν χορούς* (Thuc. iii. 104. 18) is clearly a survival from Epic and Tragedy. Cf. Hes. *Scut.* 280; Eur. *Troad.* 325, 332; Callim. *Del.* 270. Also Soph. *Trach.* 211, *παῖᾱνα ἀνάγειν*; Eur. *Phoen.* 1350, *κωκυτὸν ἀνάγειν*; *El.* 126, *ἀναγε πολυδακρὺν ἄδονάν*. Originally, no doubt, the phrase *ἀνάγειν χορόν* had reference to the literal leading up of the choir to the temple or "high place" of the god, and so *ἀνάγειν* had there essentially the same sense as in Hdt. ii. 60. 13, *ὀρτάζουσι μεγάλας ἀνάγοντες θυσίας* (so vi. 111. 9). In Hdt. ii. 48. 4; 61. 2, *ἀνάγειν* = 'celebrate.'

*ἀναλγητότεροι* (iii. 40. 24), *less sensitive, less grieved* = *δυσάλγητος* (Soph. *O. R.* 12). In Soph. *Aj.* 946; *Trach.* 126; Eur. *Hipp.* 1386, it means "unfeeling," "cruel." *ἀναλγήτως, unfeelingly*, occurs Soph. *Aj.* 1333. Cf. Plut. *Mor.* 46 e *ἀναλγήτως ἀκούειν, to listen callously*. The only prose examples are late: Arist. *Eth. Nic.* iii. 77, *without sense of pain*; Plut. *Aemil.* 35.

The form *ἀναλόω*, which Thuc. has seven times, occurs, acc. to Veitch, mostly in the older Attic; in the sense *kill themselves* (*ἀνηλοῦντο* iii. 81. 16; cf. iv. 48. 17; viii. 65. 12) it can be paralleled only from the Tragic writers.

*αὐτάγγελος* (iii. 33. 11), *carrying one's own message*, is found elsewhere only in Tragedy (Soph. *Phil.* 568; *O. C.* 333; cf. *αὐτὸς ἄγγελος, Phil.* 500) and late writers: Plut., Dion., Dio C., Jos., etc.

*δικαιοῦσθαι* (iii. 40. 19), *do justice to, i.e. condemn yourselves*, is Ionic, but not poetic. Cf. Hdt. i. 100. 8; iii. 29. 12; v. 92. B. 14. But it is easily derived from the more common meaning, *deem proper* (= *ἀξιόων*), which is Ionic and Old Attic (Kr. *Dial.* 55, 3, 15). It occurs in Thuc. ten times; so generally in Hdt., *ἀξιόων* being rare; and twice in Hippocrates. It is freq. in Trag.: Æsch. *Ag.* 393; Soph. *O. C.* 1350, 1642; *Trach.* 1244; *O. T.* 6, 575, 640; *Aj.* 1072; *Phil.* 781; Eur. *Suppl.* 526. In the single passage of Plato, *Legg.* 714 e, where



the word occurs in this sense, Diener well observes that Plato is giving the substance of the words of Pindar quoted in *Gorg.* 484 b.

**δόκησις**, *opinion* (iii. 43. 3; 45. 6), occurs ten times in Thuc. Krüger says, "frequent in Tragedy and late writers, but avoided in simple Attic prose." Cf. Soph. *Trach.* 426, 427; *O. T.* 681; *Ant.* 324; Eur. *Hel.* 36, 121; *Heracr.* 395.

**δοῦπος** (iii. 22. 24), *a dull heavy noise, a thud* (the reading of one MS. (A), adopted by Bekk., Goell., Classen, and Stahl) is clearly a poetic term. Cf. Hom. *Δ* 455; *Π* 361, 635; *ε* 401; *κ* 556; *π* 10; Hes. *Theog.* 70; Aesch. *Choeph.* 375; Soph. *Aj.* 633; Eur. *Ion* 516; *Bacch.* 513. The only prose example outside of Thuc. seems to be Xen. *Anab.* ii. 2. 19.

**γλῶσσαν ἰέναι** (iii. 112. 14), *to speak a language*, seems to be Ionic and poetic. *ἰέναι* is found only here in Thuc. Cf. Hom. *Γ* 152, 221, 222; *μ* 192; Aesch. *Choeph.* 563; *Pers.* 635; *Sept.* 865; Soph. *Aj.* 851; *El.* 596; *O. C.* 133; Eur. *Suppl.* 281; *Hel.* 1330; Hdt. i. 57. 1; ii. 2. 11; iv. 135. 15; ix. 16. 13. It occurs twice in Plato: *Legg.* 890 d, the quotation of a proverb or old saying, and *Phileb.* 51 d, μέλος ἰέναι.

**ἐξάγειν** (iii. 45. 19; vi. 89. 22), *lead on, excite, lure*, seems not to occur elsewhere outside of the Tragedians, and Dio C. lii. 23. 2; 34. 6. Cf. Eur. *Alc.* 1080; *H. F.* 775, 1212; *Ion* 361; *Suppl.* 79.

**ἐξαλείψαι**, *to blot out* (iii. 57. 12), is clearly Tragic and Ionic. Cf. Aesch. *Choeph.* 503; *Sept.* 15; Eur. *Hec.* 590; *Hel.* 262; *Hipp.* 1241; *I. T.* 698; Hdt. vii. 220. 10; Plat. *Legg.* 850 c; Dem. 976, 23. In the political sense, *to strike from the catalogue*, it occurs in Ar. *Pax*, 1181; Xen. *Hell.* ii. 3. 51, 52; Lys. 183, 15; Dem. 1006, 21.

**ἐκπεπληγμένος**, *struck with panic, fear of* (iii. 82. 33; v. 10. 30; vi. 11. 14; 33. 16). Of the pass. with accus. the examples cited are all Ionic and Tragic. Cf. Hdt. ix. 82. 11; Soph. *Aj.* 33; *El.* 1045; *Phil.* 226. So with dat., as in ii. 60. 14; vii. 63. 8. Cf. Hdt. i. 116. 6; iv. 4. 2; vii. 226. 8; Aesch. *Pers.* 290; *Choeph.* 233; Soph. *Trach.* 24, 386, 629; Eur. *Hipp.* 38, 934; *Hel.* 1397; *Med.* 8. The act. const., as in ii. 38. 4, ἡ τέρψις τὸ λυπηρὸν ἐκπλήσσει, *delight drives out the bitterness* (*ibid.* 87. 20), seems more certainly poetic (Tragic). Cf. Aesch. *Prom.* 134, 360; Eur. *I. T.* 240; *Ion* 635; *Or.* 547. The pass., with accus., Hom. *N* 394; *Π* 403; with gen. Xen. *Eph.* 5. 12.

**τὴν ἐν ποσὶν (κώμην)**, *any (village) in their way* (iii. 97. 5). The examples elsewhere are nearly all Ionic and poetic. Cf. Hdt. iii. 79. 8; Soph. *Ant.* 1327; Eur. *Alc.* 739; *Androm.* 397; Pind. *Pyth.* 8. 33. Of things trivial Plat. *Theaet.* 175 b; Arist. *Pol.* 2. 3.

**ἐπιβώμενοι**, *calling aloud for aid upon, invoking* (iii. 59. 11; 67. 9; vii. (69. 20); 75. 15; viii. 92. 50), is Ionic and poetic. Cf. Hdt. i. 87. 4; ix. 23. 3; Hom. *K* 463; *α* 378; *β* 143; Eur. *Med.* 168. Elsewhere only in late writers.

**ἐπίχαρτοι**, *objects of (malicious) rejoicing* (iii. 67. 17), is certainly borrowed from Tragedy. Cf. Aesch. *Prom.* 165; *Ag.* 704; Soph. *Trach.* 1262. *ἐπίχαρις*, in this sense, Aesch. *Sept.* 910; *ἐπίχαρμα*, *joy over an enemy's calamities*, Eur. *H. F.* 459; *Phoen.* 1555; Theoc. 2. 20.

**ἔσαμένων** (iii. 58. 29) seems, whatever be the correct reading, to be Ionic and poetic. Cf. Hom. *ξ* 295; *ο* 277; *π* 443; *I* 455; Eur. *I. T.* 946; *Hipp.* 31; Pind. *Pyth.* 4. 204; Theog. 12; Anacr. *Epigr.* 111 β; Ap. Rh. iv. 188; Hdt. i. 66. 2; III. 61. 14; 126. 14; vi. 103. 15.

ἔσθημα (iii. 58. 17) is poetic, acc. to the schol. on Soph. *El.* 270. Cf. Aesch. *Ag.* 562; *Pers.* 836; Soph. *El.* 270; Eur. *Troad.* 991. Elsewhere in late prose.

εὐπραξία occurs twice in Thuc. (i. 33. 7; iii. 39. 23); elsewhere the common prose form εὐπραγία. The form εὐπραξία seems to have been borrowed from the Tragic writers, who never use εὐπραγία, though Pindar does. Cf. Aesch. *Sept.* 224; *O. C.* 1554; Eur. *Ion* 566, et saepe; Hdt. viii. 54. 3. Plato has only εὐπραγία; Xen. both forms. εὐπραξία recurs in Dem., Arist., and the late writers.

ἐχέγγυος, giving security (iii. 46. 1), occurs nowhere else in Attic prose, and is clearly Tragic. Cf. Soph. *O. C.* 284; Eur. *Med.* 387; *Phoen.* 759; *Androm.* 192. Found also in late writers. The kindred form φερεγγύτατος (viii. 68. 22) is likewise Ionic and Tragic. Cf. Hdt. v. 30. 16; vii. 49. 8; Aesch. *Sept.* 395, 449, 470, 797; *Eum.* 87; Soph. *El.* 942.

θήκη, repository (ii. 52. 14; iii. 58. 15; 104. 5), a euphemism for tomb occurs in this sense elsewhere only in Hdt. and the Tragic poets. Cf. Hdt. ii. 67. 4; Aesch. *Ag.* 453; *Pers.* 405; Soph. *O. C.* 1763; *El.* 896; Anon. *ap. Suid. s.v.*

καμψθῆναι (iii. 58. 3), to be bent, persuaded, occurs in this fig. sense only here in Thuc. and smacks of the poetic. Cf. Aesch. *Prom.* 237, 306. Elsewhere in this sense only in Plat. *Prot.* 320 b; *Rep.* 494 e; Plut. *Per.* 36. Cf. Thuc.'s similar fig. use of ἐπικλασθῆναι (iii. 59. 5; 67. 5; iv. 37. 5).

οἱ κεκμηῶτες (iii. 59. 14), euphemism for the dead, is evidently borrowed directly from Tragedy, though as old as Homer. Cf. Hom. λ 475; ω 14; Aesch. *Suppl.* 149; Eur. *Suppl.* 756; *Troad.* 96. See also Plat. *Legg.* 718 a; 927 b; Arist. *Eth.* i. 11.

κράτος (iii. 13. 36), victory, mastery, seems to be Ionic and poetic (Tragic). Cf. Hom. Ζ 387; Α 753; φ 280; Hes. *Scut.* 328; Pind. *Isthm.* 8. 7; Aesch. *Suppl.* 1069; *Eum.* 529; Soph. *Aj.* 768; *El.* 85, 468; *Phil.* 838; *O. C.* 393, 1334; Eur. *Hec.* 877. It occurs also Plat. *Legg.* 962 a; Dem. xix. 130; Dio C. (*frag.* 35. 4).

νέμειν, distribute, assign (i. 71. 7; iii. 3. 6; 48. 2; vi. 88. 10), and possess (i. 2. 6; 100. 8), is a favorite word with the Tragic writers, and mostly poetic. The sense to rule (viii. 70. 9) seems certainly borrowed from Ionic and Tragedy. Cf. Aesch. *Suppl.* 670; *Prom.* 524; *Ag.* 802; Soph. *O. T.* 579; Hdt. i. 59. 34; iii. 39. 5; v. 29. 10; 71. 6; 92 β 3. Cf. also Pind. *Ol.* 11. 13; 13. 26; Pyth. 3. 70.

ὄμιλος (iii. 1. 6), multitude, crowd (of people), occurs 16 times in Thuc. In this sense it is clearly Ionic and poetic. Hdt. has 12 examples; the *Odyssey* 14; Steph. cites 6 from the *Iliad* and 5 from Pindar. Cf. Aesch. *Sept.* 35; *Prom.* 417; *Pers.* 123, 1027; Eur. *Or.* 943; *Androm.* 19; *Cycl.* 100; *Hec.* 921; *I. A.* 427. One example is cited from Comedy: Cratinus *ap. Hephaest.* p. 84. Found in late writers.

ὄργη, temper (i. 130. 11; 140. 3; iii. 82. 19; viii. 83. 16), "the old, chiefly poetic sense" (Cl.); "obs. elsewhere in Att. prose" (Kr.); but "freq. in the Ionians and poets" (Stein). Diener (p. 16) cites Hdt. iii. 131. 3; vi. 128. 5; and i. 73. 18 (anceps), and 3 examples from Hippocrates. Stephanus cites Hes. *Op.* 302; *Hymn. ad Cer.* 205; Pindar (9 exx.); Theognis (6 exx.); Simonid. *Carm. de mul.* 11, 41; Tyrt. *ap. Stob. Fl.* 50, 7, 8; from the Tragedians: Soph. *Aj.* 640, 1153; *Ant.* 356, 875, 956; Aesch. *Prom.* 80; *Sept.* 678;

*Suppl.* 762; Eur. *Troad.* 53; from Comedy: Ar. *Vesp.* 1030. Add Plat. *Legg.* 908 e.

**πάροικοι** (iii. 113. 29), *neighbors*, "only here in Thuc. and elsewhere mostly in the poets" (Cl.). Cf. Aesch. *Pers.* 869; Soph. *Ant.* 1139; Fig. in Hdt. vii. 235. 13, as in Dio C. lxxv. 5, Paul. *ad Eph.* 2. 19.

**οἱ πέλας** (iii. 39. 15), *those near, neighbors, others*, occurs 23 times in Thuc. It seems to be Ionic and poetic. Cf. Hdt. iii. 142. 11; vii. 152. 9; Aesch. *Eum.* 504; *Prom.* 335; Soph. *Aj.* 1151; *O. C.* 803; *Phil.* 340; *Ant.* 479; *El.* 551; Eur. *Med.* 86. Plato has a single example (*Phileb.* 48 b), and one each is cited from Aristotle (*Rhet.* ii. 14) and Polybius (i. 84. 10).

**περικτίονες** (iii. 104. 15), *dwellers round about*, is poetic, and prob., as Cl. thinks, "from some ancient hymn." Cf. Hom. P 220; Σ 212; β 65; oracle *ap.* Hdt. vii. 148. 15; Hes. *ap.* Plat. *Legg.* 320 d; Ap. Rh. i. 940, 982; iii. 1090; Mus. 49; Nonn. Dion. iii. 370; Q. Smyr. iii. 777.

**πληγέντες** (iii. 18. 10; iv. 108. 25; v. 14. 5; viii. 38. 7) = *μεγάλως νικηθέντες* (Schol.), occurs also in Hdt. v. 120. 7; viii. 130. 10; Soph. *O. C.* 605; Eur. *Rhes.* 867. Cf. Phot. p. 412, 8, *πέπλεκται ἡττηται Μένανδρος*.

**πωδώκης** (iii. 98. 12), *swift-footed*, "transferred from poetry to Attic prose, and found also in Plat. *Rep.* 467 e; Xen. *Mem.* iii. 11. 8, *de Eq.* 3. 12" (Cl.). Cf. Hom. B 764; K 316; λ 471, 538; Aesch. *Sept.* 623; *Choeph.* 576; *Frg.* 268; Soph. *Ant.* 1104.

**ὑπερόπτης** (iii. 38. 23), *a despiser*, is found elsewhere in Attic only in Soph. *Ant.* 130 (cf. Theoc. 22. 58). The adj. *ὑπέροπτα* also in Soph. *O. T.* 883 (cf. *Anth. Pal.* 12. 186, 193). The noun is found in Aristotle (*Eth.* iv. 3), Plutarch, and other late writers.

**φιλεῖ** (iii. 42. 5), *is wont*, is the only sense found in Thuc. (12 times), and in Hdt., except v. 5. 5. It is common in Tragedy. Cf. Aesch. *Suppl.* 769; Soph. *Ant.* 493, 722; *El.* 319, 913; *Trach.* 548; *Aj.* 989, 1361; *O. R.* 569, 1520; *O. C.* 304 (*fragments*, several times); Eur. *Med.* 48; *Hipp.* 162. But Plato uses it *Lach.* 181 e; *Symp.* 188 b; *Rep.* 497 b; and Aristophanes has it once — *Nub.* 812, possibly a parody of Soph. *Ant.* 733.

**φονεύω** (= *ἀποκτείνω*) occurs 5 times in Thuc. (i. 50. 3; iii. 81. 19; vii. 29. 20; 85. 8; viii. 95. 29) and is classed by Rutherford (p. 15) among the old Ionicisms which survived in Tragedy. He cites numerous examples from Hdt. and from the Tragedians. Cf. Aesch. *Sept.* 341; Soph. *O. R.* 716, 1411; *Ant.* 1174; *El.* 34; *Aj.* 409; Eur. *Androm.* 412; *Or.* 1193, 1665; *Hec.* 391; *H. F.* 602; *Ion* 851, 1044; Pind. *Pyth.* 11. 25. The word occurs in this sense in legal language in Plato *Legg.* 871 d; 873 e, and is freq. in late writers.

**χείρ** (iii. 96. 12), *hand* (= *manus*), occurs nowhere else in Thuc., but is freq. in Hdt. (i. 174. 16; ii. 137. 4; v. 72. 4; vii. 20. 4; 157. 15; viii. 140 β 8) and occurs in Tragedy. Cf. Aesch. *Suppl.* 958; Eur. *Heracl.* 337; *El.* 629. Found also in Xen. *Oec.* 21. 8, and late writers.

**χρηῶν** (iii. 109. 18), *wishing*, "only here in Thuc. and indeed seldom in Attic prose; more freq. in Hdt. and the Attic poets" (Cl.). It occurs numberless times in Trag., but is not found in Plato or the orators, though Xen. (*Cyrop.* i. 6. 15) and Aristotle (*Plant.* i. 1. 21) have an example each. Aristophanes has several examples (*Nub.* 359, 453, 891; *Thesm.* 751).

**χρήν**, in the sense *give an oracle*, occurs in Thuc. only in the aor., active five



times (i. 123. 8; 134. 19; ii. 102. 30; v. 16. 23; 32. 6), passive once (iii. 96. 3), to *consult an oracle*, once (*χρῶμενος* [i. 126. 9]). Diener (p. 42) cites 29 examples from Hdt. and one from the orator Lycurgus (§ 99), where he narrates a *fabula* that had been treated by Euripides; and one from a frag. of Ephorus (no. 155). Cf. Aesch. *Eum.* 202, 203, 798; *Ag.* 1083; Soph. *El.* 35; *O. R.* 604; *O. C.* 355; Eur. *I. T.* 78; *Phoen.* 409; *Ion* 682; *El.* 973, 1246, 1267; *Hel.* 523; Lycophr. 1051; Pind. *Pyth.* 4. 6; *Hymn. ad Apol.* 132.<sup>1</sup>

Remarks were made by Professor Gildersleeve, and in reply by Professor Smith.

## 8. On English Lexicography,<sup>2</sup> by Professor T. W. Hunt, of the College of New Jersey, Princeton.

English Lexicography, as the English Language in general, may be conveniently divided into three distinctive historical periods or sections.

First English — 449-1154.

Middle English — 1154-1500.

Modern English — 1500-1890.

Dismissing the first and second of these periods with a passing notice, we shall have to do, in the main, with the third and modern lexical era.

I. As to lexicographical work, pertaining specifically to First English, it may fairly be said to have opened, in the seventh century, in the form of the famous *Epinal Gloss*, as it existed in Kentish speech, (In MS. in St. John's College, Oxford, with Grammar and Colloquy.) A Latin and Anglo-Saxon Glossary of the eighth century is found in the library of Corpus Christi, Cambridge. That by Aelfric the Grammarian belongs to the tenth century. Following this, is Nowell's Saxon-English Dictionary, the first in a purely native form. After a lengthy interval, there appeared in 1640, Sir Henry Spelman's Anglo-Saxon Glossary, prepared at his own expense, nor is it to be forgotten that it was by Spelman that an Anglo-Saxon Lectureship at Cambridge was then established and Whelock appointed as the first Anglo-Saxon professor in England. In 1659, appeared William Sumner's *Dictionarium Saxonico-Latino-Anglicum*, the most important by far that, as yet, had been issued.

Passing by Benson's Vocabulary, 1701, and Lye's Saxon-Gothic-Latin Lexicon, 1772, we come to the great work of Dr. Joseph Bosworth — a *Compendious Anglo-Saxon and English Dictionary*, 1838, the opening sentences of the preface suggestively reading, "words are the creation of mind." It is interesting to note that in the preface he further states, "that there are in English about 38,000 words," and is quick to acknowledge his indebtedness as an English philologist to the Brothers Grimm and other German students of English. Ettmüller's Anglo-Saxon Lexicon of 1851 was followed by Grein's great work, 1857-64, "*Die Bibliothek der Angelsächsischen Poesie*," containing, as it does, the most elaborate and scholarly dictionary of our first English Poetry as yet extant. Though confined to the poetry, it is well nigh complete in its form and value and fully justifies

<sup>1</sup> Cyranka, in a doctor-dissertation, Breslau, 1875, also treats the subject of Tragic influence on Thucydides, but the indebtedness of this paper to him is slight.

<sup>2</sup> Printed in full in the New Eng. and Yale Review, Sept. 1891, pp. 193-210.



the statement by March, similar to that of Johnson concerning Addison, that students of English "must spend their days and nights with Grein." In 1877, Leo's Anglo-Saxon Glossar was issued, followed, as it has been, in the last decade, by Harrison and Baskervill's Anglo-Saxon Dictionary, based on Groschopp's Grein, and by such special glossaries as Heyne's Beowulf, Thorpe's Beowulf, Kent's Elene, and other issues of the Library of Anglo-Saxon Poetry.

The last and most extensive product of lexicography relating to our oldest English is the Bosworth-Toller Dictionary, the edition of Bosworth by Professor Toller of Owens College, Manchester. Though still in process of publication, it is sufficiently advanced to warrant the statement that it will mark the highest results within this special sphere of philological labor, and admirably represent that comprehensive and yet accurate method of dictionary construction which obtains as well in Middle and Modern English and on the Continent of Europe. A reference to Wright's Anglo-Saxon and Old English Vocabularies, edited by Professor Wülker, will complete our lexicographical survey of our First-English Period, it being necessary to add, that we are yet in urgent need of a concise general lexicon of this period to serve the purpose which Bosworth's lexicon of 1838 served for that generation of students. Grein's Glossary in German is, in a sense, inaccessible, while Toller's version of Bosworth is too expensive and elaborate for the average student of to-day.

II. We pass on, and briefly, to the second historical period, the Middle English, extending from the close of the Saxon Chronicle, 1154, to the Revival of Learning in 1500—to the Modern Era.

Such works as Halliwell's Dictionary of Archaic and Provincial Words, illustrating Early English Authors, mainly of the fourteenth century, and issued in 1850; Wright's Dictionary of Obsolete and Provincial English, 1857; Trench's Select Glossary, 1859; Herbert Coleridge's Dictionary of Old English Words of the latter half of the thirteenth century, 1863; Jamieson's Etymological Scottish Dictionary, 1867, which is a dictionary of Northern English, as represented in the Lowland Scotch of Burns and Ramsay,—are all strictly Middle English Lexicons, covering the ground technically known as Semi-Saxon and Early English. Of this order, the list is naturally large, covering either the general area of provincialism, from the twelfth century to the sixteenth, or some particular locality, as Devonshire or Yorkshire.

Of Middle English Dictionaries in the widest and best sense, there are three of notable eminence. The first of these is Stratmann's Dictionary of the Old English Language, 1878, recently revised by Bradley for the Clarendon Press; a dictionary which, in its present form, has won its way to scholarly recognition, and satisfied a lexical need for which English students had long been waiting. As in the case of Grein, of Marburg, so in that of Dr. Stratmann, of Krefeld, increasingly important labors in the department of Old English were terminated by death. The next of these three compilations is that of Dr. Maetzner, of Berlin, author of the Englische Grammatik, a work that, as yet, has had no approximate rival, and bids fair to be for generations without one. This lexicon is, at present, far from completion, but is already known by English linguists as the best. Mahew and Skeat's Concise Dictionary is the last of this list, and, by reason of its form and method, the most practical and useful of the three. Choosing as its typical words those found in the writings of Chaucer and Langlande rather than

those of the earlier centuries, and giving special attention to the French element in the English of that day, it happily illustrates the relation of the local to the national speech, and that of native to foreign forms. It is, in fact, a kind of compend, under one alphabetical index, of the three invaluable Middle English Manuals, — Morris' *Specimens of Early English* (1150-1300), Morris and Skeat's *Specimens of Early English* (1298-1393), and Skeat's *Specimens of English Literature* (1394-1579). If we add to these general lexicons those special glossaries issued in recent years by the Clarendon Press, from the *Vision of Langlande* to the *Tale of Gamelyn*, we discover what a vast amount of lexical labor has been expended in England in the last decade, having mainly to do with the English of the twelfth century on to the fifteenth. Add, still, to these labors, the prodigious work accomplished by the Society of Antiquaries, the Early English Text Society, and more recent philological associations, such as the English Dialect Society, in the way of editing the older texts and furnishing accurate and helpful glossaries, and it will be seen that in no modern nation, not even in Germany, has more critical and satisfactory work been done than in England, in the last quarter of a century. While much of this work has been grammatical and textual, and much of it in the direction of general linguistic work, most of it has been within the sphere of Middle English, and, still more narrowly, within the sphere of lexicography.

We are now prepared to pass to the third and most interesting period — that of Modern English.

III. For the purpose of clearness and historical accuracy, it will be best to divide this last period into what may be called the Preparative and the Later Periods; the first beginning at 1500 and extending to 1700, and the second embracing the subsequent years to the present time.

A. In the earlier or preparative era, we discern two or three conspicuous aims on the part of the English lexicographers.

I. One of these aims was to exhibit and enforce the relationship of the vernacular to other languages, and especially to the Latin. When it is remembered that the word *Leden*, in Old English usage, means not only Latin, but language in general, when Latin was the vernacular of the island, it will not seem strange that this relationship was emphasized even after the Latin had been supplanted by the English. Hence, we read in Worcester's "*History of English Lexicography*," "that the object of the first lexicographical labors in England was to facilitate the study of the Latin language; afterwards that of the Greek, and, also, of foreign modern languages," referring especially to the French. It is here we find the explanation of the fact that our earliest English dictionaries were English but in part, taking the form of bi-lingual and tri-lingual and multi-lingual lexicons.

Thus our oldest modern English lexicon (1499-1500) is the "*Lexicon Anglo-Latinum*," by Fraunces and Galfridus, a companion to the "*Ortus Vocabulorum*," "the parent production," says Dibdin, "of our popular Latin-English Dictionary by Ainsworth." "Sir Thomas Elyot's *Dictionarium*," the first one under this title (1538), was also Latin-English, "wherein," he says, in dedicating it to Henry VIII., "I dare affirm may be found one thousand more Latin words than were together in any one dictionary published in this realm at the time I first began to write this commentary." "Baret's *Triple Dictionary*," of 1573, combined the Latin and the French with the English, to which, in 1580, the Greek was added,

making it quadruple. Rider's celebrated lexicon of 1589 was of this order, in which he boasts of having four thousand more words than any preceding compend, and adds, "No one dictionary, as yet extant, hath the English before the Latin." Of this kind of lexicon "Minsheu's Guide Into the Tongues" (1617) presented the most complex example of a polyglot, and, while maintaining its character as an English dictionary, opened its pages to words from ten additional tongues, including even the Hebrew. So on through a copious list, down to the first edition of Ainsworth in 1736, this older habit continued.

2. A further design in this initial era seems to have been to give technical and special compends of all possible departments in the arts and sciences. This tendency came to its fullest expression in the seventeenth century, and impresses even the most cursory student of the publications of the period. A few titles will suffice: "Cowell's Interpreter" (1607), a dictionary of legal terms, and even yet, as we are told, "a standard authority" in this direction; "Spelman's Glossarium Archaologicum" (1626), compiler of the first English Glossary already cited. In 1658 appeared Phillips' "New World of English Words," which, though called a general dictionary, was not accurately such, dealing as it did mainly with technical and borrowed terms. Attention has been recently called to the fact that among the "affected words" from the Latin or Greek that are to be used with caution or not at all, as "barbarous and illegally derived," are such as autograph, evangelize, bibliograph, inimical, and others. So fickle are the fortunes of the language in what it accepts or rejects.

In 1671 Skinner's "Etymologicon Linguae Anglicanae" was published; made interesting from the fact that Dr. Johnson, nearly a century later, looked to it as an authority in the line of English etymology. So on through the list of lexicons as given us by Wheatley and Worcester, we note that three or four centuries back of us the present type of technical dictionary was anticipated, though, indeed, the scale on which it was prepared was necessarily more limited and untrustworthy. Of the fourteen different orders or classes of English dictionaries given us by Dr. Worcester in his partial catalogue, ten, at least, are of this specific, technical type. Such compends as Wedgwood's and Skeat's "Etymological Dictionaries of English," and even such as Palmer's "Folk-Etymology" and Jarvis' "Dictionary of the Language of Shakespeare," are the natural lexicographical outgrowth of this seventeenth-century tendency to the specific even before the modern era of specialization opened.

3. A third and final purpose which has revealed itself to us in the study now under review is what we may justly term Interpretation, or Exposition; a primary purpose, indeed, in the lexicograph of any era, but, in the era before us, taking on a unique type. We refer to the explanation of difficult words as distinct from those of a common and general character. It will be seen at once that we are thus still in the region of special lexicons of English, though slowly working onward to the more modern form.

Hence, Bullokar's "English Expositor of Hard Words" (1616), which he was proud to call "A Complete Dictionary"; Cockeram's "Interpreter of Hard English Words" (1623), and Blount's "Glossographae, or a dictionary interpreting all such hard words as are now used in our refined English Tongue" (1656). The long and quaint preface of the fourth edition of this book is well worth the reading.

The "Glossographia Anglicana Nova" (1707), said to have been the first in



English in which pictorial illustrations were used for purposes of explanation, and Kersey's "General English Dictionary" of 1708 brings us to the opening of the modern era in its second period, and to the study of the general as distinct from the specific English lexicon.

A curious phase of this attempt to make a lexicon a collection and explanation of hard words is seen in the number and variety of the editions issued for the use of English children, such as Withal's "Little Dictionary for Children" (1559), Evans' "Short Dictionary most profitable for Young Beginners" (1572), and other similar manuals. It is thus that we come through the transitional years of the latter part of the seventeenth century to the opening of the eighteenth.

#### B. The Modern Lexical Period Proper.

The first and excellent product of this new awakening and better method is Bailey's "Universal Etymological Dictionary" of 1721, somewhat akin to its forerunners in that it was etymological and also interpretative; but a marked advance upon them in that it devoted new attention to the common diction of the people, to what Mr. White has called "every-day English"; "the first English dictionary," says Worcester, "in which an attempt was made to give a complete collection of the words of the language." The 24th edition of it will confirm the judgment as to its excellence, while the preface of Harwood, the editor, is as spicy as are the pages of Burton and Fuller.

In 1747 "A Plan for a Dictionary of the English Language" was addressed by Samuel Johnson to the Earl of Chesterfield. In seven or eight years from that date, in 1755, he gave to the public his great Folio Dictionary, based, to some extent, on Bailey's Lexicon of 1721, but having so much independent merit and so many elements marking lexical process, that it is in no sense derogatory to his predecessors to say that it is alone in its excellence up to the date of its issue. In fine, in the accepted sense of what an English Dictionary should be, it may be said to be the first one published.

In fulness of definition, in apt and copious citation from representative English authors, in the subordination of the technical to the popular, in the varied and comparatively accurate knowledge it displays of the earlier history and progressive development of the language, and in the large body of material it furnishes for all later lexicographers, it had no approximate rival at its time, and to this day may be profitably consulted by any critical student of English. It thus stands related to subsequent dictionary work somewhat as Aristotle's Rhetoric and Poetics stand to modern criticism, or as the Principia of Newton, to modern astronomy and mathematics. When it is said that its vocabulary is but little larger than that of Bailey's preceding it; that in scientific detail it is imperfect; that especially in the province of etymology it is defective, and often misleading, and that in logical method and philosophic grasp it has been more than surpassed in recent years, this is not to nullify the praise already expressed by demanding in the middle of the eighteenth century what we expect at the very borders of the twentieth.

From this time on, down to the publication of Latham's Dictionary of the English Language, in 1876, most English lexicographers reproduced Johnson, much as the poets and prose writers of Germany aimed to reproduce, in the generation following Goethe and Schiller, the excellence of that Golden Age. 'Twas thus with Shendan's edition of 1780, laying special stress, however, upon the phonetic principle in language. Walker's Lexicon of 1791 made a specialty of



orthoepy. In 1818 and 1827 the respective editions of Johnson, by Todd, appeared, followed in 1836-37 by Richardson's, especially valuable in its references to English authors, and this, in turn, by the editions of Latham (1876), based, as we are told, on Todd's version of Johnson.

Within the limits of this same century, following Dr. Johnson, there are three or four English Dictionaries of special note and worth, which, while they look back with all due deference to the sage of Litchfield, advance as new departures, and open the way for that elaborate lexical work which is now developing before us. These are Webster's American Dictionary of the English Language (1828); Annandale's edition of the Imperial Dictionary (1850); The Encyclopedic Dictionary of the same era; Stormonth's Etymological and Pronouncing Dictionary and Worcester's of 1860. Of Webster's edition of 1828 every English scholar knows the value, while critical opinion in this country and England has never rated it higher than it does to-day. This is confirmed not only by the fact that various editions of it have been made, especially by Goodrich in 1847, 1856, 1864, 1879, and 1884, but that, as we write, an elaborate version of it, of high merit, has reached its completion, while still another is in process.

The version recently completed bears the suggestive title, — Webster's International Dictionary, as distinct from An American Dictionary. As the first suggestion regarding an English Dictionary was made in 1784 to Noah Webster, by Dr. Goodrich, then a trustee of Yale, it is not inappropriate that this latest revision should have been under the general supervision of Ex-President Porter of Yale. While it makes it a definite aim to improve upon all preceding issues of Webster in orthography, pronunciation, etymology, illustration, and general excellence, it makes special claim to excellence as to its international character and as to the accuracy and fulness of its definitions. Its vocabulary of 130,000 words marks a decided advance upon the 106,000 of the older edition. In its table of contents the attention of students is called to Dr. Porter's Preface; to Dr. Fick's discussion of Indo-Germanic Roots in English, and particularly to Professor Hadley's excellent compend of the History of the English Language, the death of Professor Hadley being no less a loss to English scholarship than it was to Greek.

Special attention should also be called to that elaborate and promising work now in progress under the name, The Standard Dictionary (Funk and Wagnalls). Some of its characteristic features may be noted, as follows: stating the etymology after the definition, thus placing no hindrance, to the average English reader, between the word and its best meaning. While scholarship is not sacrificed thereby, practical ends are reached.

Further, the present meaning of the word is given precedence over all etymological and historical meanings, however good in their place and time, so that regard is had for the needs of the average reader and student. So, as to the avoidance of undue technical language; the location and verification of quotations; the precedence given to standard and to American authors; the widening of the vocabulary to 175,000 words; the reduction of obsolete words and variants to the minimum, and their assignment, when admitted to their proper place of subordination, to the living, settled speech.

Lastly, there may be noted the adoption and illustration of The Scientific Alphabet, to indicate pronunciation, a vocabulary place being given, however, to

those three or four thousand words to which the phonetic principle may safely be applied.

Of the Imperial Dictionary of 1850, it is sufficient to say that it is based on Webster, containing in its vocabulary the same number of words found in the International, and "accepted in Great Britain," as we are told in the Preface of Annandale's edition "as the standard authority on the English Language." Its specialty may be said to lie in the line of symbolic illustration. The Encyclopedic Dictionary is particularly so in its literary citations and examples, while in its general title it makes us familiar with that peculiar phase of lexical work that is the dominant one in the present age.

Stormonth's *Lexicon*, while laying emphasis, as its title tells us, on etymology and orthoepy, is, to all intents, a general one, the main criticism upon it being that recently given by an American author, that it is a thoroughly British *Lexicon* of English. Hence, in the matter of pronunciation and usage, the American student of it must be on his guard.

Turning for a moment to Dr. Worcester's great work of 1860, we are once again reminded that the University at New Haven may rightly be called the home of American Lexicography. We are also reminded of his personal indebtedness to Dr. Johnson's philological work and of his manifest preference, in case of doubt, of English usage to American. It is interesting to note that, while acknowledging his reference, as to pronunciation and etymology, to Noah Webster, he is careful to add, by way of independent judgment, "that, in other respects, no word, no definition of a word, no citation, no name as an authority, has been taken from that work." In these other respects, we may add, so excellent is the work in each, and so similarly good, that it is yet an open question among English scholars' as to which of these two valuable lexicons is the more valuable as an authority and practical guide. There remain for our consideration the two most elaborate examples of lexical work in Modern English, — "The New English Dictionary" and "The Century Dictionary." The New English Dictionary on Historical Principles, under the editorial supervision of Dr. Murray of London, claims to be new, as it states, "because of the variety of its aims, the originality of its method, and the fresh start which it makes from materials never before collected."

Its aim is to do for English what has been done by the Brothers Grimm in their *Wörterbuch* for German, and by Littré for French; its method is strictly historical, while its materials are gathered in this country and England, by over a thousand readers, from authors of the thirteenth century and onward. More specifically, its design is, with reference to every word presented, "to show when, how, and in what shape, it became English; what development of form and meaning it has since received; which of its uses have become obsolete, and which survive; what new uses have arisen, and how and when." When it is stated that the vocabulary includes more than 200,000 words, and that the quotations from about 5000 authors run into the hundreds of thousands, we can see something of the magnitude of a work which, after years of unwearied labor is yet before us in but few of its parts and bids fair at the present rate of progress, to carry us over into the twentieth century for its completion. Due to a suggestion made by the late Archbishop Trench in 1857, and fairly under way in 1880, it has already occupied a decade in the issue of Part I (Part I-V), though promising more



expeditious progress in the remaining volumes. Though sharply criticised for its somewhat loosely verified references, aiming only at what it calls "reasonable accuracy"; for the too frequent absence, in the sphere of technical definition, of the skill of the specialist, and, especially, for the assumption, on the editor's part, of final authority in deciding upon the correctness or incorrectness of contributed material, it is, still, a superb specimen of what may be called lexical execution, or historical criticism in the sphere of English speech.<sup>1</sup> The marvel is that it is as accurate as it is, while no exception has been taken to the fact that in general philological excellence no English Dictionary of British origin has at all approached it. Though called by the *London Spectator* a "national work," it is clear that the term is used in no exclusive or British sense. It is in all respects, an expression of International English, as the names of White and Marsh and March among its readers abundantly testify. Carrying us no farther back than the thirteenth century, it may almost be termed a work in Modern English. Antedating, moreover, the beginning of Modern English Lexicography in 1500, it is natural to discern in its pages the well-known names of Cockeram and Johnson, Blount and Bailey, so frequently adduced as accepted authorities.

Of the Century Dictionary, now completed, it is perhaps invidious to speak at length, and more especially so, as its particular aims and methods have been so frequently brought to the attention of American students.

Its title, *An Encyclopedic Lexicon*, indicates its most conspicuous feature, while, once again, we are reminded, as we turn to the name of Professor Whitney, of our historic and present indebtedness to Yale. Of the forty or fifty specialists working under his supervision, so large a number are college professors that it would not be amiss to call this work, *The American University Dictionary*, as King James's Version of the English Bible, the work of about the same number of specialists in England, can fitly be styled, our *English University Version of the Scriptures*. Its special aims are as follows: to include all words which have been in use since English literature has existed; to lay special stress upon present or nineteenth century English in its standard forms and its provincialisms; to give the best pronunciation and the fullest etymology and definition possible; to present a book for the specialist as well as for the common reader; to place the phonetic element in English orthography upon a new and better basis; to present carefully collected and standard quotations with due regard to American sources; to offer a vocabulary bordering closely upon a quarter of a million words; and, by way of marked advance, to present a wealth of pictorial art and illustration not even attempted in any preceding work. Historical in the same sense in which the *New English Dictionary* is such, and beginning at about the same century in the chronological sequence of the language, it has undoubtedly already made good its claim as "the most remarkable work ever undertaken in this country," the final and fullest result of those scholarly labors in English Lexicography which date their humble origin in the *First English Glossary* of Aelfric, in the closing years of the tenth century.

9. Notes on Digamma,<sup>2</sup> by Dr. Herbert Weir Smyth, of Bryn Mawr College, Bryn Mawr, Pa.

<sup>1</sup> See "Our Dictionaries," by R. O. Williams.

<sup>2</sup> Printed in full in *American Journal of Philology*, XII. 211-220. See also the author's forthcoming treatise on the Greek Dialects (Oxford, Clarendon Press).



This paper aimed at collecting and sifting the evidence for the existence of *f* in post-Homeric Ionic.

DIGAMMA IN LITERATURE.

Traces of initial *f* in the Ionic lyric poets (elegists and iambists) are extremely rare:

Archilochos 1: 'Ενναλλιο ἀνακτος bears the stamp of an epic formula, though not occurring in Homer (cf. Il. II 651, XVII 211). Plutarch read 'Ενναλλιο θεοῖο, but this is not preferable to the other reading merely because of the quondam existence of *f* in ἀναξ. I regard the coinage of such phrases as 'Ενναλλιο ἀνακτος by the Ionic elegists as on a plane with the imitation by the Ionic Homeridai of old-time epic formulae. Thus, in the later additions to the Iliad and the Odyssey and in the Hymns, we find instances of the apparent observance of digamma, though at the period of these poems the labial spirant was an obsolescent, if not an obsolete, sound. In ἡ δέ οἱ κόμα Archil. 29, and οὐδέ οἱ γέλως Sim. Amorg. 7<sup>79</sup>, the case is different, since the metre is iambic, which is the organ of the popular dialect. ἡ δέ οἱ σάθη, Archil. 97, is from an epode, but the metre is also iambic. In Sim. Amorg. 7<sup>80</sup> we find

οὐδ' ἄν τιν' εὖ ἔρξειεν, ἀλλὰ τοῦθ' ὄρᾳ

but immediately below, v. 82,

ὅκως τιν' ὥς μέγιστον ἔρξειεν κακόν.

In Mimnermos 12<sup>9</sup> we find in VL ἵνα οἱ θοὸν ἄρμα καὶ ἵπποι, but in BP ἵν' ἀλήθοον, a reading which justifies Bergk's ἵνα δῆ. γλῶσσα δέ οἱ διχόμυθος occurs in a fragment (42<sup>4</sup>) of one of the μέλη of Solon, which has also ἀνδρα ἕκαστον (42<sup>1</sup>).

Elsewhere in the lyric poets of Ionic birth the evidence against the presence of *f* is very strong.

Iambic writers, including the elegiacs and trochaics of Archilochos.

Archilochos: δ' οἶνος 2<sup>1</sup> (el.), δ' οἶνον 4<sup>3</sup> (el.), διθύραμβον οἶνω 77<sup>2</sup>; ἔσσεται ἔργον 3<sup>3</sup> (el.), κορωνὸς ἔργων 39<sup>2</sup>, ἐγκυρέωσιν ἔργμασιν 70<sup>3</sup>, σὺ δ' ἔργ' 88<sup>2</sup>; τις ἀστῶν 9<sup>1</sup> (el.), μετ' ἀστῶν 63<sup>1</sup>; Ποσειδάωνος ἀνακτος 10<sup>1</sup> (el., Bergk's conj.), κλῆθ' ἀναξ 75<sup>1</sup>, Διωνύσοι ἀνακτος 77<sup>1</sup>, χαῖρ' ἀναξ 119<sup>2</sup>; ἐν εἵμασιν 12<sup>2</sup> (el.); κατ' οἶκον 33, ἐν οἰκίῃ 39<sup>1</sup>, ἐν οἴκῳ 66<sup>5</sup>, κακὸν οἰκαδ' 98; ἦδ' ἄτη 73; ξωθεν ἕκαστος 83; δόυνησιν ἔκητι 84<sup>2</sup>; πόλλ' οἶδ' ἀλώπηξ 118; καίολαος (καί(φ)ιόλαος) 119<sup>4</sup>.

Simonides Amorg.: οὐδὲν εἰδότες 1<sup>4</sup>, πάντα δ' εἰδέναι 7<sup>13</sup>, οὐδὲν οἶδε 7<sup>23</sup> (ἐν δόμοισ' ἰδὼν 7<sup>29</sup>), ἐν ὀφθαλμοῖς ἰδεῖν 7<sup>32</sup>; οἱ δ' ἐτέων 1<sup>8</sup>; ἀν' οἶκον 7<sup>3</sup>, ἐξ οἴκου 7<sup>60</sup>, λιμὸν οἰκίης 7<sup>101</sup>, συνοικητῆρα 7<sup>102</sup>, κατ' οἶκον 7<sup>104</sup>, οὐδ' ἐς οἰκίην 7<sup>106</sup>; ἐν εἵμασιν 7<sup>5</sup>, ἐκπεσόντες εἵμασιν 21; ἐχθροῖσιν ἴσα 7<sup>36</sup>; πρὸς ἔργον 7<sup>48</sup>, δούλι' ἔργα 7<sup>58</sup>, δ' ἔρδει 7<sup>55</sup>, μέγιστον ἔρξειεν 7<sup>82</sup>; δι' ἄστεος 7<sup>74</sup>. πᾶσιν ἀστοῖσιν 7<sup>74</sup> (ἀνθρώποις B); ἐν γυναιξὶν ἦδεται 7<sup>90</sup>, θυμηδεῖν 7<sup>103</sup>; δ' ἕκαστος 7<sup>112</sup>.

Hipponax: συνώκησας 12, ἐς τῷκί' ἐλθὼν 20<sup>2</sup>, ῥέκει 47 (first foot); οὐδ' αὖ ἐῖπεν 20<sup>2</sup>, ἀνείπεν 45; εἰσιν ἦδιστα 29<sup>1</sup>, ῥόδιον ἦδ' 58; μοιχὸς ἀλῶναι 74; αἰμάτια 83; Σιμῶνακτος 55 B.

Ananias: καθέλρξαι 3<sup>1</sup>, κήχεται 5<sup>6</sup>.



## Elegists.

Kallinos: ἐν δ' οἴκῳ 1<sup>15</sup>.

Mimnermos: τοῖς ἔκελοι 2<sup>3</sup> proves nothing unless we read, as is probable, τοῖσ' ἔκελοι; φέρετ' εἴκελος 14<sup>11</sup>; ἄλλοτε οἶκος 2<sup>11</sup>; δ' ἔργ' 2<sup>12</sup>; δηλεύμενος ἔργμασι 7<sup>1</sup>; ἄσπετος ἰδρώς 5<sup>1</sup>; Νηλήϊον ἄστν 9<sup>1</sup>; ἀφ' Ἑσπερίδων 12<sup>8</sup>; μιν ἴδον 14<sup>2</sup>; βάξιος ἰέμενοι 16. The following passages prove nothing: ἔαρος 2<sup>1</sup>, ἡριγένεια 12<sup>10</sup>, εἰδότες 2<sup>4</sup>, ῥοδοδάκτυλος 12<sup>3</sup>, ἔργον 14<sup>11</sup>.

Xenophanes: δ' οἶνος 1<sup>5</sup>, τις οἶνον 4<sup>1</sup>; ἀλλ' εἰκῇ 2<sup>13</sup>; φάσθαι ἔπος 6<sup>3</sup>; τῶνδ' οἶδα 7<sup>4</sup>. ὥς οἱ 1<sup>20</sup> proves nothing.

Phokylides: περίδρομος εἶδος 3<sup>4</sup>; ἐπίσταται ἐργάζεσθαι 3<sup>7</sup>, διδασκόμεν ἔργα 13, καθήμενον οἰνοποτάζειν 11<sup>2</sup>.

The retention of *f* in the elegy of Theognis is due not only to his closer touch with Homer, but also to the pressure of the local speech.

## Melic poets.

From his sympathy with the Aiolic poets we might expect in Anakreon a more persistent survival of *digamma* than in other Ionic poets. But the following instances occur of forms that once possessed but have lost *f*: ὦναξ 2<sup>1</sup>; οὐκ εἰδώς 4<sup>3</sup>, Σίμαλον εἶδον 22, μ' ἐσιδών 25<sup>1</sup>, δ' οἶδα 45<sup>2</sup>, οὐδὲν εἰδέναι 75<sup>2</sup>; οὐδ' ἀστοῖσι 15<sup>2</sup>; ψάλλω δ' εἴκοσι 18; ψνοχέρι 32, φέρ' οἶνον 62<sup>1</sup>, δ' οἶνον 63<sup>4</sup>, παρ' οἴνῳ 63<sup>9</sup>, πλέψ οἰνοποτάζων 94<sup>1</sup> (cl.); μεθύοντ' οἶκαδ' 56; σκύπφον Ἐρξίῳ 82<sup>1</sup>; ἐπίστιον 90<sup>4</sup>. εἴλυμα 21<sup>6</sup> may stand for ἐ-φλυ-μα.

Solon may be put in evidence not merely for the absence of *f* from the Attic of his day and generation, but also for the attitude of the early elegy towards its models.

ἐπ' ἔργμασιν 13<sup>65</sup>, ὑπερήφανά τ' ἔργα 4<sup>37</sup>, παύει δ' ἔργα 4<sup>38</sup>, ὕβριος ἔργα 13<sup>16</sup>, κάλ' ἔργα 13<sup>21</sup>, ἀναίτιοι ἔργα 13<sup>31</sup>, μιν ἔργα 13<sup>41</sup>, πολυφαρμάκου ἔργον 13<sup>57</sup>, οὐδ' ἔρδειν 27<sup>12</sup>, ἕτερος ἔρδε 40; σύνοιδε 4<sup>15</sup>, οὐδέ τις οἶδεν 13<sup>65</sup>, δεινὸν ἰδεῖν 13<sup>6</sup>, ἔθηκεν ἰδεῖν 13<sup>22</sup>, ἐστὶν ἰδεῖν 13<sup>24</sup>; πολυήρατον ἄστν 4<sup>21</sup>, χρόνος ἀστοῖς 10<sup>1</sup>; ἔρχεται οἶκαδ' ἐκάστῳ 4<sup>27</sup>, εἰς μὲν ἕκαστος 11<sup>5</sup>, ἐφ' ἐκάστῳ 13<sup>25</sup>, δόξαν ἕκαστος 13<sup>34</sup>; ἔθηκεν ἀναξ 13<sup>53</sup>, ἐνθάδ' ἀνάσσω 19<sup>1</sup>; Κύπρις ἰστέφανος 19<sup>4</sup>; ἐν ἔπτ' ἔτεσιν 27<sup>2</sup>, δέκ' ἔτη 27<sup>14</sup>; τῇ δ' ἔκτη(?) 27<sup>11</sup>; ἔχοντας ἥθη 36<sup>12</sup>.

In 4<sup>11</sup>, 13<sup>12</sup> ἀδίκους ἔργμασι, in 13<sup>36</sup> κούφαις ἐλπίσι the short form of the dative is correct.

For οὔτι or οὔτε of the MSS., Hermann read οὐ' ἐ in 13<sup>27</sup> αἰεὶ δ' οὐ' ἐ λέληθε διαμπερές, ὅστις ἀλμπρόν. In 13<sup>67</sup> ἀλλ' ὁ μὲν εὖ ἔρδειν occurs. Both cases fail to prove the existence of *f*.

The disproportion<sup>1</sup> between the cases of the retention of *f* and those of its neglect is proof enough that the sound was practically dead in Asia Minor at least by the year 700 B.C. and in Attika by the commencement of the sixth century. The cases of retention in the elegy are no matter for wonderment. It is surprising that, with all the dependence upon the *largo fiume* of epic language, there were not more cases of the apparent survival of the sound. It is in iambic poetry, whose affiliations are so different from those of the elegy, that we are surprised to discover traces of the appearance of *f*. As regards the *φοῖς*, Fick's

<sup>1</sup> *F* retained in elegy 2, in iambic poems 4, in the melic of Solon 1; *F* violated in elegy 53, in iambic and trochaic poems 55, in the melic of Anakreon 15.

suggestion that  $\delta\acute{\epsilon}$   $\omicron\iota$  were practically pronounced under one accent ( $\delta\acute{\epsilon}\omicron\iota$ ) would play havoc with the digammated pronoun in Homer and Pindar.  $\mu\eta\delta\acute{\epsilon}$   $\epsilon\iota\varsigma$  in Hipponax 28 is a "fixed combination," it is true, but that is just what  $\delta\acute{\epsilon}$   $\omicron\iota$  is not. Nor is the parallelism of  $\acute{\alpha}\lambda\lambda\omicron\tau\epsilon$   $\acute{\alpha}\lambda\lambda\omicron\varsigma$  Phokyl. 15, Solon 13<sup>76</sup>, 15<sup>4</sup> in place. Such an hiatus in the *elegy* needs no special defence. The history of  $\omicron\iota$  and kindred forms in Pindar shows pretty clearly that in Doric poetry this pronoun was a stronghold of the  $\varphi$ . In the choral parts of tragedy (Trach. 649, Elektra 196) we still find an echo of the epic and Pindaric use. Perhaps the constant apparent hiatus before the word in the epos influenced the construction of nascent iambic verse, or the hiatus is a survival of the period antecedent to that of the "founder" of iambic verse. The Simonideian  $\omicron\upsilon\delta'$   $\acute{\alpha}\nu$   $\tau\iota\nu'$   $\epsilon\upsilon$   $\xi\rho\xi\epsilon\iota\epsilon\nu$  recalls E 650  $\delta\varsigma$   $\rho\acute{\alpha}$   $\mu\iota\nu$   $\epsilon\upsilon$   $\xi\rho\xi\alpha\nu\tau\alpha$ , where the ictus alone would account for the retention of the length. The older poetry held fast to the prose quantity in  $\epsilon\upsilon\epsilon\rho\gamma\acute{o}\varsigma$ ,  $-\epsilon\rho\gamma\acute{\eta}\varsigma$ ,  $-\epsilon\rho\gamma\epsilon\sigma\acute{\iota}\eta$ .

# DIGAMMA UPON INSCRIPTIONS.

Asiatic Ionic.

There are no examples.

Island Ionic (Kyklades).

1. Naxos. Upon a dedicatory inscription from Naxos B. C. H. XII (1888), p. 464, written  $\beta\omicron\upsilon\sigma\tau\rho\omicron\phi\eta\delta\acute{o}\nu$ , we read, according to Homolle :

$\varphi\iota[\phi]\iota\kappa\alpha\rho\tau\acute{\iota}\delta\eta\varsigma$  :  $\mu'$   $\acute{\alpha}$  :  $\nu\acute{\epsilon}\theta\epsilon\kappa\epsilon$  :  $h\omicron$  :  $N\acute{\alpha}\eta\sigma\iota\omicron\varsigma$  :  $\pi\omicron\iota\acute{\epsilon}\sigma\alpha\varsigma$ .

The inscription dates, according to Homolle, from the second half of the seventh century before our era; a conclusion adopted by Schoefer in his *De Deli insulae rebus*.

2. Naxos. On the base of the Apollo colossus dedicated by the Naxians at Delos, dated by Kirchhoff at the end of the sixth or at the beginning of the fifth century (see Roberts, I § 35) we read (Bechtel 25 = Rob. I 27 = I. G. A. 409) :

$\tau\iota\omicron\upsilon$   $A\varphi\Upsilon\Upsilon\omicron$   $\lambda\acute{\iota}\theta\omicron\upsilon$   $\epsilon\acute{\iota}\mu'$   $\acute{\alpha}\nu\delta\rho\acute{\iota}\alpha\varsigma$   $\kappa\alpha\iota$   $\tau\acute{o}$   $\sigma\phi\acute{\epsilon}\lambda\alpha\varsigma$

i.e.  $\alpha\varphi\upsilon\tau\omicron\upsilon$ , as was read by Bentley, and is read by almost all scholars, with the exception of Roehl ( $\theta\acute{\alpha}\epsilon\nu$ ), and of Bergk and Wilamowitz ( $\theta\alpha\varphi\nu\tau\omicron\upsilon = \theta\alpha\eta\tau\omicron\upsilon$ ).

3. Amorgos. An early *abecedarium* I. G. A. Add. 390 = Rob. I 159 B contains E.

Western Ionic (Eubolia).

1. Chalkidian vase inscriptions of the fifth century (from Magna Graecia) :

$\varphi\acute{\iota}\omega$ , Roberts, I 190 C.

$\omicron\varphi\alpha\tau\iota\varsigma$ , Roberts, I 190 L.

$\Gamma\alpha\rho\nu\varphi\acute{o}\nu\eta\varsigma$ , Roberts, I 191 C.

Digamma has in each case the form E, except Rob. I 190, 2 E10 =  $\varphi\acute{\iota}\omega$  (?).

2. From Rhegion, a colony of Chalkis :

$\varphi\omicron\iota\kappa\acute{\epsilon}\omega\nu$  and  $\delta\sigma\sigma\alpha$ ,  $\varphi\omicron\iota$  (for  $\acute{\omega}\varsigma$   $\sigma\alpha\varphi\acute{o}\iota$ ), cf. Bechtel 5, Rob. I 180, I. G. A. 532.

The  $\varphi$  has the same form as in the abecedarium of Amorgos.

$\varphi\omicron\iota\kappa\acute{\epsilon}\omega\nu$ , Rob. I 181, I. G. A. 533.

These forms occur upon a marble block found at Olympia, dedicated by Mikythos of Rhegion after 467 B.C., when he migrated from Rhegion to Tegea. The

second *φοικέων* is, according to Roberts, not by the same hand as the first, and is dated by Furtwängler after 450 B.C.

As the Chalkidian vase inscriptions sometimes contain a non-Ionic (Doric) element, it follows that we cannot yet regard as certain the presence of the labial spirant in the Euboian sub-dialect.

*φι[φ]ικαρτίδης* is by no means a certain transcription. *φιφιάδας* is attested in Boiotian inscriptions (C. D. I. 488, six times), but *φιφικαρτίδας*, cited by Homolle from C. D. I. 713 A<sup>1</sup>, is not above suspicion. The inscription begins ΦΙΚ-, which Keil read 'Ι]φι-, a name known to us from Nikander and Suidas. The *ductus litterarum* at least permits in the present case the reading *Εἰθυκαρτίδης*. *Εἰθυκράτης* is no uncommon name. Upon one of the Styrian lead tablets, I. G. A. 372<sup>113</sup>, the first *υ* of *Ε(υ)θύμαχος* has the form of *ι*. Wackernagel, K. Z. XXIX 151 in fact attempts to defend the form *ειθυ*-.

Above all suspicion, however, is the Naxian *φ* in *αφύτοῦ*, whose *φ*, singular enough from its occurrence in a word that never had the spirant, is rendered the more unique from the fact that all other Naxian inscriptions, except that referred to above, have lost the letter. The Attic *αφύτάρ*<sup>1</sup> as the exact parallel to *αφύτοῦ*, shows beyond peradventure (1) that it is not a slip of the stonecutter who intended to engrave AFT but could not forbear inserting the *Υ*; (2) that the spelling *αφν* was an attempt to represent the sound *au* (i.e. *a* + *u* more suitably than by *av*, i.e. *aii*); (3) that the sound of the diphthong *au* could not, in the opinion of the stonecutter or of those who entrusted him with the work, be adequately reproduced by *αφ*, and finally (4) that the Ionic of Naxos and the Attic of the sixth century B.C. possessed the *character φ*. But from the *φ* of *αφύτοῦ* and *αφύτάρ* it by no means follows that the *sound φ* was still alive among Naxians and Attics. The disappearance of *φ* in Attic, though occurring in the period subsequent to the Ionic migration eastward, is yet early enough to permit us to assume that its use in the sixth century was an archaism. The letter was held fast under the strait-jacket of the numerals. But its ordinary, its natural phonetic use was gone. A *δέρφη* in the sixth century was an impossibility, an *αφύτάρ* a possibility. Upon the *αφύτάρ* inscription *φ* is absent from *ιδεῖν* and *ἐργάσατο*.

How soon after their settlement in Asia Minor the Ionians lost *φ* is not certain. But by the sixth century in Naxos at least the sign was old-fashioned. One portion of Ionic territory abandoned its possession sooner than another. The speech of the Kyklades, which still shows traces of its preservation, may be demonstrated on other grounds to have been conservative. Hence, even if *φιφικαρτίδης* should be correct, it does not follow that contemporary Eastern Ionic possessed the sound. There can be no doubt that by the close of the eighth century *φ* must have disappeared from the ordinary speech of the Ionic Dodekapolis.

10. The Signification and Use of the Word *Natura* by Lucretius, by Professor W. A. Merrill, of Miami University, Oxford, O.

<sup>1</sup> Upon an old Attic epigram of the sixth century, published in the *Δελτίον ἀρχαιο-λογικόν* for 1890, p. 103, we find the form *αφύτάρ*. The inscription is as follows: . . . ε φίλες παιδος | κατεθεκεν : καλον ιδεν | αφυταρ : φαιδιμος : εργασα | το, which may be thus restored:

σῆμα Φιλημονίδης μ]ε φίλης παιδὸς κατέθηκεν  
καλὸν ἰδεῖν, αφύτάρ Φαίδιμος ἐργάσατο.



The paper was meant to supplement Munro's note on Lucretius 1, 25, where he made the statement that 'perhaps every one of the meanings which *natura* has in Cicero, or *nature* in English, is found in Lucretius.'

The word *natura* occurs in Lucretius, according to Munro's edition of 1886, 236 times, including the title. The classification of meanings followed by the scholastics and Spinoza was taken as a starting-point, with the following result:

A. *Natura naturans.*

1. Author of nature, — not in L.

2. Efficient cause.

*a.* Creative nature, *e.g.* 1, 629; *denique si minimas in partes cuncta resolvi | cogere consuesset rerum natura creatrix.* 1, 56, 199, 263, 629; 2, 879, 1117; 4, 785; 5, 186, 871, 1362; 6, 31, 226, 646, — 13 times.

*b.* Governing nature — *natura gerit res*, 1, 328. 1, 57, 224, 328, 551, 614, 1009; 2, 242, 1121; 3, 974; 4, 762; 5, 76, 350, 811, 831, 846, 1028; 6, 471, 1135, — 18 times.

*c.* Fostering nature — *praeterea genus horrifera natura ferarum | cur alit atque auget?* 5, 218. 2, 706, 1142; 5, 218, 234, — 4 times.

*d.* Sentient nature = feeling 2, 17.

*e.* Personification. 3, 931, 951.

3. Plastic nature, — not in L.

4. Natural course or order of things, 2, 224: *ita nil unquam natura creasset.* 1, 216, 322; 2, 23, 224, 714; 3, 23; 4, 405, — 7 times.

*a.* Natural law — *adversus naturae foedera niti*, 5, 310. 1, 498, 586; 2, 301; 4, 322, 948, 1088; 5, 225, 310, 924; 6, 335, 838, 907, — 12 times.

*b.* Consistency with nature, — not in L.

*c.* Natural causes, 2, 1058: *cum praesertim hic sit natura factus, ut ipsa | sponte sua forte offensando semina rerum.* 2, 168, 1058; 5, 206, 877, 1354; 6, 609, — 6 times.

*c'.* Hidden reason, 4, 385 *nec possunt oculi naturam noscere rerum.*

*c''.* Instinct, 4, 846 *et volnus vitare prius natura coegit.*

*c'''.* Chance, occasion, 2, 208 *in quascumque dedit partis natura meatum.*

B. *Natura naturata.*

1. Works of nature, both mind and matter, — not in L.

2. The Universe, comprising all phenomena in the widest sense, the object of the working power and the reason for its working, but excluding God: subject of poem as expressed in the title and quoted 4, 969. 1, 25, 71, 126, 148; 2, 61; 3, 15, 29, 93, 1072; 4, 25; 5, 54, 335; 6, 41; title and 4, 969, — 15 times.

*a.* Earth, 5, 199.

*b.* Universe in restricted sense, 1, 419, 950, 1116.

*c.* Creation, — not in L.

*d.* World, 2, 1090.

*e.* Physical phenomena? 2, 378.

3. Essence = essential quality = thing itself; *e.g.* 1, 330 *nec tamen undique corporea stipata tenentur | omnia natura: corporea natura = corpore.* 1, 131, 194, 281, 330, 363, 503, 702, 710, 1002, 1038, 1054; 2, 20, 181, 232, 307, 313, 400, 646, 758, 938; 3, 43, 130, 191, 203, 212, 228, 531, 561, 604, 624, 670, 708,



712, 788, 831, 844, 1003; 4, 40, 121, 740, 859; 5, 59, 127, 132, 147, 157, 239, 331, 365, 370, 1281, 1288; 6, 565, 598, 683, 1011, 1042, 1062, — 58 times.

a. Element, 1, 432 quod quasi tertia sit numero natura reperta. 1, 432, 446.

b. Substance, 3, 270 sic calor atque aer et venti caeca potestas | mixta creant unam naturam. 1, 457, 602, 626; 2, 851; 3, 137, 231, 237, 241, 270, 273, 320, 323, 329, 456, 516, 704; 4, 110, 731; 5, 536, 561; 6, 331, — 21 times.

c. Identity, 3, 328.

d. Thing, 2, 877.

e. Kind, 2, 818.

f. Species, 1, 598; 2, 369, 666; 5, 879, — 4 times.

g. Character, 1, 1080; 2, 237; 6, 745, 982, 995, — 5 times.

4. Natural constitution, *e.g.* 1, 798 quin potius tali natura praedita quaedam | corpora constituas? 1, 112, 236, 303, 573, 581, 606, 676, 678, 768, 776, 798, 849, 917, 1013; 2, 583, 720, 945, 1051; 3, 35, 161, 167, 175, 185, 208, 235, 302, 315, 349; 4, 26, 743, 866; 5, 93, 828, 834; 6, 379, 739, 983, 997, — 38 times.

a. Component parts, 3, 309.

5. Natural property, 1, 682, 687; 2, 533; 6, 219, 755.

a. Natural quality, 1, 649, 772, 779; 2, 1072; 3, 641; 4, 1256; 5, 355; 6, 775, — 8 times.

b. Natural limitations, 1, 321 natura videndi, 962.

c. Natural disposition, inclination, affection, desire, — not definitely in L.

Obscene, 4, 1200; 'nakedness,' not in L.

'Birth,' 1, 21; questionable interpretation.

Numerical order of occurrence: essence = thing 58, natural constitution 38, substance 21, governing nature 18, universe 15, creative nature 13, natural law 12, natural quality 8, natural course of things 7, natural causes 6, natural character 5, natural property 5, fostering nature 4, species 4, universe in narrow sense 3, element 2, personification 2, natural limitations 2, hidden reason 1, instinct 1, occasion 1, earth 1, physical phenomena 1, world 1, thing 1, kind 1, sentient nature 1, component parts 1, identity 1, obscene 1, birth(?) 1 = 236.

Occurrence by books: 1, 61; 2, 38; 3, 50; 4, 21; 5, 38; 6, 27; Title, 1 = 236.

English meanings from Century Dictionary which are not in L.:

1. Forces or processes of the material world conceived as an agency intermediate between the creator and the world. 2. The original wild undomesticated condition of an animal or plant; the primitive condition of man antecedent to political institutions. 3. Humanity. 4. Personality. 5. Vital power, vitality, life. 6. Unregenerate state of the soul. 7. Conscience. 8. Spontaneity.

Cases: natura 132 times, naturae 9, naturai 3, naturae, dat. 1, naturam 66, naturā 22, naturarum 1, naturas 2 = 236. Rerum natura occurs 15 times.

The paper closed with some remarks on the elusiveness of the word, and the subjective accuracy of L. in using it.

Remarks were made by Professor Gildersleeve, and in reply by Professor Merrill.

11. Conditional Sentences in the Greek Tragedians, by Professor Edward B. Clapp, of Yale University, New Haven, Conn.

This paper is printed in full in the Transactions.

Remarks were made by Professor Gildersleeve.

#### EVENING SESSION.

The Association was called to order at 8 P.M., and the reading of papers immediately taken up.

12. Metrical Translations from Sophocles' *Oedipus Coloneus*, by Professor William J. Seelye, of Wooster University, Wooster, O.

What is poetry? This is far from an easy question to answer, as is evidenced by the numerous unsuccessful definitions of the word. For the sake of simplicity, we are satisfied to call it language addressed to the heart. It would be interesting to note the relative prevalence of meter in different languages. Certain it is that meter is not essential to poetry, since in Hebrew poetry it is wholly wanting. However, within the limits of this paper there is room for merely the briefest consideration of the adaptability of the Greek meters to the English.

Professor Palmer<sup>1</sup> says "the prevalent movement of English speech is iambic." In the same connection he expresses the belief that an extensive use of hexameter for translating Homer has not yet been successful. Without discussing this, is it not true that, for purposes of illustration to a class just being introduced to the Iliad, the reproduction of portions of the poem in English hexameter aids in overcoming the difficulties of scanning more than can be gained by the most perfect reading of the original? Perhaps the greatest embarrassment of the beginner is overcoming the tendency to read by accent, particularly if his ear has not been trained. With such some have gained the greatest success by giving to the pupil one or more lines of English hexameter to memorize. Take, for example, Iliad A 33 f.:

Thus then he spoke, and the old man feared and obeyed his commandment.  
Silent he wended his way by the shore of the billowy ocean.

Illustrations are so numerous as to be superfluous here.

The question naturally arises, How far can we make use of our mother tongue to illustrate Greek meters? Of course the only way of reproducing the long and short syllables of the original is respectively by such syllables as have and such as have not a natural emphasis or ictus. But here we are met by a limitation. In O. C. 2 the last two feet are *ἀνδρῶν πόλιν*. Here *ἀνδρῶν* is a prolonged iambus; but, had it occurred in Homer, we would have called it a spondee. Accordingly, the first syllable of this word has, for all practical purposes, different quantities under different circumstances. To a certain extent this is true in English. Take

<sup>1</sup> Atlantic Monthly, October, 1890.

the familiar quotation, "And he polished up the handle of the big front door." Scanning this we have the following:  $\cup \cup \text{—} \cup \cup \cup \text{—} \cup \cup \cup \text{—} \text{—}$ . Here *front* and *door* are each prolonged into a whole foot; but if we say, "The front door is open, the back door is closed," we have a regular anapestic line, in which *door* is short in quantity. However, this is much less common in English than in Greek, and seems confined to certain combinations, as it is also rare to find an English foot, like those two in the above quotation, of more than three syllables. This renders the accurate reproduction of the lyric portions of Greek dramatic poetry, if not in all cases impossible, at least to a great degree impracticable, and might impart a savor of artificiality. Anapests are easily rendered, as in P. V. 93 ff.:

Behold with what calamities  
Throughout time yet to come for thousands of years  
I shall strive worn out.  
Such unseemly bond the blessed ones' chief,  
Who is but a youth, finds now against me.  
Woe, woe, I lament the misery spent  
Both now and to come. Where in the world then  
Shall limit arise to these labors?

Or 119 ff.:

Behold me now a captive ill-starred deity,  
The hated of Zeus and odious as well  
To all of the gods, whoever they be,  
Who into Zeus's palace come,  
Because of my too great love for men.  
Ah, ah, what a rustling again do I hear,  
As of birds near by? But the air murmurs low  
With their pinions' delicate flappings near;  
Whatever creeps on me is dreadful.

Anapests may often be also used to indicate excitement, where the representation of the original is impractical. For instance, O. C. 1044 ff.:

Oh, would that I might be where  
The turnings of hostile men.  
Soon shall mix with the din of the fray!

Or 1081 ff.:

Would that I, like a storm-beaten dove in quick flight,  
From a cloud in the sky  
Might look down on the strife,  
Having gone with my eyes to behold!

One characteristic of Greek chorals being their frequent change of meter, trochees may be used for the sake of variety, especially in descriptive passages, as O. C. 668 ff.:

To the dwellings of this land, famous for the steeds it rears,  
You, O stranger, now are come, to the best abodes on earth.

To Colonus brightly gleaming,  
Where the clear-toned nightingale  
Chief abounding warbles plaintive  
In the coverts of green glades.

With the same aim of variety in view, the spirit of the original can be maintained by alterations of meter from line to line. This might easily be illustrated; but it is unnecessary.

Is it practicable to reproduce the meter of the regular parts of the Greek drama? We believe it is. All are aware of the prevalence of the pentameter in the current renderings of Greek plays. This may be most effective in poetry originally English; but to the writer it does not seem adequate as a substitute for the iambic trimeter. At least it is disappointing, since it divides the line into unequal portions and lacks the air of completeness given by the addition of the two syllables to each verse.

At all events, let the meter be natural. The writer once heard of an extract being given to a class for scanning according to the interpretation of each pupil, where four kinds of answers were given. His attention has also been called to a poem whose meter was impossible to determine, except by the musical notation appended. Is not this an infelicity? To such we would apply Professor Palmer's criticism of some of Mr. Lawton's hexameters: "The lines do not read themselves. The reader must engineer the meter and give at least half his attention to placing his stress correctly."

To sum up, whatever may be said of the practicability of reproducing each of the Greek meters in English, we believe that the tragic meter can be successfully introduced into English verse, as illustrated by the following selections from the *Oedipus Coloneus*:

1-4. Child of an old and sightless sire, Antigone,  
What quarters have we reached? or city of what men?  
Who now upon this morn with scanty charities  
Will welcome Oedipus, who wanders day by day?

607 ff. O dearest son of Aegeus, to the gods alone  
Old age belongs not, nor that they should ever die.  
But all things else are vanquished by the tyrant time.  
Decays the strength of earth, that of man too decays;  
E'en faith is perishing, while falsehood flourishes.

1590 ff. But, when now he had reached the Hades' threshold sheer,  
Rooted within the earth with bronze foundations deep,  
He stood in one of many roads converging there  
Near to a hollow rock where Theseus' compact lies  
Which with Pirithoüs he made forever sure.

1607 ff. The maidens quaked with fear, and falling down they wept  
Upon their father's knees; nor did they cease at all  
From wailings loud and long and beatings of their breasts.



13. The Greek Stage according to the Extant Dramas, by Dr. Edward Capps of Yale University, New Haven, Conn.

This paper is printed in full in the Transactions.

Remarks were made by Professor Seymour.

14. Lexicographical Gleanings from the *Philobiblon* of Richard de Bury, by Professor A. F. West, of the College of New Jersey, Princeton.

This paper is printed in full in the Transactions.

Remarks were made by Dr. Gudeman and Professor Marquand, and in reply by Professor West.

15. The Syntax of the General Condition in Latin,<sup>1</sup> by Professor W. G. Hale, of Cornell University, Ithaca, N. Y.

It is of course evident that any form of condition and conclusion that can be used for an individual case can be used for another individual case of the same nature,—in short, that for every category of the particular condition there must be a corresponding category of the general condition. Examples of general conditions and conclusions of an ideal kind in the future (subjunctive present or perfect in both clauses) and of general conditions and conclusions contrary to fact are given in my "*cum*-constructions," pp. 88, 139. In the present abstract, I include only the general conditions still remaining,—immensely the larger number,—which correspond to such particular conditions as find their expression in the indicative.

In early Latin, such general conditions, like the corresponding particular conditions, are in the indicative; excepting only that (as in all periods) the second person singular in the indefinite sense (not in the definite, which still remains in the indicative) takes the subjunctive.

Evidently, then, either the subjunctive must have been originally the only mode used in general conditions, or the indicative must have been. Which was the case?

In Greek and early Sanskrit the general condition is regularly expressed by the subjunctive, no matter in what person or number. The mode is an expression of a postulate of the will, as in: *let A be the case, then B always follows*.

But the indicative would also seem to be a perfectly good expression for a perfectly natural conception of the general condition. It is the mode which we ourselves habitually employ. The formula may be stated thus: *assuming A to be at any time a fact, then we know B to be a fact*.

Now this indicative construction actually occurs once in a while in Greek and Sanskrit. For Greek, Professor Gildersleeve gives examples from Pindar in the A. J. Ph. III., pp. 434 seq., and Professor Goodwin (Moods and Tenses, §§ 405, 406, 467, 534) gives additional examples from Homer, Sophocles, Thucydides, Aeschines, Xenophon, and Lysias; to which may be added Homer, Od. 9, 36. For Sanskrit, after having looked in vain in the grammars, I am indebted to Professor Lanman for an example, Manu XII, 20.

<sup>1</sup> Printed in full in the Classical Review, 1892.

In view of these facts in the three languages, it would seem highly probable that the general condition was originally expressed by the subjunctive, and by nothing else. The Latin then, in habitually using the indicative for all definite persons, has merely travelled farther along the road upon which we have seen that both Greek and Sanskrit entered; and the subjunctive of the second person singular indefinite is a survival of the old imaginative postulate of the will, maintaining itself here longest as a natural consequence of the fact that, where even the actor is purely imaginary, the imaginative character of the act is at its maximum, and then finally saved and established through the great convenience of the outward distinction which had thus been set up between the indefinite and the definite second person.

Excepting in what I have said about the existence of general conditions for every type of particular conditions, and in my mention of the existence of general conditions in the indicative in Greek and Sanskrit, my paper thus far only follows a paper by Professor Greenough in the Transactions of the American Philological Association for 1871, on Some Forms of Conditional Sentences in Latin, Greek, and Sanskrit.

From this point on, however, my conclusions differ from those of Professor Greenough. I cite from him the following:—

“There are a few cases where the same construction is used in the first and third persons, *e.g.* Cic. Off. 1, 42; 1, 34; Caes. B. G. 6, 11; see also B. C. 2, 24, Q. Curt. 6, 5.”

“It will be observed that all the cases thus far have been in present or general time, corresponding to the Greek subjunctive and expressed with the present tense in the apodosis.”

“But it has long been noticed that the same construction was used exceptionally,—not to my knowledge by Cicero,—of past time, with the imperfect in apodosis, corresponding to the Greek optative with the imperfect. It is this construction which has been considered a Grecism, Caes. B. C. 3, 110.”

My own views, and the evidence on which they are based, are as follows:—

The fact that subjunctives are not found in Plautus or Terence in persons other than the second singular indefinite makes it extremely improbable that cases which occur in Cicero and later writers are survivals. They are much more likely to be due to the operation of some entirely new cause.

When we look at the sure examples from Cicero, Varro, Catullus, and Caesar, it appears that nearly all of them are in the imperfect and pluperfect, and that a strikingly large proportion of them are *cum*-clauses. In my “*cum*-constructions” I have shown why this subjunctive of repeated action cannot be of potential origin, nor an imitation of the Greek optative, and why it is probably only an extension of the ordinary *cum*-clause of situation from the individual use to the general, under the influence of certain natural and very common phrases in which a distinction between the single and the recurring situation is impossible, as in *audivi eum cum diceret* and *saepe eum audivi cum diceret*.

A few of the examples given in my study I should now withdraw, not that I regard them as unsound, but because the possible objection could be made that the mode is due to a conceivable causal or adversative relation. On the other hand, I now have a number of additional examples that are above reproach. The sum total at present known to me for the Republican Latin, not counting Nepos, is as

follows: Varro 3 (in one passage, R. R. 3, 17, 7), Catullus 3 (*cum* 64, 388; *ubi* 63, 67; *si* 84, 1), Cicero 17 in 15 passages (*cum* Fin. 2, 19, 62; De Or. 1, 24, 112, and 1, 54, 232, and 2, 1, 2; Div. 1, 45, 102; Brut. 38, 143, and 51, 190, and 85, 292; Balb. 20, 45; Verr. 4, 22, 48; Deiot. 10, 28; Phil. 14, 8, 22; Or. 2, 9; *quicumque* De Or. 3, 16, 60; *nisi qui* Cael. 5, 11); Auct. Bell. Afr. 1 (*si* 70); Auct. Bell. Hisp. 1 (*cum* 1); Sallust 1 (*si* Jug. 58, 3); Caesar 5 (*siquis* and *seu* in B. C. 3, 110, 4; B. G. 5, 35, 4 and 7, 36, 3; *ubi* B. C. 2, 15, 2, *cum* B. C. 3, 47, 7). (Meusel, who has no ends to gain, classes also with the general condition B. G. 1, 25, 3; 2, 20, 1; 7, 16, 3; 7, 35, 1; B. C. 2, 41, 6; 3, 48, 2. I entirely agree with him, but count only one instance, since a conceivable, though absurdly forced claim might be made that in the other six cases the mode is due to an imaginable causal relation.) The total is 31, of which 21 are after *cum*; or, if the 6 other good cases from Caesar are counted, the total is 37, of which 27 are after *cum*. All these are in the imperfect or pluperfect.

I think, then, that the "frequentative" subjunctive of classical and imperial times has no connection with the subjunctive of the indefinite second person singular, but arises in the *cum*-constructions of situation (imperfect and pluperfect tenses), and then spreads to clauses with other connectives.

Under the Empire, the construction is extended, though only to a limited degree, to the present and perfect tenses. As regards the very few earlier cases in which the manuscripts give the subjunctive (e.g. Caes. B. G. 6, 17, 3 and 19, 2, Varro R. R. 2, 8, 4 and 3, 16, 9) I feel extremely sceptical. All editors now feel forced to emend the two from Caesar. Of the passages cited above by Professor Greenough (in the year 1871), the indicative is now given in the first two by the editors, and the example in Caes. B. C. 2, 24 seems to be a mixture of types in condition and conclusion. The example from Curtius presents no difficulty, since the construction undoubtedly existed under the Empire.

Professor Greenough's moderate statement (of 1871) that the frequentative subjunctive was not, "to his knowledge," used in Cicero, is outdone in many recent writings. Grammarians often state that the construction does not occur in Cicero or Caesar.

16. The Tenses in the Subjunctive "Comparative" Clause in Latin (after *tamquam*, *tamquam si*, *velut ac si*, etc.),<sup>1</sup> by Prof. W. G. Hale, of Cornell University, Ithaca, N. Y.

The explanation commonly given of the fact that the tenses regularly used (except in dependence upon past verbs) are the present and perfect is well stated in Allen and Greenough's Grammar, § 312, Remark: "Thus the second example above (*tanquam si claudus sim*, Plaut. As. 427) is translated *just as if I were lame*, as if it were a present condition contrary to fact; but it really means *just as [it would be] if I should [at some future time] be lame*, and so is a less vivid future condition requiring the present subjunctive."

<sup>1</sup> A discussion of the clauses with *ὡς ὄρε* and *ὡς ὀπόρε*, together with other points here omitted, will be found in the complete paper, in the American Journal of Philology, Vol. XIII., No. 1.



The explanation seems to me difficult, though we might be forced to accept it, in default of an easier one.

A second conceivable explanation (I do not remember to have seen it anywhere proposed) is that, since the earliest forms for the conclusion contrary to fact may have been — indeed, doubtless were — the present and perfect subjunctive, the comparative clause may have been in the beginning a true conclusion contrary to fact, and then have become stereotyped. But such an explanation could not be received. For, if the Roman idea had really been as described, then, when the use of the imperfect and pluperfect to express the same idea began to come in, these conditions would have shared the fate of other conditions of the same kind; and we should find the imperfect and pluperfect used in Ciceronian Latin to the exclusion of the present and perfect.

I have a different solution to propound.

The Greek equivalent for *tam quam* would be  $\omega\varsigma \omega\varsigma$ , for *tam quam si, quasi*, etc.,  $\omega\varsigma \epsilon\iota$ . Now these are two out of the three formulæ for introducing the Homeric simile. The Homeric simile, then, may repay study.

The mode, at least in the case of the clause with  $\omega\varsigma$ , is the expression, apparently, of a pure postulate of the will (Delbrück, Synt. Forsch. I., 65). By an act of the commanding imagination, a case is summoned before the fancy of the hearer. So in Iliad, 9, 323–325, we may paraphrase the feeling by rendering “Picture to yourself a bird bringing her unfledged young a morsel as she gets it; in just that way I too watched out many a sleepless night.”

Professor Goodwin explains the examples with  $\omega\varsigma \delta\tau\epsilon$  and  $\omega\varsigma \delta\pi\acute{o}\tau\epsilon$  as expressing a general condition, and the examples with  $\omega\varsigma$  as modelled upon those with  $\omega\varsigma \delta\tau\epsilon$  and  $\omega\varsigma \delta\pi\acute{o}\tau\epsilon$ . I should myself trace the probable history of the relationships of these various clauses somewhat differently, regarding the subjunctive in the simile, by whichever particle introduced, not as a derivative of the general condition, but as of the same origin with it, a product, like it, of the power of the imagination in summing up a mental vision of a case. This view, it seems to me, would better fit such passages as Iliad, 9, 481, which can hardly mean “if ever at any time, or whenever, a father loves a son, in that way he loved me.”

The Homeric simile differs from the Latin comparative clause in that it brings before the imagination an often observed fact, while the Latin brings before the imagination some act or state conceived only for the particular case to be illustrated. But this difference is not fatal to an original identity of force in the two constructions; for at the next step taken by the Greek clause, namely, the use of the connective  $\omega\varsigma \epsilon\iota$  without a verb, it has the same force as the Latin.

Further, the two idioms exhibit in their abnormal variation a complete parallelism. In form, the construction with  $\omega\varsigma \epsilon\iota$  and *quasi*, etc., is apparently that of the condition. It would, therefore, be natural that the speaker should occasionally conceive it as a condition, and as contrary to fact, using a preterite indicative in Greek and an imperfect or pluperfect subjunctive in Latin. Such is found to be the case, as in Il. 13, 49; Ter. Phorm. 381; Cic. Sull. 18, 51; Liv. 42, 13, 1; Tac. Ann. 3, 50; Gellius in the old formula for the adrogatio 5, 19, 9; Servius ad Verg. Ecl. 8, 10; Pompeius, p. 251, 15, Keil (note the present in the same phrase in p. 255, 12).

The three considerations now presented seem to make out a plausible case; the exact parallelism of  $\omega\varsigma \omega\varsigma$  with *tam quam* and of  $\omega\varsigma \epsilon\iota$  with *quasi* and the



like; the strong resemblance of the simile and the Latin comparative clause in function, and the complete identity of the two in Attic and Latin times; and the parallelism between the two in their abnormal variation.

I am inclined, then, to believe the Latin comparative clause to have been originally a postulate of the imagination, not fixed anywhere in time. The original meaning would then have been "imagine things to be so and so: in just that way. . . ." Beginning thus, the formula would seem to have become stereotyped at an early date, the only signs of life in it being the occasional mistaking of it for a true condition contrary to fact.

Remarks were made by Professors Hart, C. L. Smith, and Gildersleeve, and in reply by Professor Hale.

The Association thereupon adjourned to meet at 9 A.M. on Thursday morning.

PRINCETON, N. J., July 9, 1891.

The meeting was called to order at 9.30 A.M. by the President.

The Auditing Committee reported through its Chairman, Professor C. L. Smith, that they had examined the accounts of the Treasurer for 1890-91, compared it with the vouchers, and found it correct.

The Committee on Place of Meeting in 1892, reported through its Chairman, Professor Hart, that the Committee had received invitations from the University of Virginia and from Williams College; that the Committee had selected Charlottesville, Va., as the next place of meeting, and that the date should be July 12, 1892.

Upon the motion of Professor Elwell, the Association proceeded to an informal ballot to decide between Charlottesville and Williamstown. The result of the ballot having been announced (22 votes in favor of the former, 7 in favor of the latter place), it was voted that the report of the Committee be adopted and that the next session be held at the University of Virginia, beginning July 12, 1892.

The Committee on Officers for 1891-92 reported through Professor Seymour:—

*President*, Professor Samuel Hart, of Trinity College.

*Vice-Presidents*, Professor W. G. Hale, of Cornell University, and Professor J. M. Garnett, University of Virginia.

*Secretary*, Dr. Herbert Weir Smyth, of Bryn Mawr College.

*Treasurer*, Dr. Herbert Weir Smyth.

Additional members of the *Executive Committee*.

Professor B. L. Gildersleeve, of Johns Hopkins University.

Professor W. W. Goodwin, of Harvard University.

Professor Abby Leach, of Vassar College.

Professor F. A. March, of Lafayette College.

Professor W. D. Whitney, of Yale University.

Professor Tracy Peck, of Yale University, moved that the report of the Committee be adopted in its entirety. Professor L. H. Elwell, of Amherst College, proposed as an amendment that for the names of Professors Goodwin and Whitney, those of Professors F. D. Allen, of Harvard University, and T. D. Seymour, of Yale University, be substituted. His amendment having been lost, and it having been decided not to vote on the Committee's report by ballot, the motion of Professor Peck was carried.

Professor F. A. March, of Lafayette College, reported as Chairman of the Committee on Spelling Reform.

There has been no business meeting during the year. The establishment by President Harris of a Commission to decide the orthography of geographical names for the publications of the public documents of the United States gives encouragement for effort for a government commission such as we have moved for in Congress. There is also progress shown in the Century Dictionary, and a new Standard Dictionary in preparation by Funk and Wagnells, which will contain the amended spelling approved by the Philological Association.

The report was accepted and the Committee continued.

17. Note on the *Testimonia* belonging to Plato's *Respublica*, 398 A, by George B. Hussey, University of Nebraska.

καὶ κελεύει μάλα εἰρωνικῶς στέψαντας αὐτὸν ἐρίφ, καὶ μύρῳ καταχέαντας, ἀφιέναι παρ' ἄλλους· τοῦτο δὲ αἱ γυναῖκες ἐπὶ τῶν χελιδόνων ποιοῦσιν, Dio Chrys. Oration 53; p. 276, ed. Reiske.

Ὁμηρον μύρῳ χρίσας ἐκπέμπει, χελιδόνος τιμὴν καταθείς, Aristides, Oration 47, p. 430, ed. Dind.

μύρῳ γε ἀλείψας, καθάπερ αἱ γυναῖκες τὰς χελιδόνας, ἐκ τῆς ὑπ' αὐτοῦ ξυντεθείσης ἀπέπεμψε πόλεως, Theodoret, Vol. IV., p. 728, ed. Sirmond.

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Homer and the drama comprise not only the greatest works of Hellenic poetry preserved to us, but Greece itself saw in them its own best claim of merit. Plato's denunciation of these poets, therefore, aroused no little murmur among later Greeks who looked back with just pride to the achievements of the earlier age. His famous farewell to the poet (Resp. 398 A): "We shall send him away to another city after pouring perfumed oil upon his head and crowning him with a wreath of wool," was often referred to by later writers; and from three of these writers, who touch upon it, it receives a curious addition, which seems to have been intended to explain it. Dio Chrysostom says: "Crowning and anointing him send him off. This women do in the case of swallows." Closely following in time, as well as in sentiment, comes the orator Aristides with the words: "He (Plato) dismisses him after paying him the honor of a swallow." After the

lapse of several centuries Theodoretus makes use of a similar thought in this wise: "Anointing him with oil, as women do swallows, he sent him away from his theoretical state."

Evidently there must have been some special aptness in this comparison of Plato's treatment of poets with the treatment of swallows by women. In fact, had we no other knowledge of the passage in question, except these three quotations of it, we should be compelled to regard the incident of the swallows as an integral part of Plato's text. It is not necessary to suppose that any one of the writers who preserve the incident of the swallows is the author of it. The three passages, comparing, as they do, the poet (Homer) to a swallow, necessarily imply a feeling of contempt which is quite foreign to the thought of Plato. They thus covertly exaggerate his unfairness toward poetry, and consequently may be derived from some early enemy, or from some of the schools that were hostile to the Academy.

The fitness of this reference to the swallows is, however, the point of more especial interest. Casaubon (ad Sueton. Jul. 81), who alone has ventured an explanation, sees a connection between it and the custom of anointing and filleting animals and slaves when they were freed from service. He thus decides that a similar practice prevailed in regard to pet swallows: "Videntur mulieres quando erant missurae e potestate aviculas, quibus plurimum fuerant oblectatae, solitae illis unguentum affundere." The examples that Casaubon is able to cite of this custom, however, are all of larger animals than the swallow, such as the elephant, horse, dolphin, etc. Besides this, they are often Roman, rather than Greek, and are in all cases more or less exceptional. To recommend it as an household pet, the swallow would seem to be too common a bird, and also to lack the requisite beauty of plumage or song. Moreover, the swallows are mentioned in all the three passages, but the women not so. Hence the aim seems to have been to show how swallows were treated by people in general, and especially by women. But had the point been to direct attention to how women treated pet birds, then to mention swallows only would be giving them an undue prominence.<sup>1</sup>

<sup>1</sup> It might be thought that the incident of the swallows is intended to illustrate the departure only of the poet, and does not relate to the homage he receives. The order of the words in the *testimonia* of Dio Chrysostom and Aristides might allow such a supposition. The sense would then be that the women drove out the swallow, whenever it invaded the house, or tried to nest there. The Pythagorean precept, "Have no swallows under your roof," might seem to give color to this belief. Yet, if we examine all the so-called Pythagorean *σύμβολα* collected by Göttling (Gesamm. Abh.), we find, that because a saying is one of these precepts, that fact of itself is no argument one way or the other of its being in accord with popular usage. Mr. Thompson, in a note in the *Classical Rev.* (V., p. 231), is also convinced of this. Numerous passages relating to the folk-lore of the swallow in various countries have been carefully collected by Mr. Frazer in the same periodical (V., p. 1), and they bear out the notion that the Greeks and Romans were friendly to this bird. Od. 22, 240; Lucian, *Tragodopod.* 49 may be added, as of the same tenor; or better still, Aelian, H. N. 1, 52: καὶ ἐστὶ φιλόθρῳπος καὶ χαίρει τῷδε τῷ ζῳῷ ὁμωρόφιῳ ὄσα, καὶ ἄκλῆτος ἀφικνεῖται καὶ ὅτε οἱ φίλον καὶ ἔχει καλῶς, ἀπαλλάττεται. καὶ ὅ γε ἄνθρωποι ὑποδέχονται αὐτὴν κατὰ τὸν τῆς Ὀμηρικῆς ξενίας θεσμόν, ὃς κελεύει καὶ φιλεῖν τὸν παρόντα καὶ ἰέναι βουλόμενον ἀποπέμπειν.



These then are the objections to considering that the word "swallow" in these three passages means the real living bird. The question then arises, whether any one of the derived meanings of the word gives a better sense. Its meaning, when used to designate either the singers of the Swallow-song or the emblematic swallow they carried, would seem to suggest itself as especially suitable for the passages under discussion. This sense of the word occurs in the concluding lines of the old folk-song in Athen. VIII., 360 B, —

ἄνοιγ', ἀνοιγε τὰν θύραν χελιδόνι·  
οὐ γὰρ γέροντές ἐσμεν, ἀλλὰ παῖδιά.

Again, in the Harvest-song, preserved among the Homeric epigrams (XV.), there is, as Bergk (Gr. Lit. I, p. 351, note) has pointed out, a reference to the Swallow-song in the words: —

νεῦμαί τοι, νεῦμαι ἐνιαύσιος, ὥστε χελιδῶν  
ἔστηκ' ἐν προθύροις ψιλὴ πόδας.

On the first appearance of the real swallow in spring, boys went through the streets singing and asking dole. The custom seems to have been to carry some sort of symbolic swallow from house to house; and, so permanent has the usage been, that it is vouched for even at the present day in Modern Greece.

A similar practice of singing from door to door seems to have prevailed in regard to the Harvest-song. Yet, so rare are the extant specimens of such choral folk-songs, that the Harvest-song and Swallow-song must both be examined, before the general drift of such poetry can be understood. The former does not contain any wish for the house-mistress herself, probably owing to a lacuna in the text; but for the son's wife this little poem has the prophecy that she will be brought home by a pair of stout-hoofed mules, and expresses the joyful wish that she may weave at her loom walking to and fro over a floor of electrum. In the Swallow-song, on the other hand, the attitude of the boy-singers is somewhat defiant. They threaten to carry away the house door, the lintel, and even the tiny wife herself, if they are not supplied with refreshment. It is easy to see that those who had children among the throng would hasten to comply with their demands. In order to insure their own safety and that of the front door of the house, the women especially would be expected to do some trifling sort of homage by way of propitiating this impatient swallow. Thus it seems probable that herein is to be found the force and meaning of comparing together the treatment of swallows by women and the dismissal of poets from the Platonic state.

Yet there is still another aspect in which this swallow would keep up his likeness to the poet, and at the same time stand in marked contrast to the real swallow. The latter would build and stay for a season where it found good entertainment. The rhapsode as he journeyed from court to court would remain only so long as his songs retained their novelty, and such also seems to have been the custom with the swallow represented by the band of choristers. He did not stay where he was welcomed, but was wont to pass onward to the next dwelling and begin his song anew. So, at least, may be inferred from the last line of the Harvest-song, —

οὐ γὰρ συνοικήσονται ἐνθάδ' ἡλθομεν.



18. A new fragment of Cicero's *Hortensius* and of Aristotle's *Protrepticus*, by Dr. Alfred Gudeman, of Johns Hopkins University, Baltimore, Md.

Before entering upon the immediate object of this paper, it will be necessary to recall to the reader's mind that Aristotle's *Protrepticus* constituted the principal source of the second book of Iamblichus' *Protrepticus* and of Cicero's lost dialogue, the *Hortensius*, for it is upon this fundamental fact that the following argument rests.

The credit for this discovery belongs to Ingram Bywater. Referring to his article in the *Journal of Philology*, II. p. 55 ff., for the detailed proofs by which this result was reached, it will suffice for our present purpose to give a brief summary of his conclusions:—

1. The thought and style of a number of Iamblichus' passages remind one at every turn of the writer of the *Ethics*.

2. At least one passage in Iamblichus (p. 134) must be Aristotle's, for in an unmistakable parallelism, found in a fragment of the *Hortensius* (fragm. 90 Bait.), it is expressly quoted as his by Cicero himself.

3. A remarkable coincidence of *language* is apparent when we compare some of the peripatetic passages in Iamblichus with fragments of the *Hortensius*, in which dialogue, according to the unimpeachable testimony of Trebellius Pollio (*Vita Sal. Gall. c. 2*), Cicero took the *Protrepticus* as his model.

The great English scholar's inferences were subsequently confirmed by H. Usener (*Rh. Mus.* 28, p. 390 ff.), who drew attention to a passage in the *Dialogus of Tacitus* (ch. 16), where Cicero's *Hortensius* is directly quoted in reference to the so-called *maximus* or *magnus annus*, the great astronomical year, which according to the ancients consisted of 12,954 ordinary years;<sup>1</sup> but this theory is expressly attributed to Aristotle by Censorinus (*de die nat.* ch. 18). Usener then proceeds to show from passages of the *Somnium Scipionis* (§ 23) and Boethius, *de consolatione philosophiae* (27) that Cicero had introduced the "*magnus annus*" in connection with a discussion on the transitory character of glory (p. 396 ff.), and in order to prove that the Roman orator was here also standing upon the shoulders of Aristotle, he adduces a passage from Iamblichus, which had strangely enough been omitted by Bywater, though it is found in the very closest proximity to the remarkable parallelism above referred to, and in which Bywater had recognized the *ipsissima verba* of the Stagirite.

But, although Usener has very properly drawn attention to the passage in question, he has himself completely overlooked the very significant verbal coincidence between it and the passage from the *Dialogus*, quoted by himself only ten pages previously. This oversight was unfortunate, for even a hasty comparison would in itself have been sufficient to establish the argument which he was only able to confirm in a roundabout way, by an appeal to Boethius. The passages referred are as follows:—

<sup>1</sup> Servius in two places (*Aen.* I. 269, III. 284) refers to the *Hortensius* for this identical piece of information.

*Iamblichus*, p. 134.

Τὸ δ' ἐστὶ μακρὸν ἢ τι πολυχρόνιον  
τῶν ἀνθρωπίνων ἀλλὰ διὰ τὴν ἡμετέραν  
ἀσθενείαν, οἶμαι καὶ βίου βραχύ-  
τητα καὶ τοῦτο φαίνεται πολὺ  
τι.

*Tac. Dial.* ch. 16.

Ex quo apparet non multo plures  
quam trecentos annos interesse inter  
nostram et Demosthenis aetatem. Quod  
spatium temporis si ad infirmitatem  
corporum nostrorum referas, fortasse  
longum videatur, si ad naturam siderum  
ac respectu immensi huius aevi per-  
quam breve et in proximo est. Nam  
si ut Cicero in Hortensio scribit is est  
magnus et verus annus, etc.

How is this truly remarkable verbal parallelism between Iamblichus and Tacitus to be explained? It admits of but one solution. We have seen that Iamblichus' Protrepticus and Cicero's Hortensius are both based upon Aristotle; we also observe that the Latin passages which resemble parts of Iamblichus in thought and language are confined to the Hortensius. Now, the Tacitean passage under notice immediately precedes a direct quotation from the Hortensius. The conclusion is therefore irresistible that the indebtedness of Tacitus begins a few lines previous to the quotation, and not only is this indebtedness one of thought, but also one of language; but if so, it further follows that the words of Iamblichus under notice are the words of Aristotle, which Cicero had in this, as in numerous other instances, simply translated.

## II.

As the direct quotation from the Hortensius conclusively proves Tacitus to have been well acquainted with that most beautiful of Cicero's dialogues, it were certainly in no way surprising if the Dialogus were found to contain still other traces of its influence. If I mistake not, the following passages may with some probability be regarded as reminiscences of the Hortensius.

In the closing speech of Maternus (ch. 41, 10) we read the following:—

"Quodsi inveniretur aliqua civitas in qua nemo peccaret, supervacuum esset inter innocentes orator sicut inter sanos medicus . . . quid voluntariis accusationibus cum tam raro et tam parce peccetur." And again in ch. 12, 15, the same Maternus, in speaking of the good old times that poets dream of, says: "Ceterum felix illud et, ut more nostro loquar, aureum saeculum et oratorum et criminum inops, poetis et vatibus abundabat, qui bene facta canerent non qui male admissa defenderent . . . inter quos neminem caudicum sed Orphea ac Linum ac, si introspicere altius velis, ipsum Apollinem accepimus."

This idea of the complete absence and uselessness of lawyers, courts of justice, and the like, in an age or state where all are virtuous, and where, in consequence, no crimes are committed which could come within the sphere or under the jurisdiction of the law,—this idea which forcibly reminds us of Mandeville's Story of the Bees, is, so far as I have been able to learn, not met with in classic literature before Tacitus' time, with the solitary and most significant exception of a fragment of the Hortensius, preserved by Augustine, de trinit, ch. 14. 9 (= fragm. 42, p. IV. p. 983, Bait.):—

"Si nobis cum ex hac vita emigraverimus in beatorum insulis immortale aevum ut fabulae ferunt degere licet, *quid opus esset eloquentia cum iudicia nulla fierent aut ipsis etiam virtutibus . . . nec iustitia cum esset nihil quod appeteretur alieni, nec temperantia quae regeret eas, quae nullae essent, libidines, ne prudentia quidem egeremus nullo delecto proposito bonorum et malorum.*" In view of the rarity of this conception, for from the innumerable references to a golden age of innocence and virtue, this concrete notion is absent, in view of Tacitus's fully established acquaintance with the Hortensius, it certainly does seem as if we had in the above passage an echo of the Ciceronian Dialogue.

Finally, I am inclined to suspect a far closer relationship than will perhaps be readily acknowledged without positive evidence between the following fragment, preserved by *Servius*, ad Aen. IX. 254: "*Ciceronis est tractum de philosophis quo dicunt sufficere ad gloriam bene facto conscientiam,*" and *Tac. Dial.* II, ext.: "*Nam statum cuiusque ac securitatem melius innocentia tuetur quam eloquentia,*" and I care not, continues Maternus, for that *glory* which is won "*inter sordes ac lacrimas reorum*" and "*in strepitu urbis . . . sed secedit animus in loca pura atque innocentia fruiturque sedibus sacris, haec eloquentiae primordia,*" etc. There then follows, which is not altogether without significance, the very passage concerning the '*felix saeculum*' quoted above. In fact, the entire speech of Maternus, one of the most beautiful passages in Latin literature, displays an unmistakable color Ciceronianus. Finally, it may not be out of place to add that a fragment of the Hortensius, preserved by Nonius (frag. 40): "*qua re velim dari mihi, Luculle, iubeas indicem tragicorum ut sumam si quo forte mihi desunt,*" makes it highly probable that this Dialogue also contained a "Defence of Poetry," which may have suggested some ideas to the youthful author of the Dialogus. But a Tacitus is not even in his youth a servile imitator, and the reminiscences which I have endeavored to point out in the second part of this paper do, therefore, only claim to be conjectures, which from the very nature of the fragmentary material at our disposal can never rise to the dignity of positive evidence, though they are possibly not without a high degree of probability.

19. Note on Adrastea in Plato's *Republic*, 450 E, by Professor T. D. Seymour, of Yale University, New Haven, Conn.

Glauco says to Socrates, μηδὲν ὕκνει· οὔτε γὰρ ἀγνώμονες οὔτε ἄπιστοι οὔτε δόσνοι οἱ ἀκουσόμενοι. To this Socrates replies, ὦ ἄριστε, ἥ που βουλόμενός με παραθαρρύνειν λέγεις; and then continues, πᾶν τοίνυν τοῦναντίον ποιεῖς. πιστεύοντος μὲν γὰρ ἐμοῦ ἐμοὶ εἰδέναι ἃ λέγω, καλῶς εἶχεν ἡ παραμυθία. . . . προσκυνῶ δὲ Ἀδράστειν, ὦ Γλαῦκων, χάριν οὐ μέλλω λέγειν. ἐλπίζω γὰρ οὐκ ἔλαττον ἁμάρτημα ἀκουσίως τινὸς φονέα γενέσθαι ἢ ἀπατεῶνα καλῶν τε καὶ ἀγαθῶν καὶ νομίμων πέρι. The English translators render somewhat vaguely the reference to Adrastea. Jowett: "And I pray Nemesis not to visit upon me the words which I am about to utter." Davies and Vaughan: "I pray that the divine Nemesis may not overtake me for what I am going to say." Stallbaum's note fairly represents the interpretation of the commentators: (Adrastea) "habebatur ultrix necis et homicidii: id quod hoc loco maxime tenendum." Similarly Schmeller's paraphrase: "Ich muss deshalb, ehe ich meine Darlegung beginne, die Gnade



der Adrasteia, der Rächerin des Mordes anflehen." And Warren: "She was held to be especially the power that avenged murder and homicide, hence the allusion here."

The simple fact seems to be that Adrastea is in this passage of Plato, as she is in later literature, one form of Nemesis; and she is not a fury, to avenge murder, but has as her proper duty to humble the proud. She is the one Greek divinity who regards thoughts rather than words. The ordinary English use of Nemesis as an avenging fury (as found in a wide range of examples, from political speeches, Fitzgerald's Agamemnon, *Punch*, religious periodicals, etc.) is unknown to classical Greek literature. The first appearance of Adrastea in extant literature seems to be in the Prometheus of Aeschylus, 935 οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί, "Those who pay homage to Adrastea, *i.e.* the humble, are wise." Perhaps the first distinct connexion, to which we can refer, between Adrastea and Nemesis, is found in the familiar story of Croesus in the first book of the history of Herodotus. The Lydian king held himself to be the most prosperous of all men, and dismissed Solon in contemptuous anger because the wise Athenian would not recognize him as the happiest mortal. μετὰ δὲ Σόλωνα οἰχόμενον ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον, ὡς εἰκάσαι, ὅτι ἐνόμισε ἑωυτὸν εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον. A fugitive came to him as a suppliant: ὦ βασιλεῦ, Γορδίῳ μὲν τοῦ Μίδεω εἰμι παῖς, οὐνομάζομαι δὲ Ἀδρηστος κτλ. Hdt. i. 34 ff. Here clearly *Adρηστος* is the agent of *Νέμεσις*. The identification in the writer's mind, of Adrastea and Nemesis, must have been complete.

In our text from Plato's Republic, then, προσκυνῶ Ἀδράστειαν may be paraphrased as follows: "I am assuming a heavy responsibility," says Socrates, "in undertaking to be your guide in this difficult subject. Inasmuch as the life of the soul is more important than that of the body, if I mislead you with regard to matters of right and wrong, of justice and injustice, — if I cause you to believe the false to be true, — I shall do you a more grievous wrong than if I attempted to guide you over a dangerous mountain pass, and caused injury or destruction to your body. I am not *sure* that I know the way, and would not undertake presumptuously to be your leader. If you follow me, you will do so with the understanding of my ignorance. Let not the gods punish me for presumption, at least."

20. The Mode in the phrases *quod sciam*, etc., by Professor W. G. Hale, of Cornell University, Ithaca, N. Y.

This paper appears in full in the Transactions.

Remarks were made by Professors Gildersleeve and Ashmore, and in reply by Professor Hale.

Professor Charles F. Smith, of Vanderbilt University, Nashville, Tenn., proposed the following vote of thanks: —

The American Philological Association offers thanks —

1. To the Trustees and Faculty of the College of New Jersey, for the use of University Hall for its meetings, and for affording access to the college buildings and collections;

2. To Professor A. F. West, the very efficient Committee of one, for the excellent arrangements made for the comfort and enjoyment of the members in attendance;



3. To President and Mrs. Patton, for the delightful reception accorded the members of the Association at the President's residence.

The resolutions were adopted by a rising vote.

21. Laws of Language (with a word on Verner's Law), by Professor F. A. March, of Lafayette College, Easton, Pa.

The neo-grammarians put forward the working hypothesis that there are invariable laws of change in language. The familiar words of the great Indo-European speeches have been pretty well worked over and explained by "laws," or reserved as unexplained, if any letter in them is an unsolved exception to the laws. But the workers in etymology for our dictionaries thus far freely use for laws general statements about the succession of phenomena, resting merely upon observation of this succession in a class of words. We often find very paradoxical hypotheses of derivation accepted on a generalization from two or three words. Perhaps it is glory enough for one generation to have so nearly carried through this classification of Indo-European changes.

Some newer-grammarians, or neo-filologers now ought to go behind these "laws" of phenomena, and ground them in laws of forces of mind and matter. Such progress has already been made that there must be many students who do not fully accept supposed laws of phenomena which seem to them contrary to laws of force.

Thus Verner's law, as a law of phenomena, is made to declare that medial *s* became *z* in the pp. of the general Germanic form of A. S. *forleðsan*, and that the *z* changed to *r* in A. S. *forloren*, Eng. *forlorn*. Observing the forces, we find that change of a surd between two sonants to its sonant saves two movements of the vocal cords, and that this change of medial *s* to *z* rests in the law of least effort; but *z* to *r* saves nothing at the cords, and requires more effort at the tongue-tip and lungs. So that it is strongly suggested that there was no *z* in West Germanic, and that the original *s* changed to *r* as its nearest sonant.

An attempt is invited to set forth a system of laws for movements of the organs, based on laws of matter and mind, applying to the utterance of letters separately and in various combinations and relations, and comprehensive enough for working over the old "laws" and separating the approved from the unexplained.

Remarks were made by Professor Garnett.

The Association then had the pleasure of listening to a few remarks by the venerable Dr. James McCosh, ex-president of Princeton College.

22. Bellerophon's Letters, *Iliad* VI. 168 ff., by Professor W. S. Scarborough, of Wilberforce University, Wilberforce, O. Owing to the lateness of the hour, the paper was read by title only.

Πέμπε δέ μιν Λυκίηνδε πόρεν δ' ὅ γε σήματα λυγρά, etc.

Misit autem ipsum in Lyciam, deditque ei notas perniciosas, etc.

The story of Bellerophon briefly told runs thus:—

Bellerophon, a comely and virtuous youth, incurred the displeasure of Antea, the wife of Proetus, king of Argos. She therefore falsely accused him to her husband, charging him with an attempt on her honor. The irate husband, however, refused to lay violent hands upon our hero, but sent him to Iobates, his father-in-law, with letters — “deadly characters” (σήματα λυγρά) — in a sealed package (ἐν πίνακι πτυκτῷ), requesting that the bearer be put to death.

What were these characters, these letters? Were they simply pictorial signs, mere hieroglyphics, crudely conveying the king's wishes to his father-in-law, or what? It is my opinion that they were genuine letters in written characters. This view is based upon the presumption that the art of writing was not wholly unknown in Homeric times; that it was probably employed for general purposes, though crudely; that σήμα, aside from its ordinary meaning, may express the idea of written characters.

There is a strong presumption that the Greeks had frequent commercial intercourse with the Phoenicians prior to 1100 B.C., and through these relations they obtained some knowledge of written alphabetical characters. It is hardly supposable that a people like the Greeks would not have taken advantage, even in those earlier days, of all the opportunities of developing their civilization, which the social contact with Phoenician life might afford.

The lack of the testimony of monumental inscriptions cannot be taken as an argument against this view, for the reason that many of these inscriptions, and especially those bearing upon this point, both of historical and anti-historical times, have been lost.

Wolf and his school, of course, oppose this view. Hug and others declare that the unity of the Iliad is a strong proof of the use of writing in Homeric times.

“The cramped and awkward characters of the earliest extant marbles,” if they prove anything at all, certainly suggest an imperfect knowledge rather than absolute ignorance of the art.

Kreuser years ago, in his *Vorfragen über Homeros*, showed that πτυκτῷ implies that σήματα might have been understood by Bellerophon, and that πολλά suggests words, and not picture writing.

Wolf, in his vain endeavor to make σήματα mean everything but one thing (γράμματα), gives away his case when, in the 19th chapter of his *Prolegomena*, he makes this statement: —

“Sed qui duo sunt apud Homerum loci, in quibus simile quidem scripturae reperitur, accurata interpretatio facile vincet, eos non magis de scriptura accipiendos esse, quam celebrem illum Ciceronis de typographia nostra.”<sup>1</sup>

Apollodorus applies the term ἐπιστολή to these σήματα (Il. Z 168), in the following brief manner: —

Προῖτος ἔδωκεν ἐπιστολὰς αὐτῷ πρὸς Ἰοβάτην κομίσειν, ἐν αἷς ἐνεγέγραπτο Βελλεροφόντην ἀποκτείνειν.

Tyler, in his *Theology of the Greek Poets*, and Professor Jebb, in his *Introduction to Homer*, are both of the opinion that Homer not only knew the art of writing, but that he himself might have used it as circumstances demanded. This is my own view of the matter.

<sup>1</sup> Vide *De Natura*.

Σῆμα, though most frequently used by Homer with a meaning equivalent to the Latin *signum*, sometimes has other translations: —

Il. X. 466 . . . . .	δέελον δ' ἐπὶ σήματ' ἔθηκεν.
Latin equivalent . . . . .	conspicuumque <i>signum</i> apposit.
Il. XXII. 455 . . . . .	λευκὸν σῆμ' ἐτέτηκτο, etc.
Latin equivalent . . . . .	alba <i>macula</i> erat, etc.
Il. II. 308 . . . . .	ἔνθ' ἐφάνη μέγα σῆμα. . . .
Latin equivalent . . . . .	illis apparuit magnum <i>signum</i> .
Il. II. 353 . . . . .	ἐναΐσιμα σήματα φαίνων. . . .
Latin equivalent . . . . .	fausta <i>signa</i> ostendens.
Il. VIII. 171 . . . . .	σῆμα τιθεὶς Τρώεσσι.
Latin equivalent . . . . .	<i>signum</i> dans Trojanis.
Il. XIII. 244 . . . . .	δεικνὺς σῆμα βροτοῖσιν.
Latin equivalent . . . . .	ostendens <i>signum</i> hominibus.
Il. II. 814 . . . . .	ἀθάνατοι δέ τε σήμα, etc.
Latin equivalent . . . . .	immortales autem <i>sepulcrum</i> .
Il. XXII. 30 . . . . .	σῆμα τέτυκται.
Latin equivalent . . . . .	<i>signum</i> est.
Il. XXIII. 326 . . . . .	σῆμα δέ τοι ἐρέω.
Latin equivalent . . . . .	<i>metam</i> autem tibi indicabo.
Od. XIX. 250 . . . . .	σήματ' ἀναγνούςῃ, etc.
Latin equivalent . . . . .	<i>signa</i> agnoscendi, etc.
Od. XX. 111 . . . . .	σῆμα ἄνακτι.
Latin equivalent . . . . .	<i>signum</i> regi.
Od. XXI. 231 . . . . .	ἀτὰρ τόδε σῆμα τετύχθω.
Latin equivalent . . . . .	at hoc <i>signum</i> fiat.
Il. XXIII. 843 . . . . .	ὑπέρβαλε σήματα πάντων.
Latin equivalent . . . . .	jecit ultra <i>signa</i> omnium.

These are simply a few of the numerous examples that might be taken in proof of the indefinite meaning which σῆμα is found to possess.

Herodotus informs us that he himself has seen in the temple of the Ismenian Apollo at Thebes in Boeotia Cadmean letters engraved on certain tripods, for the most part resembling the Ionian. One of the tripods has this inscription: —

*“Amphitryon dedicated me on his return from the Teleboans.”*

These must be about the age of Laius, son of Labdacus, son of Polydorus, son of Cadmus.<sup>1</sup> This was considerably earlier than the Trojan War, — about 1550 B.C., — the time, according to the myth, Cadmus is supposed to have lived. What these ἐπιγράμματα were we are not told, but we infer that they were real alphabetical letters.

The following papers, which were announced in the circular issued before the meeting, were withdrawn by their authors: —

<sup>1</sup> Vide Hdt. v 59.

The Dates of Cicero's Orations against Catiline, by Dr. Robert F. Leighton, of Fall River, Mass.

Semitic Words in the Greek Language, by Dr. W. Muss-Arnolt, of the Johns Hopkins University, Baltimore, Md.

At 12 M. the Association adjourned.



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<sup>1</sup> This list has been corrected up to Dec. 1, 1891; permanent addresses are given, as far as may be. Names where the residence is left blank are either of members who are in Europe, or of those whose addresses are not known to the Secretary. The Secretary begs to be kept informed of all changes of address.

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Iowa City, Iowa: Library of State University.  
Ithaca, N. Y.: Cornell University Library.  
Lincoln, Neb.: Library of State University of Nebraska.  
Madison, Wis.: State Historical Society.  
Marietta, O.: Marietta College Library.  
Middletown, Conn.: Wesleyan University Library.  
Milwaukee, Wis.: Public Library.  
Minneapolis, Minn.: Athenæum Library.  
Nashville, Tenn.: Vanderbilt University Library.  
Newton Centre, Mass.: Library of Newton Theological Institution.  
New York, N. Y.: Astor Library.  
New York, N. Y.: Library of Columbia College.  
New York, N. Y.: Library of the College of the City of New York (Lexington Ave. and Twenty-third St.).  
New York, N. Y.: Union Theological Seminary Library (1200 Park Ave.).  
Olivet, Eaton Co., Mich.: Olivet College Library.  
Philadelphia, Pa.: American Philosophical Society.  
Philadelphia, Pa.: The Library Company of Philadelphia.  
Philadelphia, Pa.: The Mercantile Library.  
Poughkeepsie, N. Y.: Vassar College Library.  
Providence, R. I.: Brown University Library.  
Rochester, N. Y.: Rochester University Library.  
Springfield Mass.: City Library.  
Tokio, Japan: Library of Imperial University.  
University of Virginia, Albemarle Co., Va.: University Library.  
Washington, D. C.: Library of Congress.  
Washington, D. C.: United States Bureau of Education.  
Waterbury, Conn.: Silas Bronson Library.  
Waterville, Me.: Colby University Library.  
Wellesley, Mass.: Wellesley College Library.  
Worcester, Mass.: Free Public Library.

[Number of subscribing institutions, 61.]

TO THE FOLLOWING LIBRARIES AND INSTITUTIONS HAVE BEEN SENT COMPLETE  
SETS OF THE TRANSACTIONS, GRATIS.

American School of Classical Studies, Athens, Greece.  
British Museum, London, England.  
Royal Asiatic Society, London.  
Philological Society, London.  
Society of Biblical Archæology, London.  
Indian Office Library, London.  
Bodleian Library, Oxford.  
Advocates' Library, Edinburgh, Scotland.  
Trinity College Library, Dublin, Ireland.  
Asiatic Society of Bengal, Calcutta.  
Bombay Branch of the Royal Asiatic Society.  
North-China Branch of the Royal Asiatic Society, Shanghai.  
Japan Asiatic Society, Yokohama.  
Public Library of Victoria, Melbourne, Australia.  
Sir George Grey's Library, Cape Town, Africa.  
Reykjavik College Library, Iceland.  
University of Christiania, Norway.  
University of Upsala, Sweden.  
Russian Imperial Academy, St. Petersburg.  
Austrian Imperial Academy, Vienna.  
Anthropologische Gesellschaft, Vienna.  
Biblioteca Nazionale, Florence, Italy.  
Reale Accademia delle Scienze, Turin.  
Société Asiatique, Paris, France.  
Athénée Oriental, Louvain, Belgium.  
Curatorium of the University, Leyden, Holland.  
Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia, Java.  
Royal Prussian Academy of Sciences, Berlin, Germany.  
Royal Saxon Academy of Sciences, Leipsic.  
Royal Bavarian Academy of Sciences, Munich.  
Deutsche Morgenländische Gesellschaft, Halle.  
Library of the University of Bonn.  
Library of the University of Jena.  
Library of the University of Königsberg.  
Library of the University of Leipsic.  
Library of the University of Tübingen.  
Smithsonian Institution, Washington, D. C.

[Number of foreign institutions, 36.]

[Total (380 + 61 + 36 + 1 =), 478.]



CONSTITUTION  
OF THE  
AMERICAN PHILOLOGICAL ASSOCIATION.

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ARTICLE I.—NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II.—OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III.—MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.

## PUBLICATIONS OF THE ASSOCIATION.

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THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decides to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the volumes of Transactions thus far published : —

### 1869-1870. — Volume I.

- Hadley, J.: On the nature and theory of the Greek accent.  
Whitney, W. D.: On the nature and designation of the accent in Sanskrit.  
Goodwin, W. W.: On the aorist subjunctive and future indicative with  $\acute{\upsilon}\pi\omega\varsigma$  and  $\omicron\upsilon\ \mu\acute{\eta}$ .  
Trumbull, J. Hammond: On the best method of studying the North American languages.  
Haldeman, S. S.: On the German vernacular of Pennsylvania.  
Whitney, W. D.: On the present condition of the question as to the origin of language.  
Lounsbury, T. R.: On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.  
Trumbull, J. Hammond: On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.  
Van Name, A.: Contributions to Creole Grammar.  
Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

### 1871. — Volume II.

- Evans, E. W.: Studies in Cymric philology.  
Allen, F. D.: On the so-called Attic second declension.  
Whitney, W. D.: Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.  
Hadley, J.: On English vowel quantity in the thirteenth century and in the nineteenth.  
March, F. A.: Anglo-Saxon and Early English pronunciation.  
Bristed, C. A.: Some notes on Ellis's Early English Pronunciation.

Trumbull, J. Hammond: On Algonkin names for man.

Greenough, J. B.: On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

**1872. — Volume III.**

Evans, E. W.: Studies in Cymric philology.

Trumbull, J. Hammond: Words derived from Indian languages of North America.

Hadley, J.: On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A.: On the substantive use of the Greek participle.

Bristed, C. A.: Erroneous and doubtful uses of the word *such*.

Hartt, C. F.: Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D.: On material and form in language.

March, F. A.: Is there an Anglo-Saxon language?

March, F. A.: On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond: Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

**1873. — Volume IV.**

Allen, F. D.: The Epic forms of verbs in *ᾰω*.

Evans, E. W.: Studies in Cymric philology.

Hadley, J.: On Koch's treatment of the Celtic element in English.

Haldeman, S. S.: On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R.: On some points in the life of Thucydides.

Goodwin, W. W.: On the classification of conditional sentences in Greek syntax.

March, F. A.: Recent discussions of Grimm's law.

Lull, E. P.: Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

**1874. — Volume V.**

Tyler, W. S.: On the prepositions in the Homeric poems.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R.: On a passage in Homer's *Odyssey* (λ 81-86).

Trumbull, J. Hammond: On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B.: On the distinction between the subjunctive and optatives modes in Greek conditional sentences.

Morris, C. D.: On the age of Xenophon at the time of the *Anabasis*.

Whitney, W. D.: *Φύσει* or *θέσει* — natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.



**1875. — Volume VI.**

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English consonant-mutation, present in *proof*, *prove*.

Carter, F.: On Begemann's views as to the weak preterit of the Germanic verbs.

Morris, C. D.: On some forms of Greek conditional sentences.

Williams, A.: On verb-reduplication as a means of expressing completed action.

Sherman, L. A.: A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

**1876. — Volume VII.**

Gildersleeve, B. L.: On *εἰ* with the future indicative and *ἐάν* with the subjunctive in the tragic poets.

Packard, L. R.: On Grote's theory of the structure of the Iliad.

Humphreys, M. W.: On negative commands in Greek.

Toy, C. H.: On Hebrew verb-etymology.

Whitney, W. D.: A botanico-philological problem.

Goodwin, W. W.: On *shall* and *should* in protasis, and their Greek equivalents.

Humphreys, M. W.: On certain influences of accent in Latin iambic trimeters.

Trumbull, J. Hammond: On the Algonkin verb.

Haldeman, S. S.: On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

**1877. — Volume VIII.**

Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.

Toy, C. H.: On the nominal basis on the Hebrew verb.

Allen, F. D.: On a certain apparently pleonastic use of *ὥς*.

Whitney, W. D.: On the relation of surd and sonant.

Holden, E. S.: On the vocabularies of children under two years of age.

Goodwin, W. W.: On the text and interpretation of certain passages in the Agamemnon of Aeschylus.

Stickney, A.: On the single case-form in Italian.

Carter, F.: On Willmann's theory of the authorship of the Nibelungenlied.

Sihler, E. G.: On Herodotus's and Aeschylus's accounts of the battle of Salamis.

Whitney, W. D.: On the principle of economy as a phonetic force.

Carter, F.: On the Kurenberg hypothesis.

March, F. A.: On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

**1878. — Volume IX.**

Gildersleeve, B. L.: Contributions to the history of the articular infinitive.

Toy, C. H.: The Yoruban language.

Humphreys, M. W.: Influence of accent in Latin dactylic hexameters.

Sachs, J.: Observations on Plato's Cratylus.

Seymour, T. D.: On the composition of the *Cynegeticus* of Xenophon

Humphreys, M. W.: Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

**1879. — Volume X.**

Toy, C. H.: Modal development of the Semitic verb.

Humphreys, M. W.: On the nature of caesura.

Humphreys, M. W.: On certain effects of elision.

Cook, A. S.: Studies in Heliand.

Harkness, A.: On the development of the Latin subjunctive in principal clauses.

D'Ooge, M. L.: The original recension of the *De Corona*.

Peck, T.: The authorship of the *Dialogus de Oratoribus*.

Seymour, T. D.: On the date of the *Prometheus* of Aeschylus.

Proceedings of the eleventh annual session, Newport, 1879.

**1880. — Volume XI.**

Humphreys, M. W.: A contribution to infantile linguistic.

Toy, C. H.: The Hebrew verb-termination *un*.

Packard, L. R.: The beginning of a written literature in Greece.

Hall, I. H.: The declension of the definite article in the Cypriote inscriptions.

Sachs, J.: Observations on Lucian.

Sihler, E. G.: Virgil and Plato.

Allen, W. F.: The battle of Mons Graupius.

Whitney, W. D.: On inconsistency in views of language.

Edgren, A. H.: The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

**1881. — Volume XII.**

Whitney, W. D.: On Mixture in Language.

Toy, C. H.: The home of the primitive Semitic race.

March, F. A.: Report of the committee on the reform of English spelling.

Wells, B. W.: History of the *a*-vowel, from Old Germanic to Modern English.

Seymour, T. D.: The use of the aorist participle in Greek.

Sihler, E. G.: The use of abstract verbal nouns in *-σῆς* in Thucydides.

Proceedings of the thirteenth annual session, Cleveland, 1881.

**1882. — Volume XIII.**

Hall, I. H.: The Greek New Testament as published in America.

Merriam, A. C.: Alien intrusion between article and noun in Greek.

Peck, T.: Notes on Latin quantity.

Owen, W. B.: Influence of the Latin syntax in the Anglo-Saxon Gospels.

Wells, B. W.: The Ablaut in English.

Whitney, W. D.: General considerations on the Indo-European case-system.

Proceedings of the fourteenth annual session, Cambridge, 1882.

**1883. — Volume XIV.**

- Merriam, A. C.: The Caesareum and the worship of Augustus at Alexandria.  
 Whitney, W. D.: The varieties of predication.  
 Smith, C. F.: On Southernisms.  
 Wells, B. W.: The development of the Ablaut in Germanic.  
 Proceedings of the fifteenth annual session, Middletown, 1883.

**1884. — Volume XV.**

- Goodell, T. D.: On the use of the Genitive in Sophokles.  
 Tarbell, F. B.: Greek ideas as to the effect of burial on the future life of the soul.  
 Perrin, B.: The Crastinus episode at Palaepharsalus.  
 Peck, T.: Alliteration in Latin.  
 Von Jagemann, H. C. G.: Norman words in English.  
 Wells, B. W.: The Ablaut in High German.  
 Whitney, W. D.: Primary and Secondary Suffixes of Derivation and their exchanges.  
 Warren, M.: On Latin Glossaries. Codex Sangallensis, No. 912.  
 Proceedings of the sixteenth annual session, Hanover, 1884.

**1885. — Volume XVI.**

- Easton, M. W.: The genealogy of words.  
 Goodell, T. D.: Quantity in English verse.  
 Goodwin, W. W.: Value of the Attic talent in modern money.  
 Goodwin, W. W.: Relation of the *Πρόεδροι* to the *Πρυτάνεις* in the Attic *Βουλή*.  
 Perrin, B.: Equestrianism in the Doloneia.  
 Richardson, R. B.: The appeal to sight in Greek tragedy.  
 Seymour, T. D.: The feminine caesura in Homer.  
 Sihler, E. G.: A study of Dinarchus.  
 Wells, B. W.: The vowels *e* and *i* in English.  
 Whitney, W. D.: The roots of the Sanskrit language.  
 Proceedings of the seventeenth annual session, New Haven, 1885.

**1886. — Volume XVII.**

- Tarbell, F. B.: Phonetic law.  
 Sachs, J.: Notes on Homeric Zoölogy.  
 Fowler, H. N.: The sources of Seneca de Beneficiis.  
 Smith, C. F.: On Southernisms.  
 Wells, B. W.: The sounds *o* and *u* in English.  
 Fairbanks, A.: The Dative case in Sophokles.  
 The Philological Society, of England, and The American Philological Association: Joint List of Amended Spellings.  
 Proceedings of the eighteenth annual session, Ithaca, 1886.

**1887. — Volume XVIII.**

- Allen, W. F.: The monetary crisis in Rome, A.D. 33.  
Sihler, E. G.: The tradition of Caesar's Gallic Wars, from Cicero to Orosius.  
Clapp, E. B.: Conditional sentences in Aischylos.  
Pease, E. M.: On the relative value of the manuscripts of Terence.  
Smyth, H. W.: The Arcado-Cyprian dialect.  
Wells, B. W.: The sounds *o* and *u* in English.  
Smyth, H. W.: The Arcado-Cyprian dialect. — *Addenda*.  
Proceedings of the nineteenth annual session, Burlington, 1887.

**1888. — Volume XIX.**

- Allen, W. F.: The *Lex Curiata de Imperio*.  
Goebel, J.: On the impersonal verbs.  
Bridge, J.: On the authorship of the Cynicus of Lucian.  
Whitney, J. E.: The "Continued Allegory" in the first book of the Fairy Queene.  
March, F. A.: Standard English: its pronunciation, how learned.  
Brewer, F. P.: Register of new words.  
Proceedings of the twentieth annual session, Amherst, 1888.

**1889. — Volume XX.**

- Smyth, H. W.: The vowel system of the Ionic dialect.  
Gudeman, A.: A new source in Plutarch's Life of Cicero.  
Gatschet, A. S.: Sex-denoting nouns in American languages.  
Cook, A. S.: Metrical observations on a Northumbrianized version of the Old English Judith.  
Cook, A. S.: Stressed vowels in Ælfric's Homilies.  
Proceedings of the twenty-first annual session, Easton, 1889.  
Index of authors, and index of subjects, Vols. I.-XX.

**1890. — Volume XXI.**

- Goodell, T. D.: The order of words in Greek.  
Hunt, W. I.: Homeric wit and humor.  
Leighton, R. F.: The Medicean Mss. of Cicero's letters.  
Whitney, W. D.: Translation of the Katha Upanishad.  
Proceedings of the twenty-second annual session, Norwich, 1890.

**1891. — Volume XXII.**

- Capps, Edw.: The Greek Stage according to the Extant Dramas.  
Clapp, Edw. B.: Conditional Sentences in the Greek Tragedians.  
West, A. F.: Lexicographical Gleanings from the *Philobiblon* of Richard de Bury.  
Hale, W. G.: The Mode in the phrases *quod sciam*, etc.  
Proceedings of the twenty-third annual session, Princeton, 1891.



The Proceedings of the American Philological Association are distributed gratis upon application to the publishers until they are out of print.

Separate copies of articles printed in the Transactions are given to the authors for distribution.

The "Transactions *for*" any given year are not always published in that year. To avoid mistakes in ordering back volumes, please state—not the year of publication, but rather—the year *for* which the Transactions are desired, adding also the volume-number, according to the following table:—

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1875 " " VI.	1886 " " XVII.
1876 " " VII.	1887 " " XVIII.
1877 " " VIII.	1888 " " XIX.
1878 " " IX.	1889 " " XX.
1879 " " X.	1890 " " XXI.
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Single COMPLETE SETS of the Transactions (Volumes I.–XXII.) will be sold to public libraries, until further notice, at *thirty-five* dollars a set.

It is especially appropriate that *American* Libraries should exert themselves to procure this series while it may be had. It is the work of *American* scholars, and contains many valuable articles not elsewhere accessible; and, aside from these facts, as the first collection of essays in general philology made in this country, it is sure to be permanently valuable for the history of American scholarship.

PROCEEDINGS

OF THE

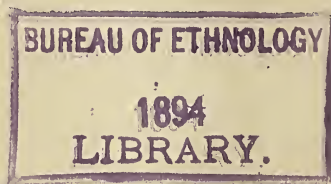
TWENTY-FOURTH ANNUAL SESSION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION

HELD AT CHARLOTTESVILLE, VA.,

JULY, 1892



PUBLISHED FOR THE ASSOCIATION BY

GINN & COMPANY,

9 TREMONT PLACE, BOSTON, MASS.



MEMBERS IN ATTENDANCE AT THE TWENTY-FOURTH  
ANNUAL SESSION (CHARLOTTESVILLE).

William R. Abbot, Bellvue, Virginia.  
Sidney G. Ashmore, Union University, Schenectady, N. Y.  
W. M. Black, Western Maryland College, Westminster, Md.  
A. L. Bondurant, Harvard University, Cambridge, Mass.  
Edward Capps, University of Chicago.  
Edward B. Clapp, Yale University, New Haven, Conn.  
Hermann Collitz, Bryn Mawr College, Bryn Mawr, Pa.  
Mortimer Lamson Earle, Barnard College, New York City.  
Herman L. Ebeling, Miami University, Oxford, O.  
Herbert C. Elmer, Cornell University, Ithaca, N. Y.  
Edwin W. Fay, University of Texas, Austin.  
James M. Garfield, University of Virginia, Charlottesville, Va.  
Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.  
Wilber J. Greer, Miami University, Oxford, O.  
William Gardner Hale, University of Chicago.  
J. Leslie Hall, College of William and Mary, Williamsburg, Va.  
Samuel Hart, Trinity College, Hartford, Conn.  
Addison Hogue, University of Mississippi, University, Miss.  
D. C. Holmes, Johns Hopkins University, Baltimore, Md.  
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Francis A. March, Lafayette College, Easton, Pa.  
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Frank G. Moore, Yale University, New Haven, Conn.  
John Pollard, Richmond College, Richmond, Va.  
W. S. Scarborough, Wilberforce University, University, O.  
C. P. G. Scott, New York City.  
M. S. Slaughter, Iowa College, Grinnell, Ia.  
C. F. Smith, Vanderbilt University, Nashville, Tenn.  
Richard M. Smith, Randolph-Macon College, Ashland, Va.  
W. O. Sproull, University of Cincinnati, O.  
J. R. S. Sterrett, Amherst College, Amherst, Mass.  
Guy V. Thomson, Yale University, New Haven, Conn.  
J. H. Wright, Harvard University, Cambridge, Mass.

[Total, 35.]





# AMERICAN PHILOLOGICAL ASSOCIATION.

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CHARLOTTESVILLE, VA., Tuesday, July 12, 1892.

The Twenty-Fourth Annual Session was called to order at 4 P.M., in the University Library, by Professor Samuel Hart, of Trinity College, Hartford, President of the Association.

In the absence from the country of the Secretary, Professor Herbert Weir Smyth, Professor Edward B. Clapp, of Yale University, who had been appointed temporary Secretary, presented the following report:—

1. The Executive Committee had elected as members of the Association:—

William R. Abbot, Principal of Bellevue School, Bellvue, Bedford Co., Va.

Charles D. Adams, Professor of Greek, Drury College, Springfield, Mo.

Eben Alexander, Professor of Greek, University of North Carolina, Chapel Hill, N. C.

Thomas L. Angell, Professor of Modern Languages, Bates College, Lewiston, Me.

H. B. Arbuckle, Instructor in Latin and Greek, Hampden-Sidney College, Hampden-Sidney, Va.

George E. Barber, Professor of Latin, University of Nebraska, Lincoln, Neb.

E. C. Benson, Professor of Latin, Kenyon College, Gambier, O.

Hiram H. Bice, Professor of Greek, Blackburn University, Carlinville, Ill.

W. M. Black, Assistant Professor of Latin, Western Maryland College, Westminster, Md.

Robert Emory Blackwell, Professor of English and French, Randolph-Macon College, Ashland, Va.

Daniel Bonbright, Professor of Latin, Northwestern University, Evanston, Ill.

A. L. Bondurant, Harvard University, Cambridge, Mass.

Mariana Brown, Professor of Latin, Earlham College, Richmond, Ind.

Carleton L. Brownson, Instructor in Latin and Greek, Yale University, New Haven, Conn.

John L. Buchanan, Professor of Latin, Randolph-Macon College, Ashland, Va.

George Woodbury Bunnell, Professor of Greek, University of California, Berkeley, Cal.

Isaac B. Burgess, The Morgan Park Academy, Morgan Park, Ill.

James Chalmers, Associate Professor of English, Ohio State University, Columbus, O.

Henry Leland Chapman, Professor of English Literature, Bowdoin College, Brunswick, Me.

Milton E. Churchill, Professor of Greek, Illinois College, Jacksonville, Ill.

- Willard K. Clement, Instructor in Latin and Greek, Lake Forest University, Lake Forest, Ill.
- Francis A. Cobb, Boston University, Boston, Mass.
- E. W. Coy, Principal Hughes High School, Cincinnati, O.
- J. Bascom Crenshaw, Assistant Professor in Latin and Modern Languages, Randolph-Macon College, Ashland, Va.
- Robert Warner Crowell, Professor of Greek and Latin, Lincoln University, Lincoln, Ill.
- C. N. Curtis, Professor of Greek, Iowa Wesleyan University, Mount Pleasant, Ia.
- M. Grant Daniell, Principal of Chauncy-Hall School, Boston, Mass.
- Heman A. Dearborn, Professor of Latin, Tufts College, College Hill, Mass.
- Robert Walker Deering, Ph.D., Professor of Germanic Languages and Literature, Western Reserve University (College for Women), Cleveland, O.
- Herman L. Ebeling, Professor of Greek, Miami University, Oxford, O.
- A. F. Fleet, Professor of Greek and Comparative Philology, University of Missouri, Columbia, Mo.
- Felix Flügel, Professor of English, Leland Stanford Jr. University, Palo Alto, Cal.
- William G. Frost, Professor of Greek, Oberlin College, Oberlin, O.
- William S. Graves, Professor of Latin and French Languages, Davidson College, N. C.
- Wilber J. Greer, Miami University, Oxford, O.
- Karl P. Harrington, Professor of Latin, University of North Carolina, Chapel Hill, N. C.
- Carter Johns Harris, Professor of Latin, The Washington and Lee University, Lexington, Va.
- James A. Harrison, Professor of Modern Languages and English, The Washington and Lee University, Lexington, Va.
- Charles S. Hebermann, Professor of Latin, University of the City of New York.
- George L. Hendricksen, Professor of Latin, University of Wisconsin, Madison, Wis.
- David H. Holmes, Fellow in Greek and Sanskrit, Johns Hopkins University, Baltimore, Md.
- James K. Hosmer, Professor of English and German Literature, Washington University, St. Louis, Mo.
- William A. Houghton, Professor of Latin, Bowdoin College, Brunswick, Me.
- A. A. Howard, Professor of Latin, University of California, Cal.
- Ray Greene Huling, New Bedford, Mass.
- Rev. A. J. Huntington, Professor of Greek, Columbian University, Washington, D.C.
- Charles R. Jacob, Professor of Modern Languages, Drury College, Springfield, Mo.
- J. Haywode Jennings, Professor of Latin, Princeton Academy, Princeton, West Va.
- Charles W. Kent, Professor of English and German, University of Tennessee, Knoxville.
- Charles Knapp, Ph.D., Instructor in Latin, Barnard College, New York City.
- Walter Lefevre, Assistant Professor of Philosophy, University of Texas, Austin, Tex.
- Alonzo Linn, Professor of Greek, Washington and Jefferson College, Washington, Pa.
- Lee Davis Lodge, Professor of French and Latin, Columbian University, Washington, D. C.
- W. G. Manly, Professor of Latin, Denison University, Granville, O.

Edward Dudley Marsh, 165 Huntington Avenue, Boston, Mass.  
Frank Stuart McGowan, Instructor in German, Adelbert College, Cleveland, O.  
J. C. Metcalf, Professor of Greek, Soule College, Murfreesboro, Tenn.  
C. W. E. Miller, Ph.D., Johns Hopkins University, Baltimore, Md.  
Walter Miller, Professor of Latin, University of Michigan, Ann Arbor, Mich.  
Charles M. Moss, Professor of Greek, Wesleyan University, Bloomington, Ill.  
J. S. Murray, Jr., Professor of Latin, University of South Carolina, Columbia, S. C.  
Wilfred P. Mustard, Professor of Latin, Colorado College, Colorado Springs, Col.  
Dr. Hanns Oertel, Instructor in German, Yale University, New Haven, Conn.  
John Pollard, Professor of English, Richmond College, Richmond, Va.  
Rev. E. L. Paton, Professor of Greek, University of South Carolina, Columbia, N. C.  
Judson C. Pattengill, Principal of the High School, Ann Arbor, Mich.  
Emma Maud Perkins, Associate Professor of Latin, Western Reserve University (College for Women), Cleveland, O.  
William E. Peters, Professor of Latin, University of Virginia, Charlottesville, Va.  
Dr. R. S. Radford, Instructor in Latin and Greek, University of Virginia, Charlottesville, Va.  
H. W. Rolfe, Lecturer in Latin, University of Pennsylvania, Philadelphia, Pa.  
Charles John Rose, Professor of German and French, Hobart College, Geneva, N. Y.  
Mary A. Shute, Assistant in Greek, Smith College, Northampton, Mass.  
Frank Smalley, Professor of Latin, Syracuse University, Syracuse, N. Y.  
Kirby Smith, Associate in Latin, Johns Hopkins University, Baltimore, Md.  
Lewis Stuart, Professor of Latin, Lake Forest University, Lake Forest, Ill.  
Marguerite Sweet, Instructor in English, Vassar College, Poughkeepsie, N. Y.  
Guy Van G. Thompson, Instructor in Latin, Yale University, New Haven, Conn.  
A. H. Tolman, Professor of English Literature, Ripon College, Ripon, Wis.  
George W. Waite, Superintendent of Schools, Oberlin, O.  
Edward L. Walter, Professor of Romance Language and Literature, University of Michigan, Ann Arbor, Mich.  
Andrew McCorrie Warren, Instructor in Modern Languages, Brown University, Providence, R. I.  
George H. White, Oberlin College, Oberlin, O.  
James Jones White, Professor of Greek, The Washington and Lee University, Lexington, Va.  
Henry C. Whiting, Professor of Latin, Dickinson College, Carlisle, Pa.  
B. L. Wiggins, Professor of Latin, University of the South, Sewanee, Tenn.  
Henry D. Wild, Professor of Latin, Olivet College, Olivet, Mich.  
W. H. Williams, Professor of Sanskrit and Shemitic Languages, University of Wisconsin, Madison, Wis.

2. The TRANSACTIONS and PROCEEDINGS for 1891 (Vol. XXII) were issued together in March of the present year. Separate copies of the PROCEEDINGS may be obtained of the Secretary.

The report of the Treasurer of the Association, Professor Herbert Weir Smyth, for the fiscal year ending June 25, 1892, was then pre-



sent by the temporary Secretary. The summary of accounts for 1891-92 is as follows:—

RECEIPTS.	
Balance from 1890-91 . . . . .	\$1126.09
Fees and Arrears . . . . .	\$939.00
Sales of Transactions . . . . .	169.35
Sale of old plates . . . . .	28.72
Dividends Central New England & Western R. R. . . . .	6.00
Interest on Deposits . . . . .	20.00
Total receipts for the year . . . . .	<u>1163.07</u>
	\$2289.16

EXPENDITURES.	
Transactions and Proceedings (Vol. XXII) . . . . .	\$572.01
Postage . . . . .	31.63
Expressage . . . . .	2.90
Clerk Hire . . . . .	15.00
Job Printing . . . . .	7.50
Stationery . . . . .	1.55
Binding . . . . .	4.50
Incidental . . . . .	1.85
Total expenditures for the year . . . . .	<u>\$636.94</u>
Balance June 25, 1892 . . . . .	1652.22
	\$2289.16

The Chair appointed as a Committee to audit the Treasurer's report, Professors J. H. Wright and Addison Hogue.

At 5 P.M., the reading of papers was begun. At this time there were about thirty persons present. At subsequent meetings the number averaged nearly forty.

1. Chronological Order of Plato's Dialogues, by Professor W. S. Scarborough, of Wilberforce University.

An attempt at a logical and chronological classification of the writings of Plato is by no means new. Diogenes quotes from Aristophanes of Byzantium, the first possibly to make this attempt, and gives us his divisions into trilogies as follows:—

1. *The Republic, Timaeus, Critias*; 2. *The Laws, Minos, Epinomis*; 3. *The Theatetus, Euthyphron, Apology*; 4. *The Sophist, Politicus, Cratylus*; 5. *The Criton, Phaedon, Letters*.

The remainder of the dialogues is left unclassified. Aristophanes failed in many important particulars. He ignored the internal evidence, drawn from the dialogues themselves, and utterly disregarded any scientific arrangement whatever, as a careful study of the Platonic writings will show. The genuine and the spurious were alike classified by him.

Thrasylus, two centuries later, made little or no improvement over his predecessor, though Grote regards his catalogue of thirty-five dialogues as reasonably "trustworthy."

The fact that the genuineness of many of the Platonic writings has long been a matter of dispute puts out of the question, in a measure at least, tangible evidence as to a definite order of these dialogues. If, however, an attempt must be made, the only reliable evidence attainable must come from Plato himself. It must be internal rather than external. In the absence of dates there will have to be a close study of style, structure, syntax, grammatical relations, and usage, and the results compared with the language of the times in which the dialogues were issued.

Socher questioned the genuineness of the Sophist and the Politicus on the ground that they lacked the general characteristics of Plato's style. Schaar-schmidt took substantially the same position. Similar objections were raised against the authenticity of the Laws.

In a paper in the Bibliotheca Platonica, Professor Campbell of St. Andrews University makes the statement that he has established the genuineness of the Sophist and the Politicus, and has assigned them their place in the order of Platonic composition. He adopted the group system. He collected the traits and characteristics common to a group — say, for example, the Philebus, Sophist, and Politicus, and arranged them according to their homogeneity. In this way the entire list could have been gone over and the chronological order established, approximately at least.

I find that many of the formulae and particles said to be exclusively confined to Platonic usage are employed by Euripides, Aeschylus, Aristophanes, and other tragic and comic writers.

The formulae and idiomatic expressions referred to by Dittenberger and other German critics, may be taken as simply marking the contrast between the Republic, the Phaedrus, the Theatetus, and the earlier dialogues.

The occurrence of *τί μὴν* in some and its omission in other Platonic dialogues prove nothing as to their scientific order. Even the Platonic mannerisms in themselves are of little value. As an example, we take *πέρ* as a suffix to such adverbial forms as *μέχρι, ὅπη, ὅσαχῆ, ὅπου, ὅποσοι* = *μέχριπερ, ὅπηπερ, ὅσαχῆπερ, ὅπουπερ ὁπόσοιπερ*, common in Plato, yet *ὅπηπερ* is found in Sophocles:

Ἄλλ' ἡ μὲν ἡμῶν μοῖρ' ὅπηπερ εἶσ', ἔτω, O. T. 1458.

*ὅπηπερ* = *ὅποιπερ*, sometimes with little or no change of meaning:

Ἄλλ' εἴμι καὶ γὰρ κείσ' ὅποιπερ ἂν σθένω, Aj. 810.

*τῷ ὄντι* seems to have been supplanted in several instances by *ὄντως*, which is a Platonism, pure and simple. Dr. Schanz pointed out this fact a few years ago.

*σχεδόν* without *τι* is regarded by Campbell and others as a Euripidean idiom, and yet similar examples are to be found in Homer, Pindar, Herodotus, Demosthenes, and with verbs of knowing in Sophocles and others.

According to Professor Campbell, whom I regard as high Platonic authority, *τῷ ὄντι* occurs but once in the Sophist, and not at all in the Politicus, Philebus, Timaeus, and Crito. *ὄντως* is found in the Sophist 21 times; Politicus, 11 times; Philebus, 15; Timaeus, 8; Laws, 50; etc.

With a knowledge of what the earlier and later style of Plato actually was, it would not be difficult, it seems to me, to establish in part, if not fully, the chronological order of these works, provided we adopt Professor Campbell's suggestion and study the dialogues themselves.

## 2. Aristotle's Criticism of the Spartan Constitution, by Professor E. G. Sihler, of the University of the City of New York.

One of the chief benefactions to be expected from the discovery of Aristotle's *Ἀθηναίων πολιτεία* should be the renewed study of Aristotle's *Politics*, although the direct parallels between the two works have been exhaustively traced even now by Mr. Kenyon and his collaborators. For indeed all the factors of political life are so tersely stated, all the principles of the science so firmly grasped, that the progress of human history since has chiefly furnished new proof of A.'s penetration and new stores of material to illustrate his propositions. Cf. Zeller III,<sup>3</sup> p. 104 sq. Grote's essay on the *Politics* (Aristotle,<sup>3</sup> 1883) is unsatisfactory in many ways.

Passing on to the probable date of the work, the author considered Christ's argumentation (which largely is based on the argumentum a silentio) (Gesch. d. Gr. Lit.<sup>2</sup> p. 416), defective. A definite element, at least of computation, is offered by the allusion to one of the herald-ships of Athens, the *Ammonias* (Kenyon,<sup>3</sup> p. 158); although Boeckh set the giving of that name not earlier than 322 (cf. *Rich. Shute* "on the History of the Process by which the Aristotelian writings arrived at their present form," Oxf. 1888, p. 22). It seems rather difficult to assume that Aristotle had formally completed the 158 "Constitutions" (or "foundations") of the canon of Diogenes Laertius before he began to compose the abstraction of these concrete elements, but that, perhaps, he used the latter as a "continually open note-book," as Shute not inaptly calls the *πολιτεῖαι* (p. 72).

One of the striking features of the *Politics*, in a historical sense, is the slender rôle played by Athens, in the references, compared with Sparta. The searching and condemnatory sketch of the final or extreme type of Democracy (ὁ ἔσχατος δῆμος) is unmistakably directed at Athens VI, vulgo (IV), 4, p. 1292 a, 1 sqq., although the philosopher refrains from naming it. But he deals quite differently with Sparta, whose distinctive institutional peculiarities (II, 9) are submitted to detailed and systematic criticism, severe and unfavorable throughout the chapter. The philosopher betrays here and there the conscious attitude of the iconoclast, and of a critic who challenges and defies the current of previous appreciation.

And still (II, 11 s.f.) he designates Sparta, Crete, and Carthage as the three states which justly enjoy a high reputation. In his own *best state* IX (vulgo VII) 10, some features of Spartan and Cretan institutions are incorporated, but he takes pains to advocate priority for Egypt and Italy respectively. The author of the paper sifted all references to Sparta, but no matter what pinch of eulogy or approbation might here and there crop out, the deep and strong undercurrent of condemnation was unmistakable. For Aristotle applied the verdict of what was to him contemporary history; the other decadence of Sparta after Leuctra was sufficient proof of the fundamental unsoundness of her institutions, while the



Chauvinism inbred by her onesided militarism was utterly unsympathetic to his philosophical ideals.

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Evidently then Aristotle combats traditional appreciation and canonizing of Sparta as an ideal political organism, a view set forth, e.g., in Xenophon's essay, although the latter comes out strongly against Lysander and as a champion of Agesilaus and the royal prerogative. Plato's estimate of Sparta (*Rep.* III, 414, IV, 420, 422, 423, 425, 461 e, 467 ed) is familiar enough, as well as his conscious or unconscious incorporation or adaptation of many features of her institutions. But at the same time he does not forego (*VII*, 548) a moral estimate of the present decadence of Sparta from her former high estate.

Indeed, Aristotle and his teacher are not so far apart after all in this matter, although in the case of Aristotle the history of Greek politics had advanced farther, and his faculty of political judgment is unmistakably superior.

### 3. Alliteration in Lucretius, by Professor W. A. Merrill, Miami University.

Students of Lucretius have not failed to notice the great occurrence of alliterative vowels and consonants in the poem, and the editors have made many vague remarks on the subject. Munro, for instance (*Lucr.* II, p. 15), says, "they are to be counted by hundreds, nay thousands," but no one seems to have counted them, and to have found out exactly the number of occurrences and the several varieties. Zeuner's method of treating alliteration, having met with the approval of students of English, seemed to the writer to be more worthy of imitation than the methods of classical scholars. The treatment naturally was divided into two parts: Part I, formal alliteration; and Part II, the logical effect as adding to the sense; and the general question of accidental or intentional occurrence. Part II is not now offered.

#### PART I.

The inquiry into alliterative usages must be limited by arbitrary bounds, and the following principles were so adopted: —

1. Each verse is taken separately.
2. Three or more initial letters are noticed (e.g. *adventumque tuum tibi suavis daedala tellus*, 1. 71); and word-initials only, not syllable-initials within the word.
3. Count two initial letters only when two or more other initial letters occur in the same verse; e.g. *at nunc nimirum frangendi — finis*, 1. 561.
4. Count *h* when another initial *h* occurs in the line, having the force of a consonant; otherwise *h* is disregarded and the following vowel may be paired with a similar vowel initial in the same line. Example of 1. *hunc vexare — hunc vincula*, 3. 83; of 2. *in — intervallis haec aera*, 2. 107.
5. Diphthongs are arranged according to their first vowel.
6. Initial vowels following elided *m*-syllables are disregarded. Example: *cum immortalis*, 3. 869.
7. Initial vowels standing after elided vowels are disregarded; e.g. *ille quoque ipse*, 3. 1029.

There are in Lucretius 7415 lines in Munro's edition of 1886; subtracting 56



which are spurious, there remain 7359. 1783 of these are alliterative,  $24\frac{22}{100}\%$ . Nearly all the letters in the alphabet occur: a 245 times, b 2, c 395, d 87, e 185, f 102, g 9, h 13, i vowel 192, i consonant 2, l 47, m 193, n 230, o 29, p 373, q 211, r 93, s 375, t 124, u vowel 37, u consonant 144. P, s, and c lead, probably on account of the large number of Latin words beginning with these letters.

Threefold alliteration — scheme aaa occurs 508 times. Example: corpora constituunt — cetera, 2. 104.

4, scheme aaaa, occurs 49 times, of which the letter a is found 6 times, c 3, d 1, e 3, i 3, l 1, m 11, n 5, p 8, s 6, v 2. Example: multa modis multis — moveri, 1. 341.

5, scheme aaaaa, occurs 3 times (with p, e, and t each once). Example: non potuit pedibus qui pontum per vada possent, 1. 200.

6, scheme aaaaaa, occurs once: saepe solet scintilla suos se spargere in ignis, 4. 606.

2-2 admits of three schemes: aabb, abab, abba. Example of aabb: corpora se iungunt sed terras ac mare totum, 2. 728. This occurs 333 times. Abab: ut mare cum magni commorunt aequora venti, 2. 766, 319 times. Abba 310 times: cum quibus et quali positura contineantur, 2. 761. Total for 2-2, 962 times, more than any other form.

3-2 has 10 schemes; abaab occurs 24 times. Example: milibus e multis — munitur eburno, 2. 538. Aabba is found 13 times, abbab 12, abbaa 11, aabab 23, aaabb 29, aabbb 10, abbba 12, ababb 15, ababa 15. Total occurrence of 3-2 164 times.

4-2 is used by Lucretius in five schemes: abaaba 2, ababaa 1, abbbab 1, abbaaa 1, aaabab 1; total 6 times. An example of abbaaa is 4. 394 cum permensa suo sunt caelum corpore claro.

5-2 occurs but once, with scheme abbbbab; idque sibi solum per se sapit id sibi gaudet, 3. 145.

2-2-2 occurs 68 times with 15 schemes: abcbac occurs 7 times, abcbac 8, abaccb 6, abbcac 5, aabccb 4, abbacc 8, aabbcc 3, aabcbe 1, abcbca 6, ababcc 5, abacbc 2, abccba 3, abbcca 3, abcacb 2, abccab 5. An example of abccba, a very pleasing variety, is 4. 905 multaque per trocleas et tympana pondere magno.

3-2-2 occurs 10 times with 9 schemes, one only abcacb being found twice. The others are ababcca, abbcabc, abcbcba, abaaccb, aabcbcc, aabcacb, abbaccc, abcbacc. Abbaccc is found in 6. 879 frigidus est etiam fons supra quem sita saepe.

4-3, scheme aabaabb occurs but once, 3. 852; et nunc nil ad nos de nobis attinet ante.

3-3 occurs 6 times: aaabbb and abaabb twice, the others once each, viz. ababba, abbaab. An example of aaabbb is 3. 794 quod quoniam nostro quoque constat corpore certum.

In two places in the poem there is a correspondence between the two closing words of two verses: in 2. 269 corde creari corresponds to procedere primum in 270; and in 6. 741 contraria cunctis corresponds to venere volantes, 742.

Au and o seem to correspond in 3. 12 omnia nos itidem depascimur aurea dicta; and also in 6. 408.

(In the complete paper every alliterative line is arranged under its proper scheme.)

At this point the following overture from the American Oriental Society was presented to the Association : —

PHILADELPHIA, PA., U.S.A., March, 1892.

DEAR SIR :

The undersigned were appointed a Committee, by the Directors of the American Oriental Society, to learn if it were practicable to open negotiations with other philological, archaeological, and ethnological societies, with a view to adopting a common time and place for meeting every other year. This biennial meeting would bring all these societies together, while still retaining their independent action, their present individuality, and their existing independence. A joint committee, representing them, say of one from each, could arrange the details of the meetings so that there would be no conflict between the time at which analogous papers were read and discussed by societies which cover similar ground. So that, for instance, the Sanskrit members of the American Oriental Society could hear both in that society and in the American Philological Society the papers on Sanskrit. If it seemed desirable, one joint meeting could be held of all the societies, at which an address could be read by a President elected by them — an arrangement which might have incidental value.

In the intervening years the societies would continue, as now, to hold their meetings in different places and at varying times, and would thus stimulate local interest in the studies they pursue and promote.

The societies which it is proposed to approach on this subject are in the order of establishment : —

The American Oriental Society, 1842.

The American Philological Association, 1869.

The Archaeological Institute of America, 1879.

The Anthropological Society, Washington, 1879.

The Society of Biblical Literature and Exegesis, 1880.

The Modern Language Association of America, 1883.

The American Folklore Society, 1888.

The American Dialect Society, 1889.

TALCOTT WILLIAMS.

PAUL HAUPT.

C. R. LANMAN.

After remarks by Professors Hale, March, Wright, Sproull, and Ashmore, the following resolution was offered by Professor Gildersleeve, and unanimously adopted : —

*Resolved:* That the American Philological Association cordially accept the overture of the American Oriental Society, and that the Executive Committee be authorized to make arrangements in concert with the other societies for a joint meeting.

Shortly after six o'clock the Association adjourned.

## EVENING SESSION.

The Association, with several residents of Charlottesville, assembled in the Public Hall at 8.15 P.M., to listen to the address of the President of the Association. The Association was welcomed to Charlottesville, and the speaker of the evening introduced, in a few felicitous remarks by Professor William M. Thornton, LL.D., chairman of the Faculty of the University.

4. The Debt of the Classical Scholar to the Community, by Professor Samuel Hart, of Trinity College, Hartford.

The greatness of great men — at any rate the greatness of men who have been both great and useful — has consisted largely in their acting the part of mediators between the past and the future, holding to all that has proved itself of value, and commending it to the active and earnest workers in whose hands lie the destinies of institutions and of nations. Nowhere is this more true than in the history of sound learning; there have been no more true mediators between the past and the future than the universities of the civilized world. And perhaps there is no one of them all the foundation of which was professedly laid on principles so carefully studied and so wisely chosen as the University within the hospitable walls of which we are assembled. We look to it as, both in intention and in fact, a home of sound learning, conservative of the good which has come to its hand, and at the same time not afraid of any honest and healthy growth. It is an appropriate place for the consideration of the debt which the classical scholar of the present day and in our land owes to the community of which he is a member.

For a while after the revival of the letters in Europe, all learning was classical learning. The classic authors were read as if, with all their differences, they had been written but yesterday. The time called forth wonderful prodigies of grace and skill; and it was a prophetic time, a time of forthseeing and of foreseeing; it taught the men of that day, and it laid up treasures for us. The duty of the scholars of that day was plain, and they were faithful to it; with unwearied labor they toiled at their tasks, and they kept all their work up to the very highest standard.

To that spring-time succeeded a time when the study of the classic authors held by universal consent a necessary and an exalted place in all liberal studies and in all real education. Many changes took place in the way in which men looked at the requirements of scholarship and at the position of the literary man; but he was brave indeed who dared to doubt that part of the necessary foundation of all learning was a knowledge, and that a somewhat minute knowledge, of the classic writings of the Greeks and the Romans. The duty of the scholar then was to open the minds of others to great or noble or beautiful thoughts, couched in forms of gracefulness and strength, made attractive by the skill of men of extraordinary genius, and enforced upon the mind by the fact that they could not be appreciated unless they were carefully studied. And take it for all in all, the duty was well performed.



To-day classical studies are put on their defence and called upon to prove that they have a reason for claiming any time or attention at all. The reason for this change of position is found in the fact that the learning of our time has been in one way wonderfully widened, and in another way as wonderfully specialized and narrowed. There must be scholars to know each several thing well; but no scholar can know all things well. As in other matters, so also it is in the study of language: the horizon of the philological scholar has widened and is still widening; and the widening of the horizon has narrowed each man's special field of work. The world of learning is becoming more and more a republic; and the old aristocracy of classical studies are put on their defence and asked to give an apology for themselves. The duty of the classical scholar is, without complaint at the changed order of things, to maintain that the importance of the classics in the sphere of letters and of thought has not been materially diminished. He should do everything in his power for the advance of philological learning, and thus in the great realm of knowledge find something which he can make especially his own. And he ought to exert himself to help those for whom the line of labor and (to some extent) of interest is outside of what we strictly call philology. There is little danger that the school and the university will be neglected in our day, but it may be that the college will find before long that scanty provision has been made for it. We must not forget that we owe a training in classical culture to men whose lives must be spent in the liberal professions or in influential positions in the world of business or of politics — a training which is suitable for that which they need and which does not load them with what they will never be able to use. If the advance of learning along other paths, if even the progress of our own studies in other than literary directions, leads us to neglect this, the community will certainly be the sufferer.

Classical scholars, and in general students and teachers of language are recognizing and paying in different ways the debt which they owe to the community; and the age in which we live is not lacking in esteem for anything which is serviceable or attractive or in any way real.

At the close of the address the Association adjourned, to meet at 9.30 A.M. on Wednesday.

CHARLOTTESVILLE, PA., July 13, 1892.

The Association was called to order at 9.30 A.M. by the Chair. Professor James M. Garnett, on behalf of the Local Committee, invited the Association to join in an excursion to Monticello at 5 P.M. The invitation was accepted. The following Committees were then appointed by the President: —

On time and place of meeting in 1893, Professors Hale, Ashmore, and Sterrett.

On officers for 1892-93, Professors Humphreys, C. F. Smith, and Kieffer.

The reading of papers was then resumed.



5. Dyer's Interpretation of Vitruvius on the Greek Stage, by Professor Edward Capps, of the University of Chicago.

The purpose of this paper is to show the weakness of the position of Mr. Louis Dyer in his attempt (*Four. Hell. Stud.* Vol. XII) to reconcile the vexatious passage of Vitruvius (V. 8) on the Greek theatre with the results of the labors of Dr. Dörpfeld and his supporters. If such a reconciliation could be effected, the scholars who now refuse to accept Dörpfeld's theory of the Greek stage would find their main support shattered, and it would be regarded as an established fact that the plays of the great dramatists were presented in a theatre in which there was practically no stage. The importance of Dyer's attempt is therefore evident; and it is no less important that his attempt should be subjected to a thorough examination.

Beginning with the assumption that the earliest Italian scholars might be expected to understand Vitruvius better than the moderns, Dyer selects the work of the earliest scholar who offers an explanation of the passage — Jocundus, the eminent Florentine scholar and architect, who gives in his editions of 1511 and 1513 two figures accompanied by a key, from which we may derive his interpretation of the text. Where Jocundus is obscure, Dyer appeals to his pupil, J. C. Scaliger, who is assumed to have accepted his master's views regarding the theatre and the meaning of Vitruvius. Interpreting Vitruvius in the light of these helps, Dyer finds that the term *proscenium* in the phrase *finis proscenii* was applied to the unused space lying between the scena-wall or green-room building and the decoration wall or *finis proscenii*. The two accessory arcs are drawn to mark on the *finis proscenii* the extremities of the *pulpitum minore latitudine*, or *λογεῖον* — a temporary wooden platform which projected from the *finis proscenii* and formed the platform for actors. When this type of theatre was modified to meet the requirements of the drama after the disappearance of the chorus, this pulpitum became larger and received the name *proscenium*, the unused space behind it now being called the *scena*. It is to this modified type of theatre to which Vitruvius refers in his chapter on the Roman theatre. The *proscenii pulpitum* which he mentions there is not the same as the *proscenium*, but "a small temporary stage built on the centre of the larger and permanent proscenium-stage. This is the invention of Vitruvius, who was inclined to suggest Greek improvements — "one of those refinements in practice not observed by his predecessors nor followed by his successors." It was not with this *proscenii pulpitum* that Vitruvius compared the Greek *λογεῖον*, and not the Greek proscenium with the Roman proscenium, as Dörpfeld supposed, but the Greek pulpitum = *λογεῖον* with the Roman pulpitum = stage, which were in use so much alike as to suggest comparison, and Vitruvius makes only one mistake — he gives to the Greek *λογεῖον* the impossible height of from ten to twelve feet, possibly confounding it with the *θειολογεῖον*.

Such in outline is Dyer's explanation of the passage in Vitruvius as derived through the medium of Jocundus. If well grounded, it affords relief to the difficulties in two respects. It acquits Vitruvius of the stupid blunder with which Dörpfeld has charged him, viz. of so far misunderstanding the use of the stage buildings of the Greek theatres extant in his day as to confound the proscenium of the Greek theatre — the long narrow structure from ten to twelve feet in height

which served as the masked front or decoration wall — with the proscenium-stage of the Roman theatre, and to describe the former structure as the stage for actors. It also provides for a stage in the Greek theatre, for which we have the direct testimony of ancient antiquarians and scholars. Dyer, however, holds that the stage was a temporary wooden platform, thus accounting for the absence of remains of stage structures from which Dörpfeld argues so strongly against the existence of a stage, and so low as to be easily accessible, thus meeting the internal evidence of the plays themselves, which is strongly against a stage of any considerable height. On the other hand, it still attributes to Vitruvius the serious error, only less serious than that with which Dörpfeld charges him, of making the projecting *λογεῖον* as high as the proscenium to which it was attached, and no very satisfactory explanation of this error is offered.

But the subtle and cleverly constructed theory of Dyer is built on weak foundations. In the first place, the presumption in favor of the scholars of the early Renaissance on the ground of their agreement on the meaning of this passage falls away when we learn that they were as much at variance as modern scholars. Jocundus (1511) differs essentially from Caesarianus (1521) and from Barbaro (1567). In view of this fact we must refuse to any ancient scholar a greater influence in this question than is warranted by the intrinsic merit of his views.

Furthermore, Dyer's interpretation does violence to the diagrams by means of which Jocundus aims to make clear his understanding of Vitruvius. In order to make out that Jocundus believed the purpose of the two accessory arcs to be to fix the position of the *λογεῖον* on the *finitio proscenii*, he is compelled to extend the arcs in the diagram until they touch the *finitio proscenii* at the desired place. Even if we should accept Dyer's explanation of the fact that Jocundus would thus be drawing the arcs from the *right* and *left* respectively when Vitruvius directs to draw first "from the *left*" and then "from the *right*" ("ab intervallo sinistro" and "ab intervallo dextro"), viz. that it was a teacher's device for the sake of making the directions of Vitruvius clearer to his pupils, by having them draw, taking the *right* centre, from the *right*, to the *right* side of the proscenium, instead of *right*, *left*, *right*, etc., we could not accept an explanation which requires that certain lines which, as he supposes, Jocundus intended should fulfil a certain object should be arbitrarily extended until they do fulfil that object. If that object were in the Florentine architect's mind, he certainly would have made it clear in his figure. Besides, a measurement of the *λογεῖον* in the second figure of Jocundus shows that it is more than 60 per cent longer than it would be if determined by the arcs as drawn by Dyer. This in itself is enough to overthrow Dyer's interpretation of the figures of Jocundus.

Dyer quotes Scaliger De Comoedia ac Tragoedia as an exponent of the views of Jocundus as to the meaning of proscenium as applied to the Greek theatre. "That space on either side of the pulpitum reaching to the forward wall of the scena which was left vacant was called by the Greeks proscenium. Let no one opine that here were the sides of the scena." We need not puzzle ourselves as to the meaning of this strange definition, for the original passage runs as follows: "Id spatium quod utrinque a pulpito ad extremam scenam vacuum relinquabatur Graeci vocabant proscenium, ne quis existimet fuisse scenae latera." Though it is clear that Dyer does not translate this sentence correctly, it is not in point to discuss here its real meaning, for it is not found in the essay of Scaliger's cited,

nor in any work of Scaliger's, but in another essay in the same volume of Gronovius's Thesaurus (Vol. VIII, not III, as printed), assigned to no author but "ex optimis auctoribus collectus." We do, however, find in Scaliger's essay two definitions of proscenium: "Locus ante scenam, proscenium; in quo erant agentium discursiones" and "ante quos [porticus] proscenium apertum vidibatur in quo agebant (ut diximus) e scena egressi." According to Scaliger, therefore, the proscenium was not "a narrow, unused space in front of the scena," but an open space *used by the actors*. If we may transfer the pupil's views to the master, we have an explanation of the figures of Jocundus, though the purpose of the two arcs does not appear very clear. Jocundus himself was apparently not very well satisfied, for in one figure he marks two different parts as proscenium, and in his second edition omits altogether what Dyer understands to have been in his view the Greek proscenium. Dyer's explanation of the double proscenium in the first edition is weak in view of the fact of the change in the second edition; of this he offers no explanation, but refers to the fact that the key in the first edition, with its double proscenium, is restored in the third edition of 1523. But Jocundus died in 1515, and no change in the edition of 1523 can be cited on his authority.

We get no light from Jocundus, therefore, on the difficulties in Vitruvius. We must test Dyer's explanation by the words of Vitruvius himself. We are at once confronted by the meaning of *latitudo* in the phrase in the chapter on the Greek theatre, "minore latitudine pulpitum." Dyer does not discuss the word, but assumes, apparently, that it means "length," as Schönborn and Müller had done before him. But Wecklein has shown beyond possibility of doubt that *latitudo* can mean only width. Vitruvius means the same thing when he says that the Greek pulpitum is *minore latitudine* than the Roman as when he says that the Roman pulpitum is *latius* than the Greek. That in the latter statement he refers to width is shown not only by the context, but also by the fact that in the same chapter he proceeds to give directions for the length, *longitudo*, of the scena.

The distinction which Dyer sees between the meaning of the term *proscenium* in the chapter on the Roman theatre and in the chapter on the Greek theatre, and, consequently, the difference between the pulpitum or proscenium in the Roman theatre and the pulpitum or *λογεῖον* in the Greek, finds as little support in Vitruvius as we have found in Scaliger. The whole argument, so far as Vitruvius is concerned, is based on the phrase *proscenii pulpitum* in the description of the Roman theatre. This he believes to mean "the platform belonging to, or attached to, the proscenium," and not "the platform of the proscenium," i.e. "the proscenium" (cf. *urbs Romae*), as all scholars heretofore have taken it. Though we nowhere else hear of such a projecting platform in the Roman theatre, yet Dyer accounts for it here as an innovation of Vitruvius, who desired to import such an improvement from the Greek theatre. If a theory which requires such an explanation needs refutation, a glance at the text will suffice to show that in these two chapters on the theatre the terms *proscenium*, *pulpitum*, *proscenii pulpitum*, and *λογεῖον* are interchangeable, excepting that the last is used only of the Greek pulpitum. I shall quote only two passages to illustrate. *Per centrum parallelos linea ducatur, quae disiungat proscenii pulpitum et orchestrae regionem. Ita latius factum fuerit pulpitum quam Graecorum* (ch. 6). *Ea regione designatur finitio proscenii. . . . Ita . . . habent . . . Graeci . . . minore latitudine pulpitum, quod λογεῖον appellant* (ch. 8). There is here an exact parallelism,



*finitio proscenii* in the second passage being substituted for *linea quae disiungat proscenii pulpitem* in the former. This line which separates the *proscenii pulpitem* from the orchestra, and which thus forms the forward boundary line of the *proscenium*, being farther from the rear boundary line in the Roman than in the Greek theatre, makes the pulpitem in the Roman theatre wider than the pulpitem or *λογεῖον* of the Greek.

Having shown that the essential part of Dyer's theory cannot be defended, it only remains to state that the purpose of the two accessory arcs is to widen the orchestra as it approaches the proscenium, giving it a horse-shoe shape for the benefit of the spectators who had their seats in the wings of the auditorium. The main argument against this is strongly maintained by A. Müller — that since Vitruvius does not specify what radius is to be used in drawing these arcs, we are obliged to use the radius of the original circle. But the evidence of the ruins is decisive, so that we need not adduce the weighty arguments of Wecklein to prove that the most reasonable interpretation of the text of Vitruvius leads us to this construction. Most of the ancient Greek theatres exhibit an orchestra of horse-shoe shape, the curvature of the two limbs varying according to the centres chosen for drawing them. In Epidaurus, as Dörpfeld has shown, these centres lie below the diameter and inside the circumference of the fundamental circle; the limbs begin to diverge from the original circle above the diameter. At Athens the limbs approach the proscenium in straight lines; Fabricius points out that the principle is the same as at Epidaurus, the centres lying at infinity. Now Vitruvius wished a more graceful orchestra than that at Athens, and it was difficult to give directions for fixing the centres for such an orchestra as at Epidaurus. He therefore gives the simplest practical working rule, viz. that the two centres should be at the ends of the diameter of the original circle. It was not necessary to specify the radius. Given the centres, any architect familiar with the shape of the best Greek theatres would draw the arcs correctly. Unless we deliberately ignore the knowledge which we possess concerning the ruins of Greek theatres, which Jocundus did not possess, we must thus explain what Perrault, from want of this knowledge, called "le mystère de ces trois cercles."

The writer believes with Dyer that there may have been in the classical Greek theatre a low wooden stage for actors in front of the proscenium or decoration wall. But there is certainly no evidence for such a stage in Vitruvius, and I see none in Jocundus. If Dörpfeld is right in denying the existence of a high stage, Vitruvius is wrong, and we are compelled to believe him guilty of the greater error of misunderstanding the purpose and use of the Greek proscenium than of the two lesser errors of attaching to the Roman proscenium a small projecting platform such as never existed (an invention, Dyer would call it), and of giving to the Greek *λογεῖον* a height of ten feet when it could not possibly have been much more than two or three feet above the level of the orchestra.

## 6. Notes on the Subjunctive of Purpose in Relative Clauses in Attic Greek, by Dr. Mortimer Lamson Earle, of Barnard College.

The paper contained an examination of the idiom *οὐκ ἔστι (μοι)*, or *οὐκ ἔχω*, *ὅς* (*ὅστις* or rel. adv.) and subj. (or opt. aft. secondary tense). The prototype of the Attic idiom was sought in Homeric Greek: cf. *Il. 21, 111 sqq.*, *Il. 19, 355-7*,



Il. 6, 450 sqq., Il. 4, 164, Il. 21, 103 sq., Od. 6, 201 sqq., Il. 3, 459 sq., Od. 15, 310 sq., with Soph. Ai. 514 sq., Eur. H. F. 1245, Xen. Anab. 1. 7, 7, Eur. Or. 722 sq. (For other examples from Attic Greek, see Class. Rev. Vol. VI, pp. 93-5.) It was suggested that "the gradual obsolescence of the subjunctive which can be traced in Ionic and Attic Greek, in what Weber calls 'unvollständige Finalsätze' with  $\delta\pi\omega\varsigma$ , seems to have gone hand in hand with a similar obsolescence in the kindred relative final-clauses" (i.e. relative in the more restricted sense). In this process the finite construction of the rel. clause may have been influenced by the use of the fut. particip. to express purpose after verbs of motion, a usage so extensive in Ionic Greek that in Hdt. viii-ix, which, according to my examination, contain *not a single fut. rel. clause of purpose*, and no certain instance of the  $\omicron\nu\kappa \epsilon\chi\omega \delta, \tau\iota$  constr. with (so-called) final subjunct., we find the fut. part. in all 17 times."—"In such a sweeping away of the subjunctive constr. we must seek an explanation of a survival as certain as the  $\omicron\nu\kappa \epsilon\chi\omega \delta, \tau\iota (\delta)$  constr. appears to be, examined from the point of view of historical syntax. It is here that Goodwin's remark is suggestive. If, instead of saying that the construction in question 'may be explained by the analogy of' the indirect deliberative, we say that it is to be explained from the essential nature of the subjunct., traced in its development in Homer, and found again, in perhaps still further development, in Attic Greek, as a survival, sometimes obscured and confused by the indirect deliberative, the similar form of which served to prevent it from sharing the fate of its companion relative clauses of purpose. If we put the case in this form (pointing out in our support the triple ambiguity of  $\epsilon\chi\epsilon\upsilon$  and the ambiguity of  $\delta\sigma\tau\iota\varsigma$ ), we shall, it seems to me, be as near the truth as we are likely to get in so subtle a matter."

[The writer did not make himself responsible for any particular theory of the original meaning of the Greek subjunctive. He does not, however, wish himself to be considered as favoring the putting on the same footing, though they may both for convenience' sake be classed as "final," such subjunctives as those which are discussed above, and the final subjunctive developed from the independent hortatory subjunctive. Cf. Eur. Suppl. 1232, with Soph. Antig. 1332 sq., 1184 sq.]

Remarks were made by Professors Ashmore and Hale, and in reply by Dr. Earle.

7. An Attempt to solve the Difficulties of Horace, Sat. I, 10, 21, with Notes on Related Questions, by Professor H. C. Elmer, of Cornell University.

*O seri studiorum! quine putetis difficile et mirum, Rhodio quod Pitholeonti contigit?*

This passage will be recognized as belonging to the satire in which Horace is discussing the merits of Lucilius. He has just suggested that perhaps the admirers of that author count it among his merits that he mingled Greek words with Latin. Horace then addresses himself to such critics with the words before us. The difficulty of the passage lies, of course, in the *quine*. It has been customary among grammarians and commentators to look upon this *qui* as the relative pronoun introducing a causal clause. But if *qui* is a relative, what is the meaning of the interrogative *ne*? This *ne* began to trouble grammarians at least as far back as

Priscian, who, manifestly in despair, calls it *coniunctio nec interrogatiua nec dubitatiua sed confirmatiua* (Keil, p. 102, 1032 P). Of course no one would now accept such a theory. Another explanation, adopted by Orelli, Kiessling, and others, holds that *qui* and *ne* in some way make the clause at one and the same time both causal and interrogative, and that the passage means: "O you blockheads, who (i.e. since you) think — and can it be that you do think, etc.?" Wickham thinks *ne* merely adds a rhetorical emphasis — "what? when you think, etc.," but how he makes anything like sense out of such a rendering is itself a conundrum. Professor Greenough calls the passage "the despair of grammarians," but he suggests that *qui* may be indefinite, in which case it would mean "O you blockheads! can you have *any* idea, etc.?" But he has to admit that the expression would be a popular one, not appearing elsewhere in literature. Schütz seems to be about the only editor who has a view that he has given himself much trouble to defend. He thinks that *ne* really has nothing to do with the *qui*-clause, but that it is felt with the "*seri studiorum*," and that "*O seri studiorum, quine putetis*" really means "Are you blockheads, since you think, etc.?" Schütz adduces a long list of passages to support this view. Unfortunately, several of these presuppose as the true reading, one that is extremely doubtful. But let us admit them all and see how much testimony they give in his support. In the first place there is nothing in any of the passages to correspond with the interjection "O," which Schütz's explanation leaves without meaning. A few examples will give a perfectly fair idea of the character of these passages. Take, for instance, Plaut. Mil. 13. Artotrogus has just spoken of himself as a brave man. "Mars," he says, "would not dare to call himself so warlike as I." Pyrgopolinices, surprised at such a boast from such a man, replies: *Quemne ego seruavi in campis Gorgonidoniis*, etc. ("what, the man whom I saved, i.e. who could not save himself, etc. — is it about such a man that you use such extravagant language?"). Similar to this is Mil. 973 *Cupio hercle equidem, si illa uolt*. Palaestrio thinks the word *uolt* is not appropriate to the occasion, and he replies: *Quaene cupiat* (Reading?) "one who longs for it — about her do you use such a feeble expression as *uolt*?" Again take Most. 724: TRANIO. *Sed, Simo, ita nunc uentus nauem deseruit*. SIMO. *Quid est? quo modo?* TRANIO. *Pessumo*. SIMO. *Quaene subducta erat tuto in terra?* Simo has not understood the drift of Tranio's words, and he asks this question in hope of getting more light: "What, one that had been hauled ashore in safety?" All the passages cited by Schütz are similar to these, so far as the bearing of *ne* is concerned. The clause introduced by *ne* is, in each case, called forth by some remark that has just preceded, and the drift of which has not been fully understood; and the feeling is "the one who (thing which) is, or does, so and so — is that the one you mean?" The only circumstances under which our passage would be at all parallel with those cited by Schütz would be produced by supposing *O seri studiorum!* said by one person, and the *quine putetis* by another ("because you think, etc., — is that why he calls you *seri studiorum*?").

The only passage cited by any commentator that really favors the view that *qui* is a relative is one to be found in some editions of the *Adelphoe* of Terence (vs. 262), which Wickham, among others, calls to his support. Ctesipho asks Syrus where Aeschinus is. Syrus replies: "He's waiting for you at home. Why — what's the matter?" Ctesipho rejoins: "What's the matter? Why, it is by his

pains that I now live — the dear fellow! *quin omnia sibi post putavit esse prae meo commodo.*"

But the reading *quin* in this passage is more than doubtful. The only manuscript authority for the *quin* is C and P, in which the *n* has been crossed out. The Bembinus (A) has *n* added by a later hand, but it was originally wanting, and the weighty authority of this manuscript is therefore against the reading. None of the other manuscripts have any trace of the *n*. Bentley adopted this reading, but, with the exception of Spengel, none of the more recent editors of importance have followed him. Dziatzko, for instance, writes *qui quom omnia*. Fleckeisen, Umpfenbach, and Wagner write *qui ignominias sibi*, which has the authority of the Bembinus. This reading, too, offers an easy explanation of the *quin*, as, in hurried pronunciation, *qui ignominias sibi* might well have been understood as *quin omnia sibi*. It is probable that neither Bentley nor Spengel would have had the courage to write *quin* in this passage, if it had not been supposed that this use of *ne* was supported by our *quine putetis* of Horace. At any rate it will be seen that the probabilities are decidedly against the reading *quin* and, without that support, our passage, if the *qui* is to be explained as a relative, will stand quite unparalleled by any passage in any author.

It seems to me that this passage admits of a perfectly clear explanation. *Ne* is clearly interrogative; *qui* cannot be explained in connection with it as a relative, without forming anomalies for which there are no parallels. It must, therefore, be the interrogative adverb here used in the sense of "why?" Maclean and Ritter, and one or two others, have suggested taking it in the sense of "how?" but this creates a difficulty in the use of the mode of *putetis* (i.e. makes it equal to *putare potes*); and no one has pressed this view. I wish to urge an explanation akin to this which seems to me to solve all the difficulties. Horace and writers after him not infrequently append *ne* to words already interrogative in meaning, e.g. *uterne* (Sat. 2. 2. 107); *quone malo* (Sat. 2. 3. 295); *quantane* (Sat. 2. 3. 317). The question is, why, and under what circumstances do these writers append *ne* to interrogative words? The answer to this question will have an important bearing upon our passage, and I therefore wish to consider the question somewhat in detail. The motive for this is commonly supposed to lie in a wish to intensify the interrogative idea by a heaping up of interrogative signs. But there is no such thing as an intensified interrogation. One question cannot be more interrogative than another. One question may be more emotional than another, but that does not concern us here, as *ne* asks a question in a perfectly simple and colorless manner, and furthermore the phenomenon of which we are speaking happens to occur chiefly in questions asked by those not under the influence of any excitement, or other strong feeling. Why, then, is *ne* thus appended to words already interrogative? It should be noticed, as I think it has not been, that *ne* is appended to interrogative words only when those words are such as frequently have also *non*-interrogative meanings.<sup>1</sup> Of the words above

<sup>1</sup> Schmalz (Lat. Synt. § 158) seems to recognize *numne* in *de n. deor.* 1, 31, 88 and in *Lael.* 11, 36. But in the first of these passages *numne* may well be an error for *minime* (which some MSS. actually have), though it is true that *minime* would more easily come from *numne* than *numne* from *minime*. *Numne* in *Lael.* 11, 36 is still more doubtful. Hand (Tursellinus IV, 79) and Ritschl (Opusc. 2, 248) were probably right in denying the Latinity of this form. Ritschl's opinion is especially significant when we notice that, some fifteen years before this part of his *Opuscula* was published, he himself had written *numne* in several passages of Plautus, e.g. *Poen.* 5, 2, 119; *Trin.* 922.



cited, for instance, *uter* is often an indefinite relative = "whichever," and is sometimes used in the sense of "either of two"; *quo* = not only "which?" "what?", but also "any"; *quanta* is not only an interrogative = "how great?", but is also used as a correlative of *tantus*. It is never appended to words, for instance, like *cur*, that are always understood as soon as uttered. It seems clear then that *ne* is appended merely to avoid ambiguity — to show that in the particular instance in hand, the interrogative use is intended. On the supposition that this theory is correct, *quine* becomes perfectly intelligible: *qui putetis* would have been in danger of being mistaken for a causal relative clause. The *ne* is accordingly appended to indicate at the outset that we have the interrogative adverb.

It only remains now to examine the theory more closely and see how far the facts of the language will support it. It may be objected that this will then be the only instance of *ne* appended to the interrogative adverb *qui*. But so are *quone* and *quantane* the only instances (except one or two in Lucan, e.g. 7. 301) of *ne* appended to these interrogatives, and no one questions, or indeed can question, either of these instances. The only interrogative word to which *ne* is appended frequently enough to warrant any deduction from an examination of the instances is *uter*. It is to be regretted that our investigation is thus chiefly limited to a single word, but, even as it is, we shall be led to some pretty clear and, I think, satisfactory conclusions. We are at once struck by the fact that there is no certain instance of *ne* appended to *uter* (*utrum*<sup>1</sup>) before about the time of Horace. This fact throws a flood of light when we find that it was not till about the time of Horace that *uter* came to be freely used in a sense other than interrogative. Before that time its *non*-interrogative use was confined almost exclusively to its combination with *uolo* and *lubet* (*utrunuis*, *utrumlubet*, etc.). Excepting such combinations, there are, throughout the entire ante-Ciceronian period, — and I include here the inscriptions and the fragments of authors, — only five instances<sup>2</sup> of *uter* used in a *non*-interrogative sense. Outside of Plautus, the use does not occur at all in that period. It was still so rare that it was never felt to be necessary to distinguish the interrogative by the use of *ne*, and it seems never to have been done in that period. As soon, however, as we reach Cicero, and especially the later productions of Cicero, we find a very different state of things. *Uter* is now very common in a *non*-interrogative sense. It does not occur in this sense in any of his productions prior to 69 B.C., and there are only five instances earlier than 55 B.C. (still excepting, as I do throughout the paper, its combination with *uolo*). But after that date it becomes very common. With the help of one of my students, I have collected the following instances from Cicero: *Sest.* 42, 92; *Pis.* 12, 27; *Phil.* 13, 19, 40 (twice); *Inv.* 1, 29, 45; 1, 45, 83; *Att.* 1, 11, 1; *Div. in Caec.* 14, 45; *Verr.* 2, 2, 61, 150; 2, 3, 45, 106; 2, 3, 14, 35 (three times); *N. D.* 1, 25, 70; *Div.* 2, 68, 141; 2, 56, 116; 2, 29, 62; *Part. Or.* 36, 123. These eighteen instances have been obtained by an examination of only eleven of Cicero's productions. It did not seem necessary for my present purpose to carry the search further. These examples suffice to establish my point that, when Horace began to write, *uter*, in addition to its interrogative use, had come to be freely used as a relative = "whichever of the two." Horace himself has it

<sup>1</sup> Throughout this paper, I include the interrogative particle *utrum* in my statements regarding *uter*.

<sup>2</sup> Plautus: *Stichus* 723; *Amphitruo* 225; *Menaechmi* 189; *Persa* 341; *Aulularia* 319.



in a *non-interrogative* sense at least three times (Sat. 2, 3, 180; 2, 5, 28; Epist. 2, 2, 199), or nearly as many times as in the whole ante-Ciceronian period. After Horace, it is very common in such a sense, e.g. Livy 21, 18, 13; 2, 27, 5; 31, 32, 5; 36, 1, 9; 8, 10, 8, etc. Now, beginning with Horace (and his example was followed by later writers), we find *ne* frequently appended to *uter* and *utrum*. The inference seems clear—it was appended merely to label the word as interrogative. An examination of the several instances confirms our inference. Of the seven cases in Horace,<sup>1</sup> in which *ne* is appended to interrogative words, all but two of them are direct independent questions, where nothing has preceded that would necessarily suggest the interrogative character of the introductory word. In the other two cases, it would be most natural, though perhaps not absolutely necessary, to understand the word at once as an interrogative. In any case, the exceptions may be explained as an extension of the use. After the custom of appending *ne* had once been introduced, one should not be surprised to find the use overstepping its original bounds. Furthermore, in a good proportion of the cases in Horace where *ne* is not appended to *uter* (*utrum*), the *uter* (*utrum*) would naturally be felt at once as an interrogative, e.g. Sat. 1, 4, 16 *Uideamus uter plus scribere possit*; Epist. 2, 1, 55 *Ambigitur uter sit prior*; A. P. 470 *Nec satis adparet, cur uersus facitet, utrum minxerit in patrios cineres, an*, etc. The fact that this is not true in every case does not make against our theory, as it is always a matter of choice with an author whether he uses all possible means to make a word clear as soon as it is uttered or written, or whether he trusts the rest of the sentence to make it so.<sup>2</sup>

I would then explain *qui* as the interrogative adverb and translate: "O, you blockheads! Why should you think that, etc.," and would briefly summarize my positions as follows: (1) I can conceive of no other reason than the one I have indicated why an author should append *ne* to a word already interrogative. If the word would in any case be understood as interrogative, what possible motive could the writer have had in appending a colorless *ne*? (2) If *ne* is appended to avoid ambiguity, no more fitting place could be imagined than the present passage. As *cur* would not meet the metrical requirements, *quine* is used in its stead, the *ne* showing that *qui* is not the relative. (3) No other passage can be cited that favors taking *qui* with the *ne* appended as the relative. (4) I should translate "why should you think," instead of "how can you think," because the mode will then be strictly in accordance with Horace's usage elsewhere. Exact parallels will be found in Od. 3, 1, 46; 1, 47; Sat. 1, 1, 53; 4, 70; 2, 1, 41; A. P. 450, etc. On the other hand no clear parallels will be found in Horace, if indeed in any author, for *putetis* in the sense of *putare potes* in independent clauses. Such a use should be clearly distinguished from those in Od. 1, 6, 14 (for a key to this subjunctive, see Sat. 1, 9, 24 *quis possit* [instead of *potest*], "who would be able," surely not "who can be able,"); 13, 14; 24, 15; 29, 10; 4, 5, 25; Epod. 1, 15 (See Kiesel's note); 16, 17; and elsewhere. The *nescias an* of Od. 2, 4, 13, seems a nearer approach to this use, but even this might be taken as hortatory. "Feel sure that" (*nescio an* = "I feel pretty sure that"). This would be more in har-

<sup>1</sup> Sat. 2, 2, 107; 2, 3, 251; 2, 3, 295; 2, 3, 317; 2, 6, 73; Epod. 1, 7; Sat. 1, 10, 21.

<sup>2</sup> There is reason to think that even Cicero sometimes used *ne* to avoid ambiguity, though the use is commonly said to occur first in Horace. See manuscript evidence for *utrumne*, Cic. Inv. 1, 31, and for *utrisne*, Verr. 2, 3, 83, 191.

mony with the following, *crede non illam tibi de scelestâ plebe dilectam*, than is the common interpretation (see Wickham's note). Horace, like other writers, expresses the *can* idea by the use of *posse*; e.g. Od. 3, 11, 13; 27, 58; Epod. 9, 14; Sat. 1, 3, 113; 4, 84; 4, 119; 8, 20; 10, 40; 10, 84; 2, 1, 79; 5, 34; 7, 80; 7, 104; Epist. 1, 1, 81. (5) No difficulty whatever is left by my interpretation. This will, to be sure, be the only instance known of *ne* appended to this particular interrogative; but so are *quone* and *quantane* the only instances (until Lucan) of *ne* appended to these words. No one questions either of these instances. Why should one question the *quine* of the present passage?

Remarks were made by Professors Hale, Ashmore, C. F. Smith, J. H. Wright, and Dr. F. G. Moore, and in reply by the author.

8. Etymological Notes, by Prof. Edwin W. Fay, of the University of Texas.

1. The Treatment of Europ.-Armen. tr.<sup>o</sup>.

στέλλω, 'brail up,' 'tuck up': τελέθω, 'arise,' πέλομαι, 'revolve' (of years), τέλλω, 'rise': τλάω, 'lift,' 'bear.'

su-stul-it, ab-stulit: tollo, 'lift up,' tulit, su(b)latus.

táratí, 'cross the sky': tulayāmi, 'weigh.'

tírás, 'through,' 'past,' 'past by,' 'leaving out' ('except?'), 'aside from,' 'in secret from,' 'cross-wise': trans, 'over,' 'beyond,' clam, 'in secret from.'

πλάν, \*beyond > \*more than > except.

πλάγιος (?), 'cross-wise.'

tírás + √ dhā = 'conquer,' 'overthrow,' 'conceal.'

clādes < \*clandsi-, 'overthrow,' clandestinus < clam + des + to + ino-, 'secret.'

πéλαγος, 'wave': taramga, 'wave,' πλάζομαι, 'cause to waver' > 'deceive,' 'wander about' (a concrete 'waver').

strbhís, tárás: ἀ-στήρ: stella: Armen. a-stl, 'star.'

πλειάδες: \*triones, groups of 'stars.'

celer: taras-, 'swift.'

celsus, 'elevated': Lith. kélti, 'raise,' kéltas, 'elevated.'

First the semasiological question was discussed. Sk. √ car and its congeners < I.-E. √ qel are seen to have no sense of 'rise,' and to connote only a leisurely, wandering motion. On the contrary, √ tṛ is shown to mean 'rise,' 'move rapidly.' The fundamental sense was that of motion in a vertical, or any but a horizontal plane,—motion, not along the flat earth, but over mountains, then over rivers, diagonal motion through the air, cross-wise motion in general.

After the semasiological question, the phonetic was discussed. The intrinsic difficulty of the initial group tl<sup>o</sup> was asserted with a reference to Meyer's Organs of Speech, p. 326.<sup>1</sup> The Latin and Lith. conversion of otl<sup>o</sup> into ocl<sup>o</sup> was proof of it; so was the West-Germanic fl<sup>o</sup> < pl<sup>o</sup> < I.-E. tl<sup>o</sup>. Can we find evidence for a labial treatment in Greek? Aeolic βλήρ, 'bait,' was again connected with δέλεαρ, 'bait,' and with δόλος, not with the √ of βάλλω, I.-E. √ gel, according to Brugmann, nor with O. H. G. quërdar, 'bait,' according to Joh. Schmidt.

<sup>1</sup> In Appleton's Science Series.

Greek  $\tau\lambda\acute{\omega}$  is held not to prove the permanence of  $t\lambda^0$  in Greek, because  $\tau\acute{\alpha}\lambda\alpha\upsilon\tau\omicron\nu$ ,  $\tau\acute{\alpha}\lambda\alpha\varsigma < t\lambda^0$  held  $\tau\lambda^0$  in place, and besides,  $\xi\tau\lambda\eta$ ,  $\tau\acute{\epsilon}\tau\lambda\alpha\mu\epsilon\nu$  were capable of pronunciation as  $\xi\tau\text{-}\lambda\eta$ ,  $\tau\acute{\epsilon}\tau\text{-}\lambda\alpha\mu\epsilon\nu$ .

The ptc.  $^0\pi\lambda\acute{o}\mu\epsilon\nu\omicron\varsigma$  shows the Grk. treatment of  $\pi\lambda^0$ . Out of a stage  $\pi\lambda^0$  was generated a series  $\pi\epsilon\lambda^0$ ,  $\pi\omicron\lambda^0$ .

$\pi\lambda\acute{\alpha}\nu$ , 'beyond,' 'except,'  $\pi\lambda\acute{\alpha}\gamma\iota\omicron\varsigma$ , 'aslant,' 'crosswise,' and  $\pi\acute{\epsilon}\lambda\alpha\gamma\omicron\varsigma$  ( $\pi\lambda\acute{\alpha}\zeta\omicron\mu\alpha\iota$ ) are members of this series; so is  $\pi\lambda\epsilon\acute{\iota}\alpha\delta\epsilon\varsigma$ , to be later described.

For Latin and Lithuanian we have a stage  $t\lambda^0 > c\lambda^0$ , whence  $cel^0$ ,  $col^0$ . Latin *clam*, 'secretly,' 'beyond' (Anglice 'it is beyond me'), shows this stage;  $cl\acute{a}\delta\epsilon\varsigma$ , 'overthrow' < *clans* + *di* = Sk.  $^0dhi < \check{v}dha$ , of which examples are given. Sk. *tiras* +  $\check{v}dh\bar{a}$ , 'to overthrow,' 'defeat.' *clandestinus* < *clam* +  $^0des$  = Sk.  $^0dhas < \check{v}dh\bar{a}$  + *to* + *ino*. Of the *cel*-grade *celer*, 'swift,' = Sk. *taras*, 'swift' is a probable example; *celsus* can also be derived in this way, and so Lith. *k\acute{e}lti*, *k\acute{e}ltas*.

Sk. *tur\acute{a}ti* and the other forms in *tur^0* show the Sk. treatment of  $r_2$ ; i.e. *tur^0* is out of  $t\check{r} r_2$ .

Lat. *trans* calls for explanation. It was an isolated form, and not affected by a *tel^0*, *tol^0* series; so the  $r_2$ , an *r* verging into *Europ.-Armen. l* was held in place by the *t*, not becoming *cl*. Lat.  $^0triones$ , to be presently discussed, is another instance of such isolation.

The words for *star* meant originally 'riser,' and belonged to this root. They were held in place, because felt to be agent formations in  $^0ter$ -. The derivative *stella* may show an *l* or derive from  $^0ster\text{-}la$ . *Armen. a-st\lambda* shows in  $\lambda$  a *tertium quid* neither *r* nor *l*. With the explanation of *a-st\lambda* here proposed, all the cases of  $\lambda$  in *Armenian* known to me are made to represent *Europ. l*, save in the combination  $\lambda b$  = *Europ. \*bhr*, where labial influence of *bh* is to be suspected.

$\pi\lambda\epsilon\acute{\iota}\alpha\delta\epsilon\varsigma$  shows the phonetic change of  $tr_2^0$  to  $\pi\lambda$ .  $^0triones$  is its congener,  $tr_2$  being held in place for the reason given for *trans*.

The text contains further a treatment of the semasiology of various Greek, Latin, and Sanskrit prepositions belonging to the  $\check{v}$  per-, to 'pass,' and touches upon the relations of the *Aryan* and *Europ.-Armen. branches* in regard of *r* and *l*.

## 2. Splendidus and its congeners, with an explanation of $\check{v}r\acute{d}dhi$ in Sanskrit.

Sk. *prathit\acute{a}*, 'broadened,' 'glorious,' 'famous': *splendidus*, 'glorious,' 'shining': O. Ir. *less*, 'light.'

*pr\acute{a}thas*, 'breadth':  $\pi\lambda\acute{\alpha}\tau\omicron\varsigma$ , 'width': *splendor*.

$\pi\lambda\hat{a}\theta\omicron\varsigma$ , 'breadth': *pl\acute{a}nus*, 'flat,' *l\acute{a}tus*, 'broad': Lith. *pl\acute{e}sti*, 'make broad,' Sk. *p\check{r}thu*, 'broad':  $\pi\lambda\alpha\tau\acute{\upsilon}\varsigma$ , 'broad': Lith. *plat\acute{u}\varsigma*, 'broad.'

$\acute{\omega}\mu\omicron\text{-}\pi\lambda\acute{\alpha}\tau\alpha\iota$ , 'shoulder-blades,' *l\acute{a}tus* 'side': O. Ir. *less*, 'hip,' 'haunch': O. Blg. *pl\acute{a}sti*, 'mantle,' *pl\acute{e}ste*, 'shoulder.'

In Lat. *splendidus* the transferred meaning of *prathita*, 'glorious,' 'famous,' appears not only in abstract but concrete signification = 'shining'; so in O. Ir. *less* = 'light.'

The  $\check{v} \frac{p}{sp} r_2$  path belonged to the  $\check{v}/\bar{a}$  series.  $\pi\lambda\hat{a}\theta\omicron\varsigma$  is not a hyperdorism, hyperaeolism (Cauer *Del*<sup>2</sup>. 437. 18), but Doric  $\pi\lambda\eta\theta\omicron\varsigma$  is a popular etymology from  $\pi\lambda\eta\rho\eta\varsigma$ . Lith. *pl\acute{e}sti* has suffered the same contamination. The notions of multitude and extent lie very near in language.

Lat. *splendidus* comes from  $^0splenditus$  by progressive assimilation. The vowel color derives from  $^0r\acute{e}\text{-}splenditus$ . Sk. *prathita* was freely used in compo-



sition with prepositions. The large class of Lat. adjs. in *īdus*, e.g. *candidus*, etc., show probably the same progressive assimilation.

Lat. *lātus*, 'broad,' is out of \**splātus*, cf. *liēn* : *σπλήν*; *stlāta*, a 'ship of burden,' reported from Festus, is a derivative of  $\sqrt{\text{st}}\text{er}_2$ ; so is Umbrian *Tlatie*, = *Latii*, 'of the productive, fertile land.'

O. Blg. *plešte*, 'shoulder,' is explained by a confusion of gradation. I.-E.  $\frac{\tilde{a}}{a}$  > O. Blg.  $\frac{o}{a}$ ; I. E.  $\frac{e}{o}$  > O. Blg.  $\frac{e}{o}$ . The interchange was made over *o*.

An explanation of Sk. *vrddhi* is to be found in the same way. I.-E. *an*, *ān*,  $\eta$  > Aryan *an*, *ān*,  $\eta$ ; I. E. *en*, *on*,  $\eta$  > Aryan *an*, *an*,  $\eta$ ; the differing terms *an*, *ān* in the two series were confused, mainly to the benefit of *ān*.

The examples of *vrddhi* claimed for Latin have a simple explanation, *lēxi*: *lēgo* may have been patterned on *trāxi*: *traho*, or better still *lēxi* is a contamination of a pf. *lēgī* and an aorist \**lēxi*. In the Lat. perfect the 'pure perfect' sense was contributed, say, by the aorist *lēxi*, which is the true perfect, so far as one exists, in Sanskrit, and the 'aorist' sense was contributed by the perf. *lēgī*. The motive for contamination was the use of aorist and perfect side by side in narration.

O. Blg. aor. *rěχū*: *reka*, 'speak,' may have been an analogy from proto-Baltic \**bada* > *boda*: \**bāsū* > *basū*. The opt. to *reka* is *riči* < \**rqoīs*; an opt. *žiri* < *žgroīs* beside an aor. *žpěχū* would have led to an aor. *rěχū*, and the couplet *reka*, *rěχū* would lead to *neša*: *něšū*.

This discussion concludes with some remarks on the accent of the I.-E. perf. 1st and 3d sg. Out of *babhāja* 1st sg.: *babhāja* 3d sg. of the  $\frac{\tilde{a}}{a}$  series, Sk. *riréca* 1st sg. is interpreted as \**riréica*, *riréca* 3d sg. as \**riroica*. Primeval accent conditions were doubtless \*(*r*)*reícṃ* 1st sg., \**riroice* 3d sg. In Grk. and Sk. the reduplicating syllable was felt to make the temporal distinction and was generalized, and so was the deflected grade extended from the 3d person throughout the singular. But in *véda*: *foḍa* which had reached a present signification in the primeval speech the 1st pers. affected the 3d in regard of reduplication.

3. *πέρω*, 'sack,' 'destroy,' 'kill': *perdo*, 'destroy': Sk.  $\sqrt{\text{sprdh}}$ , 'strive in rivalry,' 'contend,' 'fight.'

The phonetic agreement in these words is perfect, once we recognize the group  $\frac{p^0}{sp^0}$ .

Sk. loc. plur. *pr̥tsu* < *pr̥dh* + *su*, 'in battles,' *spr̥dhi*, 'in battle,' *spr̥dhás*, 'enemies,' etc. Out of *pr̥tsú* an Aryan  $\sqrt{\text{prt}}$  was won, seen in Sk. *pr̥tanā*, 'battle,' Zend,  $\sqrt{\text{parəṭ}}$ , 1) 'fight,' 2) 'hasten on,' which senses both derive from a fundamental 'contend in rivalry' (— battle or racing).

4. Sk. *vi* +  $\sqrt{\text{bhḡ}}$ , 'move to and fro,' 'brandish,' *vi-bro*, 1) 'shake,' 'brandish,' 2) intrans. 'quiver,' 'tremble.'

The phonetics of the old connection of *vibro* with Sk.  $\sqrt{\text{vip}}$ , 'tremble,' is faulty. *br̥ā-* (in *vibrare*): *fero* :: *τλᾶ*: *τέλλω*. Lat. frequentatives all follow the 1st cong.; all others to be sure on supine stems.

5. *vi-nc-io*: *necto*, 'bind'; perf. *nexi*, in composition *vinxi*, cf. *reppuli* < \**repupuli*, *surpui* < \**súbrapui*. The force of *vi* in composition is comparable to Eng. 'up' in 'tie up.' Sk. *vi* in *vi-sanj*, 'hang up,' 'suspend': *sanj*, 'hang,' is not very different. *vincio*, *vincit* are formed from *vinxi* as *specio*: *spexi*.



6. vivo : vic-si, victus. Eng. 'quick' shows the guttural also; Sk. jagát, 'living creature;' Grk. γίγας, 'giant' (cf. Hom. μακρὰ βιβάς) are redupl. pres. ptcs.: I.-E. √gem., i.e. ge(?)gnt. In Lat. a similar pr. ptc. would have given vīvent. On the basis of the ptc. \*ge(?)gnt in early Latin a verb system was worked out with aor. \*ge(?)g+si > vig+si > vici. vīvēnt-, 'moving,' 'living,' was contaminated with vīvent, 'living' < I.-E. \*gīv-nt.

O. E. cwicu is a contaminated form out of \*cwīwu = Goth. qius, Lat. vivus, and \*cwicunð < I.-E. ge(?)gnt.

7. milia, 'one thousand': χίλια, 'a thousand': sa-hásr-am, 'one thousand'; mīlia < smīlia < sm(h)īlia < smghzr<sub>2</sub>iio.

The two last etymologies have been printed in full in *Am. Jr. Phil.*, xiii, p. 226 fg.; cf. also xiii, no. 52.

Remarks were made by Dr. Hermann Collitz.

9. The Origin and Later History of the Clause of Purpose in Latin, Greek, and Sanskrit, by Professor William Gardner Hale, of the University of Chicago.

Weber, dealing (*Entwicklungsgeschichte der Absichtssätze*) with the purpose-clauses with *ὥς*, thinks that he sufficiently accounts for the frequent presence of *ἄν* or *κε* by reminding us that *ὥς* is the near relative of *ὅς*, and that the *ὅς*-clause of purpose takes *ἄν* or *κε*. The explanation would suffice, if the phenomenon referred to were itself explained.

Delbrueck (*Synt. Forsch.* I.) regards the future force of the subjunctive as having been developed out of an earlier force in which it expressed the will of the speaker, the change being brought about through a fading away of the sharpness of the volitive feeling. The presence of *ἄν* or *κε* marks a given example as being future, not volitive. This canon he applies rigorously in the independent sentence; but when he comes to the relative clause of purpose, expressed regularly by *ἄν* or *κε* with the subjunctive, he treats it as a volitive construction, and accounts for the apparent anomaly on the ground that the force of the will is weakened in the dependent clause. But this is precisely the reason given before, in the independent sentence, for the passage of the volitive subjunctive into the subjunctive of futurity. His own doctrine, then, if fully carried out, should lead him to regard the mode in the Homeric relative clause of purpose as the subjunctive of futurity. Explained in this way, too, the clause would be brought into close relation to the Attic clause of purpose, which would then simply represent a slight step forward in the same direction of development; whereas on Delbrueck's theory a gulf is left between the two.

The mechanism of this anticipatory clause of purpose (as the clause with the subjunctive of futurity may be called) is a simple one. The main act is so chosen as to set in motion the subordinate act, which, under these circumstances, is counted upon (predicted). The result is a clear expression of adaptation of means to ends, as in the English sentence, "I will send you a plumber who will mend your pipes."

We pass now to our main question: What, so far as the evidence of Sanskrit, Greek, and Latin indicates, are the probabilities in regard to the original purpose-clause in the parent language?

The mode was presumably subjunctive, not indicative, for only Greek shows the future indicative as a regular construction in true purpose-clauses,—not Sanskrit or Latin,—and that, too, only in clauses with the relative pronoun.

Which subjunctive was this, the volitive or the anticipatory?

In Greek, the facts for the simple clause of purpose are as follows: The relative pronoun takes in Homer, with possibly one exception, the anticipatory subjunctive. Of the conjunctions, *ὅφρα* takes the pure subjunctive (the subjunctive without *ἄν* or *κε*) that is, presumably, the volitive, in 171 out of 183 cases; *ἵνα*, the pure subjunctive, in 93 cases out of 94; on the other hand, *ὥς* has *ἄν* or *κε* in 29 cases, the pure subjunctive in 12; *ὅπως* occurs but once, and there pure (Weber, *Entwicklungsgeschichte*, Goodwin, *Moods and Tenses*, App. III.).

It will be seen that the great majority of these purpose-clauses with conjunctions in Homer are introduced by *ὅφρα* and *ἵνα*. This makes it appear probable that the clauses with *ὥς* and *ὅπως* were of later origin. Further, in the presumably earlier type, 264 cases out of 277 are without *ἄν* or *κε*. The original mode of the clause of purpose with conjunctions in Greek would seem, then, to have been the volitive subjunctive, not the anticipatory.

What was the case with the clause of purpose introduced by the relative pronoun? It is unlikely that clauses of purpose with the relative pronoun and clauses of purpose with the relative conjunction took from the beginning different constructions. It is more probable that they began at the same point, and that the one afterwards experienced a development which the other shared but slightly. Did they begin together as volitive constructions, or did they begin together as anticipatory constructions?

We have already inferred that the clause with conjunctions was originally volitive. The same is therefore to be inferred for the relative. Further than this, looking at the general drift of things in Greek once more, one sees clearly enough that it is a current moving from the anticipatory constructions toward the future indicative constructions (cf. the Homeric subjunctive with *ἄν* in relative purpose-clauses with the Attic future indicative; the Homeric subjunctive with *ἄν* in *ὅπως*-clauses after verbs of planning with the Attic future indicative). The only place left in which to place the volitive construction in an historical scheme is therefore back of the anticipatory construction. We come again, then, to the probability that the volitive was the original construction in Greek. These considerations would make it likely also that the subjunctive clause in Sanskrit, which rarely gives any hint of an anticipatory force by passing over into the future indicative, is likewise volitive, and not anticipatory.

In Latin, the so-called subjunctive is a conglomerate form, now subjunctive, now optative. Is the mode in the construction of purpose a true subjunctive or an optative?

The potential optative would yield a clause of purpose corresponding closely to the English purpose-clause "which . . . may," "in order that . . . may." Such a potential clause of purpose does, to be sure, occur in Homer; but it is very rare (*ὥς κε* three times after primary tenses, *ὥς ἄν* twice). The simple relative—



the relative pronoun—likewise rarely (as in A 64) has the potential optative after a primary tense. Apparently, then, the optative construction is not an original one, but a variation on Greek soil. It is significant, too, that it occurs only with the particles which we regarded above as belonging to the later set of purpose-clauses, and with the relative clause, which likewise has already reached in Homer an unoriginal stage.

The potential being thus so very rare in Greek, it is probable that the Latin clause is either wholly, or at least almost wholly, of volitive origin and feeling. The sum total of the evidence, then, is that the mode of the clause of purpose in the parent speech, so far as we may generalize from Sanskrit, Greek, and Latin, was the volitive subjunctive.

This paper, which was discussed by Professor Gildersleeve, and in reply by Professor Hale, will appear in full in the *Classical Studies* of the University of Chicago.

10. The Equivalence of Metrical Feet, by Professor M. W. Humphreys, of the University of Virginia.

This paper is printed in full in the Transactions. Remarks were made by Professors Sproull, C. F. Smith, Hale, and R. E. Blackwell, and Drs. Scott, C. W. E. Miller, and Fay.

11. Note on the date of British Museum Papyrus, No. CXXXI (*Ἀθηναίων Πολιτεία*), by Prof. J. H. Wright, of Harvard University.

Hitherto the date at which the MS. of the recently discovered Constitution of Athens was probably transcribed has been placed "at the end of the first century of our era or, at latest, the beginning of the second" (Kenyon). The writer aimed to give a reason for a date near 79 A.D., when the bailiff's accounts, which cover the *recto*, were written. He urged that these accounts had not lost their value at the time the transcript was made, and adduced two arguments in support of this supposition. (1) At the end of the first roll (*verso*), as originally written, stands a column and half of foreign matter (part of a commentary on Demosthenes's *Midiana*); the beginning of the accounts, with dates, etc., stands on the *recto* at this point. If the accounts had lost their value, this part of the papyrus, the writing upon which breaks the continuity of the *Πολιτεία*, would undoubtedly have been cut off. (2) When the transcript of the *Πολιτεία* reached this part of the roll, a wide strip of papyrus was thereupon attached to the roll at this point; on it the broad Col. 12 was written. Now the under side of this affixed strip is blank, and is so placed that when the part of the *Πολιτεία* containing the first twelve columns is rolled up (i.e. the first roll) with the *Πολιτεία* inside, it completely protects the outside, on which the accounts stand, from rubbing or other injury. This precaution would hardly have been taken if the accounts had lost their value. These considerations make a presumption in favor of a date near 79 A.D., rather than one in the second century, though they by no means establish the fact.



AFTERNOON SESSION.

The Association was called to order at 3.30 P.M.

Professor J. H. Wright, on behalf of the Auditing Committee, reported that the Committee had examined the accounts of the Treasurer, compared them with the vouchers, and found them correct. The Treasurer's report was accordingly accepted, and placed on file.

The reading of papers was then resumed.

12. The Limitation of the Imperative in the Attic Orators,<sup>1</sup> by Dr. C. W. E. Miller, of Johns Hopkins University.

An examination of the use of the imperative in the Attic orators, that was undertaken to ascertain the Greek feeling of the imperative, showed that the harsh tone attributed to the imperative by Hermogenes<sup>2</sup> gave rise to certain limitations as to the use of this mood. In the discussion of these limitations, the following order has been found convenient:—

I. Limitations as to *number* and *kind*.

- a. No. of imperatives in entire body of orators. Substitutes. Omission of imperative. Imperatives addressed to jury. Kinds of imperative. Mollifiers. Recurrence of same verb. Cumulation of imperative.
- b. Variations in the different departments of Greek oratory.
- c. Variations in authors.
- d. Variations in individual speeches.

II. As to *form*. Voice. Person, Positive and Negative. Tense.

III. As to *position*.

- a. Prooemium.
- b. Body of speech and epilogue.

I.

There are 2445 imperatives on the 2284 solid Teubner prose pages that remain of the Attic orators after deducting the fragments, the letters, all of Hyperides, and the Demosthenean collection of prooemia.<sup>3</sup> Now while 2445 is a large num-

<sup>1</sup> This paper has been printed in full in the American Journal of Philology, XIII, p. 399 ff.

<sup>2</sup> Spengel, Rh. Gr. II, p. 300, or Walz, III, p. 237: σχήματα δὲ τραχέα μάλιστα μὲν τὰ προστακτικά· οἷον τῆς Ἀριστογείτονος κρίσεως ἀναμνησθέντες ἐγκαλύψασθε . . . κῶλα δὲ τραχέα τὰ βραχύτερα (hence also imperative forms) καὶ ἃ μὴ δὲ κῶλα, κόμματα δὲ καλεῖν ἄμεινον.

<sup>3</sup> Of course μή with the aor. subj. is included in this count, and interjectional φέρε is excluded from it. It may also be well to state that all doubtful imperatives as well as all such as are found in quotations, in laws, and in bracketed portions of the text, have been excluded from the count, and in ascertaining the number of the pages, one-half line or over, has been counted as one full line, and less than one-half line, and all laws, and all bracketed portions of the text, have been rejected.



ber, the bulk of the orators is likewise large, and about *one* imperative per page<sup>1</sup> does not after all seem an inordinately large proportion.

But to appreciate more thoroughly the limitation as to number, it must be borne in mind that the imperative might have been used much more frequently. For we find in the orators scores of instances of substitutes for the imperative, each instance representing the avoidance of an imperative and bringing about a diminution in the number of occurrences. It is true, the object sought to be attained by the use of the substitute is the same as in the case of the imperative, but the appearance of wishing to lord it over one (*ἐπιτάττειν*) is removed and an appeal is made to the person, either directly, or indirectly, from the point of view of mercy, kindness, justice, fairness, propriety, utility, moral obligation, absolute necessity, etc. The following are some of the actually occurring substitutes: *δέομαι ὑμῶν, δεῖ, χρῆ, ἄξιος* and *δίκαιος* used personally, *οφείλω, προσήκει, εἰκός, αἰτοῦμαι, ἄξιω, ἄξιον, δίκαιον, συμφέρει, αἰσχροὺν* w. inf.; *εἰκότως, δικαίως* ἄν w. opt.; *ἐάν* with subjunctive or *εἰ* with optative; the verbal in *-τέον* and *ἔργον* with the genitive or the possessive pronoun followed by the infinitive.

To an entirely different sphere belong the use of the so-called imperative question and the imperative use of *ὅπως* with the future indicative. These are not mollifying substitutes for the imperative. *ὅπως* with the future indicative is undoubtedly colloquial, as the statistics given by Weber, *Entwicklungsgeschichte der Absichtssätze*, II, p. 123, plainly show, and it has no extended use in oratory. The imperative question, on the other hand, is used with some degree of freedom, but only by the later Attic orators, especially Dinarchus. Its tone varies all the way from mild astonishment to utter impatience and intense disgust, though Hermogenes, Walz, III, p. 237, who is probably not thinking of any but the harshest uses of this question, considers it second only to the imperative in degree of harshness. For the statistics of its use in the orators, see A. J. P. XIII, p. 404.

It was shown above that the number of the imperatives in the orators was considerably reduced by the use of mollifying substitutes, and from this fact alone it would appear highly probable that in many cases the imperative was simply omitted without being replaced by a substitute. But that such was the case is proved conclusively by the limitations as to the use of the actually occurring imperatives, as described in the following pages.

Before, however, passing on to the consideration of these limitations, it will be necessary, first of all, to distinguish between the imperatives addressed to the clerk of the court, the witnesses, the adversary, etc., and the imperatives addressed to the jury, etc. It is perfectly evident that the imperatives addressed to the clerk of the court, etc., do not enter prominently into the discussion. The clerk is the servant of the court, and there can be no harshness in addressing him in the imperative. So, likewise, an *ἀνάβηθι* or *ἀνάβητε* addressed to the witness or witnesses is unobjectionable, and the same may be said of the imperatives directed to the adversary, for the adversary seems to have been a perfectly legitimate object upon which to vent one's wrath. Not so with the person or persons to whom the oration is addressed. It is they, above all, whose feelings must be consulted, and so it is only the imperatives addressed to them that are of primary

<sup>1</sup> A comparison with Homer shows that in the first six books of the Iliad the number of imperatives is relatively about twice as great as in the orators.

importance in this discussion. Now of these imperatives, which, for the sake of convenience, have here been styled *effective imperatives*, there are only 1311.

In judging of the significance of this number, we must first of all bear in mind that not all imperatives are of the same degree of harshness. It may be read in every grammar that the imperative may be used to express a command, an exhortation, or an entreaty. Examples of the harshest of these classes are not found among the effective imperatives. Of the hortative, symbouleutic, and paraenetic imperatives, which constitute the second of the above-mentioned classes, we shall speak below. Suffice it for the present to say that the greater number of the effective imperatives in the orators belong to this class and that they vary in harshness according to the circumstances of the case. But a large number of the imperatives belong to the class of entreaty. When the imperative is used in an entreaty, it has, of course, lost almost all harshness of tone. Moreover, two or more of such imperatives are frequently used together, and even these are generally accompanied by some mollifying expression, so that the short, harsh colon that is characteristic of the imperative is avoided.

Though the tone of the delivery would as a general rule be sufficient to indicate the tone of the imperative, yet for fear that a mistake might be made as to the true tone of the imperative, such strong mollifying expressions as *δέομαι*, *ικετεύω*, *ἀντιβολῶ*, or a combination of these words, are sometimes used, not to say anything of the frequent use of the phrase *ὦ ἄνδρες Ἀθηναῖοι (δικασταί)*, which in connection with the imperative, has a certain mollifying effect upon the tone of the imperative. These mollifying expressions are not restricted to any of the common forms of the imperative, but they occur with the aorist and present, positive and negative. For examples, see A. J. P., l.c., p. 406.

Another point that is to be noted in this connection is the frequency with which many of the imperative forms are repeated. Constant recurrence would have a tendency to blunt the feeling of harshness on the part of the hearer. Especially noteworthy in this respect is the group of imperatives of the verbs *σκοπεῖν*, *σκέψασθαι*, *ἐνθυμεῖσθαι*, and *λογίζεσθαι*. If we add to these weakest of hortative imperatives such closely related words as the imperatives of *θεωρεῖν*, *θεᾶσθαι*, *ὁρᾶν*, *νομίζειν*, *οἶεσθαι*, *ἡγείσθαι*, and a few others, we have disposed of about one-half of all the effective imperatives.

Before going on to the discussion of the variations in the use of the imperative in the different departments of Greek oratory, let us notice briefly two of its uses that seem to be a deliberate seeking after the imperative rather than an avoidance of it. The first use is the repetition of the same imperative by anadiplosis. The use of the imperative by anadiplosis would be governed by the general laws of anadiplosis. The tone is that of great excitement, extreme passion, or deep pathos. Hence there is little occasion for this use of the imperative in the orators. For the examples, see A. J. P., l.c., p. 407.

Essentially different is the repetition of *λέγε* in such passages as Dem. 18, 37 *ὅτι δ' οὕτω ταῦτ' ἔχει, λέγε μοι τό τε τοῦ Καλλισθένους ψήφισμα καὶ τὴν ἐπιστολὴν τοῦ Φιλίππου ἐξ ὧν ἀμφοτέρων ἅπαντ' ἔσται φανερά. λέγε*. In this and similar cases the order to state the decree, law, etc., is issued to the clerk, but instead of allowing him to act in obedience to the order at once, the speaker goes on talking at greater or less length. Meanwhile the clerk is naturally waiting for the signal to start, which is eventually given by the *λέγε*. Examples of this anaphoric

use of λέγε are common enough in Demosthenes, but none have been noted in the other orators, excepting Aeschines 2, 61, where λέγε resumes a preceding παρανάγνωθι, and Din. 1, 52, where λέγε resumes λαβέ. It must, however, be borne in mind that in the earliest five Attic orators, there is only a trace of the imperative form λέγε. There is a similar, but less common, anaphoric use of ἀνάγνωθι and of ἀναγίγνωσκε, and this is not confined to Demosthenes. But here a future more commonly precedes, as in Isae. 3, 53 ἀναγνώσεται — ἀναγίγνωσκε; less commonly the imperative, as in Isae. 3, 15 ἀνάγνωθι — ἀναγίγνωσκε. For further examples of the uses treated of in this section, see A. J. P., l.c., p. 408.

#### b. VARIATIONS IN THE DEPARTMENTS.

Of the three great departments of Greek oratory, the epideictic is represented chiefly by Isocrates. On purely epideictic soil there is but little room for the imperative. The Greek eulogy, or its counterpart, the invective, usually remains true to its name. While there was every temptation for exhortation or for administering a bit of friendly advice, yet the narration of glorious deeds, the recounting of excellent qualities, formed the principal object of the encomium, and the paraenetic part, if not entirely wanting, receives but little space, the advice being given in an indirect way.

But the epideictic speech may be paraenetic or symbouleutic, and in such cases we may be at a loss as to how to classify. So the first eight speeches of Isocrates have all of them an epideictic stamp, and yet they are plainly paraenetic and symbouleutic. So the ἐρωτικός of Ps.-Dem. is largely paraenetic. We of course expect to find imperatives in a speech the main object of which is to give advice—a small number if the advice is given on one or two points only, a large number if a line of conduct is to be laid down. Accordingly, we find a very large number of imperatives in the first three speeches of Isocrates. But Isocrates even here betrays his gentlemanly spirit, his good judgment, and his refined taste for elegant expression by many a skilful evasion of an otherwise legitimate imperative.

For a study of the imperative in the purely symbouleutic speeches, Demosthenes is about the only orator to whom we can turn. The imperative, as we have seen in the previous section, has a perfectly legitimate place in the symbouleutic speech. The very name points to the imperative. But it must be remembered that public orators are really self-constituted advisers, and their own personal interest, as well as the public welfare, would make them desirous of having their advice meet with favor. So a certain amount of caution must be exercised as to the way in which the advice is offered, and, as a matter of fact, there are only 44 imperatives addressed to the jury, in every 100 pages of this kind of Demosthenean speech.

The third great class, that of the λόγοι δικανικοί, remains. Here we must again divide into two classes, the public and the private. In the private orations the number of imperatives is very much below the average for all the orators, whereas in the public speeches the number is almost as much above. In the latter class the avowed interest of the speaker in the public welfare made the imperative excusable, and frequently the length of the speech gave ample time for gradually working upon the feelings of the audience, and when their passion was fully aroused, the orator might give vent to his. Cf. Cic. Orat. § 26 on Dem. 18. For a table showing in detail the variations in the use of the imperative in the different departments, see A. J. P., l.c., p. 409.



c. VARIATIONS IN THE AUTHORS.

It is only after the above study of the relative frequency of the imperative in the different departments that we can thoroughly understand the figures for the different authors. Of course, other things, as for instance the average length of the orations, must also be taken into consideration, notably in the case of Lysias, but the department always remains a matter of paramount importance. To select two or three striking examples, Lysias is surpassed by only Aeschines and Dinarchus in the percentage of effective imperatives, but the vast bulk of Lysias consists of public judicial speeches, and in this department Lysias' figures are as low as those of Demosthenes. Isaeus' percentage, on the other hand, is lower than that of any other orator, and this is accounted for chiefly by the fact that all his speeches are private and of the class called *κληρικολ*. Lastly, nothing else than the large number of imperatives in the paraenetic speeches will explain Isocrates' 53 imperatives per 100 pages—a percentage that is the same as that of Lycurgus, and Lycurgus surely was not afraid of the imperative. The number of the imperatives in the epideictic and in the symbouleutic speeches of Isocrates is a minimum, and in the case of the private judicial speeches Isocrates uses fewer imperatives than any of the other orators. A table showing the variations for all the orators is given A. J. P., l.c., p. 413.

d. VARIATIONS IN INDIVIDUAL SPEECHES.

The variations in the number of the imperatives of the individual speeches of the same author, or of the same department, depend on a variety of circumstances, and no definite rules can be laid down. In general it may be said that timidity is unfavorable to the use of the imperative, and so we might expect to find more imperatives used by the accuser than by the defendant. Furthermore, calmness is hardly compatible with the extensive use of the imperative, but a passionate or a pathetic speech would naturally abound in imperatives. Moreover, an awkward and inexperienced speaker might in his *naïveté* use imperatives where a more experienced and clever speaker would avoid them; and, lastly, a short speech would in proportion contain more imperatives than a long one of the same kind. A table giving the lengths and the number of imperatives per 100 pages of all the orations of the Attic orators, excluding Hyperides, may be found A. J. P., l.c., p. 415.

II.

In the treatment of the limitation of the imperative in regard to form, very little need be said about voice and person. The imperative passive occurs but rarely, and then chiefly in the third person. There are only two or three instances of real passives of the second plural addressed to the judges.

As far as person is concerned, it is to be remarked that there are only 237 instances of the third person, and of these only a small number refer to the jury. In regard to the tone of imperatives of the third person, it would probably be safe to say that while, as a rule, such imperatives, because less direct, are less harsh than those of the second person, yet they were not used as mollifying substitutes.

Of very much greater importance is the question of the tone of the negative. The whole number of imperatives in the orators, as pointed out above, is 2445.



Of these the number of negatives is about 384, or a little less than 16 per cent. Of the effective imperatives, the number of negatives is 21 per cent. That this small proportion of prohibitions is not due to any greater inherent harshness of the negative command as compared with the positive, but simply to the fact that there was no occasion to use the negative more frequently, would appear from the use of the negative imperative in other authors (see A. J. P., l.c., p. 416 f.) and from the following considerations.<sup>1</sup> To the Greek mind there seems to have been no difference between command and prohibition. "τὸ γὰρ κελεύσαι," says Protagoras, according to Aristotle, Poet., § 19, "ποιεῖν τι ἢ μὴ ἐπιτάξις ἐστίν." In the same way, there is no difference to our mind. Whatever distinction is made is a logical one, and not one of tone. A positive imperative may, according to circumstances, be more harsh or less harsh than a negative imperative. To measure the effect of an imperative, three things must be taken into consideration, — the person who issues the command, the person to whom the command is directed, and the thing commanded. In the case of the person commanding, the most important item is the spirit that prompted the use of the imperative. If the tone was an imperious one, the imperative, whether positive or negative, meant that the command was to be executed simply because the master (would-be or real) so ordered it, and, as far as the person using it is concerned, is a harsh imperative. If the tone is simply hortative, the imperative is less harsh, and if suppliant entreaty characterizes the imperative, all harshness must be lost, so far as the speaker is concerned. In the case of the person to whom the command is issued, the most important point is again the spirit with which he receives the command. If his be a mind that will endure no imposition, if he be self-willed or of a rebellious spirit, or if he be a brute annoyed by even the most pitiful entreaty, every form of the imperative will be harsh. Lastly, other things being equal, a thing that is easy to do will be less disagreeable, if commanded, than a thing that is hard to do. The above remarks may be summed up as follows: *Other things being equal, the negative is not harsher than the positive, and other things being unequal, the negative may be harsher than the positive, or the positive harsher than the negative.* As far as the harshness of the form, apart from its meaning, is concerned, it seems that the negative, because less short, would be less harsh than the positive.

Intimately connected with the consideration of the negative is that of the use of the tenses. The rule for prohibitions in Attic Greek is to use *μή* with the present imperative, or *μή* with the aorist subjunctive, though, exceptionally, *μή* with the third person of the aorist imperative is found. This at once leads to the question as to why this curious distinction is made in the construction of positive and negative. Various answers have been given, but Delbrück seems to be about the only one that has attacked the problem from the historical side, and his results have been generally adopted. Now the writer agrees with Delbrück, Syntakt. Forsch. IV, p. 120, in thinking that the origin of *μή* with the aorist subjunctive is historical and not psychological, but he differs with him as to the manner of accounting for it on this basis. For a fuller discussion of this question, see A. J. P., l.c., p. 418 ff. Only the barest outlines can be given here. In the first place, it is there shown that the aorist imperative is certainly as old as the present imperative and probably anterior to it, so that the explanation that *μή* had early found its way

<sup>1</sup> See, however, Professor Humphreys' article on Negative Commands in Greek, Trans. Am. Phil. Assoc., 1876, p. 46 ff.

into the present imperative and that in the absence of the aorist *imperative*, it had to be combined with the aorist *subjunctive* to satisfy the demand for an aorist form of prohibition, cannot stand. Secondly, it is shown that the Greek  $\mu\eta$  with the aorist subjunctive must be traced back to the use of  $m\ddot{a}$  with the aorist injunctive; for in spite of the loss of all the other uses of the injunctive and the virtually complete disappearance of the subjunctive, classical Sanskrit retained its  $m\ddot{a}$  with the aorist injunctive, whereas the Greek merged the injunctive and the subjunctive, and  $m\ddot{a}$  with the aorist injunctive became  $\mu\eta$  with the aorist subjunctive. In the third place, the rareness of  $\mu\eta$  with the aorist imperative is explained by the fact that originally the imperative was confined to the expression of positive commands, — a point that is also used by Delbrück, l.c., to explain the matter under consideration, — while  $m\ddot{a}$  was confined to the injunctive. But the use of  $m\ddot{a}$  ( $\mu\eta$ ) was gradually extended, and so this negation is found in conjunction with the imperative and in some other constructions. As for Greek,  $\mu\eta$  acquired full sway over the present and the perfect imperative, but so tenacious of life was  $m\ddot{a}$  with the aorist injunctive and so vigorous was its growth on Greek soil in the form of  $\mu\eta$  with the aorist subjunctive, that by the side of it,  $\mu\eta$  with the aorist imperative could lead but a miserable existence.

Though the above theory of the development of  $\mu\eta$  with the aorist subjunctive accounts for this construction on a historical basis, yet it does not in the least militate against the greater mildness of  $\mu\eta$  with the aorist *subjunctive* as compared with other forms of the imperative. The fact that  $\mu\eta$  with the aorist subjunctive is a subjunctive construction, and the fact that it is generally a longer form than the present or the aorist imperative, would make it by nature a milder form than those imperative forms. But how far this natural mildness asserted itself in the practical needs the construction had to meet, is another question.  $\mu\eta$  with the second person of the aorist imperative does not exist in the orators, and the few instances of  $\mu\eta$  with the third person of the aorist imperative may, perhaps, most of them, be regarded as attempts at a more forcible mode of expression; but as for the relative harshness of  $\mu\eta$  with the present imperative and  $\mu\eta$  with the aorist subjunctive, the views of good authorities are so divergent that there is ample excuse for not attempting to give the exact degree of difference of tone between these two forms.

The difference of tone between the present imperative positive and the aorist positive is likewise not subject to any general rule, but is rather a matter of special conditions. It is true, there can be no doubt that some aorist forms are more disagreeable in sound than some presents, and the aoristic notion might make the aorist in some cases a more vigorous imperative than the present. But, on the other hand, there are some presents of a more disagreeable sound than the corresponding aorists; the present may by its weight constitute a more vigorous imperative than the aorist; and the aorist seems to have been the favorite form in prayers.<sup>1</sup> Attention has already been called to the fact that all the four imperative forms — to wit, the present imperative, positive and negative, the aorist imperative positive, and  $\mu\eta$  with the aorist subjunctive — are found as imperatives of entreaty, and are found so marked by the use of  $\delta\epsilon\omicron\mu\alpha\iota$  or some similar expression. The relations of the tenses in mass also do not seem to indicate any greater harshness of one form as compared with the other. For, in the orators, the rela-

<sup>1</sup> Cf. Gildersleeve, Justin Martyr, p. 137.

tive proportion of present and aorist is the same for positive and negative commands (the word command being used to include exhortations and entreaties), and this proportion holds good not only for the whole number of imperative forms, but also for the effective imperatives. For the statistics in detail, see A. J. P., l.c., p. 425 ff.

### III.

In the discussion of the limitation of the position of the imperative in the speech, the prooemium is the part of the oration that first comes up for consideration. The three great objects of the prooemium are summed up in the short sentence *ἔργον προοιμίου εὐνοία πρόσεξις εὐμάθεια*,<sup>1</sup> and of these the securing of the good-will is justly put first. There may be cases in which the good-will of the auditors may be a matter of no serious moment to the speaker, but in the vast majority of the orations that have come down to us from classical antiquity, it formed a matter of considerable importance, and sometimes of vital importance, and it is needless to say that to the rhetorical artist it must ever be an object of concern to make a good impression at the outset. Hence, while *τραχυτής* may sometimes be a convenient means of producing *πρόσεξις*, and while it may occasionally be a short road to *εὐμάθεια*, yet in general everything harsh must be avoided at the beginning of the speech. That this was the feeling of the ancient speech-writers themselves and not simply a speculation of the rhetoricians is clearly proved by Demosthenes. In the celebrated prooemium of the *de corona*, the orator distinctly states that he wishes to say nothing harsh at the beginning of the speech — *οὐ βούλομαι δυσχερὲς εἰπεῖν οὐδὲν ἀρχόμενος τοῦ λόγου* are his words. If it be true, then, that, as a rule, a good prooemium should be characterized by the absence of harshness, it would follow that theoretically, at least, the imperative ought, as a rule, to be excluded from the prooemium. An investigation of the extant prooemia of the Attic orators shows that the theory is borne out by the facts. For of the 209 prooemia<sup>2</sup> examined, only 35,<sup>3</sup> or about 17 per cent., contain imperatives. The 174 prooemia that contain no imperatives abound in mollifying substitutes, thus showing that the absence of the imperative is not due to the fact that there was no occasion for its use, but to the fact that it was avoided on account of its harshness of tone and form. One of the more common substitutes is the expression *δέομαι* or *αἰτοῦμαι* with the infinitive. As this is a substitute for the imperative of entreaty, the question at once arises as to why even the imperative of entreaty, the mildest kind of the imperative, should as a rule be excluded from the prooemium.

The whole matter becomes clear by considering it from a psychological point of view. The imperative, as has been pointed out above, may be used to express all manner of desire from the most suppliant entreaty to the most tyrannical command, but it is evident that the imperative, as such, when not attended by a mollifying expression, or when the mental attitude of the person using it is not known, must be harsh. Hence the orator would display very little tact if he were to use even what was intended as a *mild* imperative, at the beginning of the speech, for the audience knows nothing as yet of the mental attitude of the speaker, and the speaker does not know how his hearers feel toward him. They

<sup>1</sup> Anon. in Sp., Rh. Gr. I, p. 321.

<sup>2</sup> See A. J. P., l.c., p. 427, for the details.

<sup>3</sup> Ibid. p. 429 ff.



may be perfectly disinterested or positively prejudiced against him, and it would be but an act of prudence on his part to assume that they would be unprepared for a form that was capable of such harsh interpretation. The case is of course different when the orator and the audience are well acquainted and a matter affecting the welfare of the hearers is to be discussed. A well-known patriot might on such an occasion indulge in an imperative in the prooemium without giving offence, but even here, if the urgency of the case did not demand it as in the military harangues of Demosthenes at Pylos (Thuc. 4, 10) and Brasidas at Amphipolis (Thuc. 5, 9), he would hardly be guilty of using it at the very beginning, and as a matter of fact, if the 35 exceptional prooemia referred to above be examined in this respect, it will be found that only three speeches, viz. Isoc. 5, Dem. 23, and Ps.-Dem. 49, begin with an imperative or rather with a prohibitive. Of these three speeches, Isoc. 5 is in reality a long letter, and the prohibitive is not an uncommon beginning for letters.<sup>1</sup> In Dem. 23 *μηδεὶς ὑμῶν νομίση* reflects the inexperience of the speaker Euthycles, and in Ps.-Dem. 49, as well as in the other two speeches, the first object is to remove the strong prejudice existing in the minds of the audience.

With reference to the theory of the imperative in the body of the speech and in the epilogue, a few remarks will suffice. By the exercise of good judgment at the beginning of the speech, the orator will have secured the attention and the goodwill of the audience. At this stage, an *ἀκούσατε*, or an *ἐνθυμέσθε*, or a similar imperative may be used without offence. A skilful narrative may win for the speaker the full sympathy of the hearers, and he may multiply his *σκέψασθε*'s etc., and when in the course of his arguments he has shown the justice of his cause and has kindled the wrath of the jury, he may indulge in one or more vigorous hortative imperatives, urging the jury to mete out the deserved punishment, or his imperatives may assume the milder form of a pathetic appeal for either mercy or revenge.

It follows from what has been said in the previous section, that the imperatives of such verbs as *ἐνθυμέσθαι*, *σκοπεῖν*, *σκέψασθαι*, *θεωρεῖν*, etc., are used principally in the argumentative parts of the speech, and the more effective imperatives are used in exhortations and appeals. Appeals and exhortations may be scattered throughout a long speech, but the place for which they are specially adapted is the epilogue. Hence the epilogue is the proper home of the imperative. Of course, there is a great deal of variation even here, for examples of which see l.c., p. 433.

With reference to the point from which this whole discussion started — the Greek feeling of the imperative — it may not be amiss, at the close of the investigation, to consider briefly the Protagorean criticism of Homer, referred to by Aristotle, Poet. § 19. Unfortunately, a full account of the reasons that called forth this criticism is not given. All we know is that, according to Aristotle, l.c., Protagoras found fault with the *μηγνυ* *ἄειδε* of the first verse of the Iliad, on the ground that while Homer was laboring under the impression that he was praying to the Muse, he was in reality issuing a command. Now two ways of accounting for this criticism have been suggested. According to such men as F. A. Wolf, Susemihl, Bernhardt, and Lersch, Protagoras had just discovered the fact that the form that is grammatically termed the imperative is the proper form to use when a command

<sup>1</sup> See A. J. P., l.c., p. 428.



is to be expressed, and that the optative of the grammars is the proper form to use for the expression of a wish, but had overlooked the fact that the imperative might also express an entreaty. According to the other view, which credits the distinguished sophist with a little more sense — for it is to be supposed that Protagoras knew enough Greek to be aware of the fact that the imperative may be used in entreaties — Protagoras' division of all speech into *εὐχολή*, *ἐρώτησις*, *ἀπόκρισις*, and *ἐντολή*, is not a grammatical division, and Homer is blamed simply for *beginning* with an imperative. This seems to be the view of Düntzer and Spengel. Now it may perhaps never be possible to ascertain the real facts of the case, but the second explanation, when viewed in the light of the rule of Greek oratory to exclude the imperative from the beginning of the speech, certainly comes nearer the truth. Protagoras was more or less of a rhetorician. Why not then, according to the view suggested by Professor Gildersleeve, A. J. P. XIII, p. 399 f., foot-note, give Protagoras the benefit of the doubt, and look upon his criticism as proceeding from an oratorical or a rhetorical point of view? This certainly is the most satisfactory solution of the problem, and until valid proofs to the contrary are offered, it may be safe to maintain that to the mind of Protagoras, the terms *εὐχολή* and *ἐντολή* are not synonymous with the later technical terms *εὐκτική* and *προστακτική*. The *εὐχολή*, and the *ἐντολή* are determined by the sense, and not by the form. It is Homer's rhetoric that is criticised, not his grammar.

In conclusion, the results of our study of the limitation of the imperative in the Attic orators may be summed up as follows: It may be roughly said that there are three kinds of imperatives, — imperatives expressing a command, hortative imperatives, and imperatives of entreaty. Of these three classes, the first, owing to its unmitigated harshness, is not represented among the number of the effective imperatives, whilst the use of the imperatives of the second class and even of the third, which is almost free from harshness, is permitted only under certain restrictions.

So far as the use of the positive and the negative, and so far as the use of the tenses is concerned, the greater harshness, whether real or imaginary, of one form as compared with another, seems to have given rise to no rhetorical limitations. For, on the one hand, the small number of prohibitions is due to the lack of occasion to use these forms more frequently, and on the other hand, not only is the proportion of aorist and present the same for commands and prohibitions, but *μή* with the aorist subjunctive, which is by nature adapted for the expression of a mild imperative, occurs less frequently than *μή* with the present imperative. As for the origin of *μή* with the aorist subjunctive, the writer agrees with Delbrück in thinking that it is not psychological but historical, though he differs with him as to the manner of accounting for it on this basis. According to the writer's view, this peculiar prohibitive expression must be traced back to the use of *μά* with the aorist injunctive.

Though there are no limitations as to the form of the imperative, the other limitations as to its use are all the more strongly marked. In the first place, the numbers of the imperative are considerably reduced by the use of mollifying substitutes, even the imperative of entreaty being frequently replaced by *δέομαι* with the infinitive or some similar expression. In the second place, the constant recurrence of imperative forms of the same verb, and the varying usage of the departments, and of the authors, and of the individual speeches, show that the

imperative, when used, is used largely under stress of circumstances, and even then it is frequently attended by some unmistakable mollifying expression. Lastly, the distribution of the imperative in the speech was made in strict accordance with the views of the ancients as to the functions of the different parts of the oration. For the humble tone of the prooemium is marked by the complete absence of the imperative, the calm reflection of the argumentative parts is pictured by the mild hortative forms *ἐνθυμέισθε*, *σκοπεῖτε*, and the like, and the passion or the pathos of the epilogue is marked by the presence of one or more vigorous hortative imperatives or by the use of one or more imperatives of entreaty.<sup>1</sup> In fine, the whole investigation would appear to be a complete vindication of the views of the ancient rhetoricians. It justifies the doctrine of Hermogenes as to the harsh tone of the imperative and makes Protagoras' well-known criticism of Homer at least comprehensible.

Remarks were made by Professors March, Hale, and Fay and Mr. Holmes, and by Dr. Miller in reply.

13. Semitic Words in Greek and Latin, by Dr. W. Muss-Arnolt, of Johns Hopkins University.

In the absence of the author this paper was read by title only. It is printed in full in the Transactions.

14. Modal and Temporal Significance in the Latin *Oratio Obliqua*, by Dr. R. S. Radford, of the University of Virginia.

The paper, of which no abstract has been furnished by its author, was discussed with considerable interest by Professors Hale, Humphreys, Ashmore, and Gildersleeve, and by the author in reply. Before the discussion was concluded, it was found that the hour for the excursion to Monticello had arrived. The Association thereupon adjourned, after receiving from the Local Committee an invitation to visit the University Observatory at 8.10 P.M.

#### EVENING SESSION.

The Association was called to order at 8.30 P.M., and the discussion of Dr. Radford's paper was concluded.

15. The Limits of Asseverative Effect, by Dr. R. S. Radford, of the University of Virginia.

No abstract of this paper has been received.

<sup>1</sup> Cf. Walz, Rh. Gr. VII, 1, p. 33 *ἔργον ῥήτορος*, ὡς φησι Θεοδέκτης, προσιμιάσασθαι πρὸς εὐνοίαν, διηγῆσασθαι πρὸς πιθανότητα, πιστώσασθαι πρὸς πειθῶ, ἐπιλογίσασθαι πρὸς ὀργὴν ἢ ἔλεον.

16. The Recent Emergence of a Preterit-Present in English, by Charles P. G. Scott, Esq., of New York.

A preterit present is a verb in the preterit form, with a present meaning: a verb of which the past form, preterit or perfect, originally expressing a past act or state, has cum to express merely the present result, the developed consequence, of the past act or state. Such verbs have a considerable range in Anglo-Saxon and the other old Teutonic tongues, a range much restricted in modern speech.

The Anglo-Saxon preterits present, called by Professor March "praeteritive presents" (*A. S. Gram.* p. 212), with their modern forms, if surviving, are—1 *mæg*, MAY, 2 *be-neah*, 3 *an*, ON, OWN, 4 *can*, CAN, 5 *geman*, 6 *sceal*, SHALL, 7 *dear*, DARE, 8 *þearf*, 9 *āh* (*āhte*), OWE (OUGHT), 10 *wāt*, WOT, 11 *dēah* (*dugan*), DOW, DO<sup>2</sup>, 12 *mōt* (*mōste*), MOTE (MUST). Typical examples showing the development of a present meaning out of a preterit meaning, are *ic mæg*, 'I have grown,' hence 'I am strong,' 'I have power,' 'I can,' now with a permissive or contingent implication, 'I MAY'; and *ic wāt*, 'I have seen,' hence 'I know,' 'I WOT'; cognate with the Greek perfect *oīda*, *foīda*, 'I have seen,' 'I know.'

The preterit present which has recently emerged in English is *have got* (in modern spelling *hav got*), or in certain connections simply *got*, a perfect or preterit form with the present sense 'have.'

The genesis is as follows: *Get*, meaning originally 'seize,' 'grasp,' passes into the meaning 'strive to procure,' and hence 'procure,' 'acquire,' and finally cum to express any act of which the result is 'having'—an act which quiesces into the result possession: *I have gotten* or *I hav got*, that is, 'I have striven to procure, and have procured, and therefore have in my present possession.'

As the words are used in critical English the assertion or implication of effort is obvious:

"The wantynge somtyme of a worde is nat of so great importance, for it may soone *be gotten*."—1530 PALSGRAVE, p. 868.

"Quhow I his Sone *had gotten* in to plege."—1552 LYNDSEY, *Tragedie* (E. E. T. S.), l. 210.

"The Frenche souldiours . . . do not cracke nor aduance themselves to *haue* very often *gotte* the vpper hand and maistry of your new made and vnpractised souldiours."—1556, ROBINSON, tr. More's *Utopia* (ed. Arber), p. 40.

"To till it is a toyle, to grase some honest gaine,  
But such as *gotten is* with great hazard and paine."

1589 [PUTTENHAM], *Arte of Eng. Poesie* (ed. Arber), p. 215.

"Of all the ornaments of knightly name,  
With which whylome he *gotten had* great fame."

1596 SPENSER, *F. Q.* v. 5. st. xx.

"The fourth part of the lands that were *gotten*."—1598 FLORIO, s.v. *Falcidia*.

"That 3e *haue gotten* my groat full sair I rew."—1602 LYNDSEY, *Thrie Estais* (E. E. T. S.), l. 2254.

"But where shall wisdom be found? and where is the place of vnderstanding? . . . It cannot *bee gotten* for gold, neither shall siluer be weighed for the price thereof."—1611 BIBLE, *Job* xxviii, 12, 15.



"Wealth *gotten* [ital. in A. V.] by vanitie [Sept. and Vulg. *in haste*] shalbe diminished: but he that gathereth by labour, shall increase." — 1611 BIBLE, *Prov.* xiii, 11.

[Cruden givs 20 examples of *gotten* in the Bible.]

"Iacke Cade *hath gotten* London-bridge." — 1623 SHAKESPEARE, 2 *Hen.* VI. iv. 4. (F<sup>1</sup>, p. 140.)

"I . . . . .

With much adoo at length *haue gotten* leaue  
To looke vpon my (sometimes Royall) masters face."

1623 SHAKESPEARE, *Rich.* II. v. 5. (F<sup>1</sup>, p. 54.)

[*Gotten* occurs three other times in Shakespeare.]

And so innumeraibly unto the present day.

But in many instances the implication of effort recedes, and the notion of action without definit aim at the result attaind, becums prominent. Sir Gawaine, for example, 'gets' a wife, much against his wil; but she 'chances' to be satisfactory:

"Well, cozen Gawaine, sayes Sir Kay,  
Thy chance is fallen arright;  
For thou *hast gotten* one of the fairest maids  
I euer saw with my sight."

*The Marriage of Sir Gawaine.* (CHILD, *Ballads*, i. 38.)

"She that has borrow'd young Tamlane  
*Has gotten* a stately groom."

*The Young Tamlane.* (CHILD, *Ballads*, i. 124.)

"Quhair *haue* we *gottin* this gudly companzeoun?" — 1602 LYNDESAY, *Thrie Estais* (E. E. T. S.), l. 1930.

"'Come, come,' exclaimed Oldbuck, 'what is the meaning of all this? *Have* we *got* Hiren here?'" — 1816 SCOTT, *Antiquary*, xix.

[This rests on a version of Shakespeare (2 *Hen.* IV. ii. 4) where the accepted reading is *not*, as in the first folio (p. 83).]

"'I *hae* just *getten* t'wit on't,' [I have just been] let into the secret or sense of the affair; informed." — 1855 *Yorkshire Gloss.*, p. 197.

At length the implication of effort in *I hav got*, *I've got*, disappears entirely. It vanishes; not with the violence of Catiline (*abiit, excessit, evasit, erupit*, he made off, he lit out, he sloped, he made a break), but gently, like a snowflake in the river; and the phrase is then entirely present. Examples ar abundant in current speech: 'I've got a cold' — I did'n't strive to get it. 'I've got a letter from Bluing asking me to look over the manuscript of his new poem' — I hav n't been yerning for this privilege. 'I've got a bil from my tailor' — I used no urgency to get him to send it.

So a man "in politics" might say, "I've got the collectorship," meaning simply that the office, according to the good old rule, has sought the man — and found him accidentally in the vicinity, surprised but receptiv. So, too, a statesman who has been "prominently mentiond" (by others, of course) as a candidate for the presidency, might say (this is purely a supposition), "I've got the delegates," meaning simply 'I *hav* the delegates — they ar all, to my surprise, spontaneously



in my favor—their gentle and unforced accord sits smiling to my heart.' No striving, no effort, no uncommon anxiety, in all this. And then after several things hav happend, he might say, or at least perceiv, in the neuter sense of the verb, 'I've got left,' meaning 'I *am* left.'

Examples of this use ar common in the productions of the pedestrian muse :

"The browne girl she *has got* houses and lands,  
And fair Elinor she *has got* none."  
a 1723 *Lord Thomas and Fair Ellinor*. (CHILD, *Ballads*, ii. 121.)

The same sad case recurs in another ballad, where *has* and *has got* ar used as identical in meaning :

"The nut-browne bride *haes* gowd and gear,  
Fair Annet she *has gat* nanë."  
a 1765 *Lord Thomas and Fair Annet*. (CHILD, *Ballads*, ii. 126.)

Here ar some contributions from the provincial muse :

"Owld Molly Sannell axed Molly Dafter to gie her a drap o' barm one day. 'I *ha'n't a got* narn!' says she; 'bezides, I do want un mezelf to bake wi'.'" — 1847, *The Genuine Remains of William Little, a Wiltshire Man*. (HALLIWELL, p. xxxii.)

It is obvious, after this, why William should exist only in the form of "genuine remains."

North and South meet in the next two quotations :

"Wenever an Amerikin distinguished politishin  
Begins to try et wut they call definin' his posishin,  
Wal, I, fer one, feel sure hé *aint gut* nothin' to define;  
It's so nine cases out o' ten, but jest that tenth is mine."  
1848 LOWELL, *Biglow Papers*, No. IX, l. 37.

"I *aint got* time, Brer Fox, sez Brer Rabbit, sezee, sorter mendin' his licks." — 1881 J. C. HARRIS, *Uncle Remus*, p. 20.

I suspect, however, that Brer Rabbit really said, "I *aint got no* time." He was not troubled with small scruples.

The absence of intention is obvious when we talk of 'getting' an illness :

"This is some Monster of the Isle, with foure legs; who *hath got* (as I take it) *an Ague*." — 1623 SHAKESPEARE, *Tempest*, ii. 2. 168. (F<sup>1</sup> p. 9.)

"Fie, th'art a churle, ye haue *got* a humour there,  
Does not become a man, 'tis much too blame."

1623 SHAKESPEARE, *Timon*, i. 2. 26. (F<sup>1</sup> p. 81.)

I find a bad case of this sort reported in a letter sent by a veterinary surgeon to a young Oxonian who had commissiوند him to look at a horse for sale :

"SIR: I have examined the horse. The interesting family of quadrupeds to which he belongs is liable to a great number of diseases and injuries, hereditary, climatic, accidental, and I have no hesitation in stating that he *has got* most of them. He would be a very precious acquisition, as an object-lesson, in our veterinary college, but I do not feel justified in commending him to you with a view to use or recreation."

1892 DEAN HOLE, *Memories*.

-aivgotə bəd kould. nauz ʒæt \ ? : haudidyu getit \ ? -ouai gotitfrəmmai sistə; sijkotit sitiŋonðə dəmp graas. -ai wiʃaikədget ridəvit. — 1885 SWEET, *Elementarbuch des gesprochenen Englisch*, p. 13.

This is the way Dr. Sweet elementarily instructs the Germans in the pronunciation of English. 'I've got a bad cold. How's that? How did you get it? Oh, I got it from my sister; she caught it sitting on the damp grass. I wish I could get rid of it.' Of course a cold that sits on the damp grass can easily be caught, even by a girl, if it be approacht quietly in the rear.

A very clear example of this effortless *hav got* appears in the famous British song which has given the name of "the Jingo party" to the advocates of a "spirited foreign policy."

"We don't want to fight, but, by Jingo! if we do,

We've got the ships, we've got the men, we've got the money, too!"

Surely the singers of this lyric did not take the precaution to procure and equip the ships, enlist the men, and raise the money, before they thus burst into song. No; they sang in the preterit present.

The guardian of the public peace at the Hudson River Railroad station in New York, in the evening of June 29, 1892, address the gentleman in charge of the Bureau of Information and Packages as follows: "Say, Bill, you *aint got* none of them books?" This interrogativ assertion is somewhat defectiv in grammar, but we can clearly discern in it a preterit present in good working order. *Aint* is practically a mere negativ, and *got* a simple present of possession.

*Hav*, when followed not by an object-noun, but by an infinitiv with *to*, and expressing obligation or necessity, 'I *hav to go*,' is often turnd in colloquial English into *hav got*, and is then open to the same preterit present construction: 'I *hav got to go*,' 'I *hav got to return to-night*.'

"An' you 've gut to git up airy

Ef you want to take in God."

1846 LOWELL, *Biglow Papers*, No. I, l. 39.

"In dis worril, lots er fokes *is gotter* [*has* (i.e. *have*) *got to*] suffer for udder fokes sins." — 1881 J. C. HARRIS, *Uncle Remus*, p. 80.

"Wait! Gimme room! . . . You *gottter* gimme room, and you *gottter* gimme time."

1881 *Id.* p. 143.

So with neuter uses of *get*. 'I've got tired,' 'I hav becum tired,' 'I am tired.' A man may say, 'I've got wel,' and *be* wel, without referring to, and indeed in spite of, his trying to 'get wel' by pouring bottle-stuff into his "system."

But this form *hav got*, with the auxiliary *hav*, tho that be reduced to its last consonant 'v (*I've got*), is not strictly a preterit present in form. It is a perfect present. There is a stil lower form, *I got*, reduced from *I've got*, and, mixt with the true preterit, *I got*, used in colloquial speech as a preterit present.

A man, a colloquial man, wil say to his children on his return in the evening, "I stopt at Guyler's, and *got* you sum candy." "Where is it?" cry the children. "I *got* it here," he says, taking the package from his overcoat pocket. This may not be good grammar, or good hygiene, either; but I take the facts as I find them, grammar, candy, and all. The second *got* may be considered a fusion of the reduced *I've got*, *I' got*, with the simple preterit *I got*.

So in questions. A boy wil say, "Billy, you *got* my ball?" This is reduced from "Billy, *hav* you *got* my ball?" the correct interrogation being of course "William, hav you my ball?"

A man on a train wil ask a newsboy, "*Got* a *Herald*?" Of course any man capable of buying the *Herald* to read wil also be liberal in his notions of grammar.

"But Brer Wolf, he *got* mighty long head, and he sorter broach 'bout Brer Rabbit's kyar'ns on, kaze de way dat Brer Rabbit 'ceive Brer Fox done got to be de talk er de naberhood."—1881, J. C. HARRIS, *Uncle Remus*, p. 58.

Here *got*, originally preterit or perfect, is present, and *broach* is preterit; *done got* is pluperfect.

The case here presented is slight in itself, and to sum may seem hardly worth the serious treatment I hav given it. But to the philologist every manifestation of human speech is of interest. No speech is utterd, even on a political platform, in a free silver convention, or in a Browning Club, without *sum* action of the human mind; and the human mind is the most interesting thing in the world.

The phenomenon I hav treated is a genuin growth of nature, and has a special interest as serving, with many other proofs that could be adduced, to shov that the English language has not yet past, as many seem to think, out of its "formative period." It is not merely in the mechanical putting together of new terms from the plunder of the Latin and Greek lexicons, in the boa-like bolting of foreign terms, that the English language manifests life. In spite of the enormous load of its vocabulary, largely accretion without growth; in spite of the merciless leveling and harrowing it has undergon for thirty generations of men; in spite of the strong bonds of correctness and conventionality which grammatical and literary censors hav forged around it, the English language stil contains within itself a spirit of invincible growth.

And this leads to an important etymological conclusion. No one who has ranged wide in the domain of English etymology can fail to hav noticed the great number of isolated words, which taken singly, refuse to yield any intelligible account of their origin. They cannot be laid at the door of Anglo-Saxon, or of Dutch, or of Scandinavian, or of Latin, or of Greek, or even at that last resort of desperate etymologists, the door of the Celtic tungs. The best that can be said, by conservativ etymologists, is "origin unknown," or "origin obscure"; and for many of them, I fear, that wil remain the sum of human knowledge til the very horn of doom. But take these words together, consider them as a class, see beneath their diversity of form and meaning the evidences of their growth in the same luxuriant soil of English colloquial and provincial speech, and I think it is a just conclusion that these unancient but unexplained terms, with these marks of the soil, ar spontaneous English growths, twining among older growths indeed, but having their own roots; being in fact true nineteenth century, eighteenth century, seventeenth century, sixteenth century "roots." "Roots" hav no age, speech has no real decay; and the all-receiving English language, the "universal Pan" of speech, stil, "knit with the Graces and the Hours in dance, leads on the eternal Spring."

The paper and its conclusions, and the general use of *got*, *gotten*, wer discust by Professors March, Gildersleeve, Humphreys, Hale, Garnett, Ashmore, and Sproull, Dr. Hall, Dr. Earle, and others.



17. Heracleides of Clazomenae and Aristophanes, Ran. 140-142, by Professor J. H. Wright, of Harvard University.

After reviewing the literary tradition concerning both Heracleides of Clazomenae and the *διωβελία* (*μισθὸς ἐκκλησιαστικός*) the writer endeavored to trace a connexion between Heracleides's political activity (Aristot. *Ἀθ. Πολ.* c. 41) and the scene in the Frogs of Aristophanes where Dionysus exclaims *ὦς μέγα δύνασθον πανταχοῦ τῷ δούδ' ὀβολῷ*.

The Association then adjourned, to meet at 9.15 A.M. on Thursday.

CHARLOTTESVILLE, VA., July 14, 1892.

The meeting was called to order at 9.15 A.M. by the President.

The Committee on Time and Place of next Meeting reported, through Professor Ashmore, in favor of meeting at the University of Chicago on July 4 or July 11, 1893. The Association voted to adopt this report, but to authorize the Executive Committee to call the meeting at a different time and place, if necessary, in order to meet the other societies mentioned in the overture from the American Oriental Society (see Proceedings for Tuesday, July 12).

The Committee on Officers for 1892-93 reported through Professor Humphreys :—

*President*, Professor William Gardner Hale, of the University of Chicago.

*Vice-Presidents*, Professor James M. Garnett, of the University of Virginia, and Professor J. H. Wright, of Harvard University.

*Secretary*, Professor Herbert Weir Smyth, of Bryn Mawr College.

*Treasurer*, Professor Herbert Weir Smyth, of Bryn Mawr College.

Additional members of the *Executive Committee*.

Professor B. L. Gildersleeve, of Johns Hopkins University.

Professor W. W. Goodwin, of Harvard University.

Professor Abby Leach, of Vassar College.

Professor F. A. March, of Lafayette College.

Professor W. D. Whitney, of Yale University.

The report was unanimously adopted. On motion of Professor J. H. Wright, the following resolution was unanimously adopted :—

The American Philological Association offers most cordial thanks—

To the Authorities of the University of Virginia for the use of the Public Hall and Library for the meetings of the Association;

To the Local Committee on Entertainment, and particularly to its efficient chairman, Professor Garnett, for their successful efforts to make at once agreeable and comfortable the sojourn of the members of the Association at the University;

To Mr. Jefferson Levy and the other gentlemen to whose courtesy and generosity the Association is indebted for the delightful excursion to Monticello on the



afternoon of July 13, and to the Director of the Astronomical Observatory for his kind invitation extended to the members of the Association to visit the Observatory on the evening of the same day.

The reading of papers was then resumed.

18. *Unciales Litterae*, a Contribution to Latin Palaeography, by Professor W. O. Sproull, of the University of Cincinnati.

The object of this paper is to explain the words *unciales litterae*, which are found first in Jerome's preface to his translation of the book of Job from the Hebrew. He says *Habeant qui volunt veteres libros vel in membranis purpureis auro argentoque descriptos vel uncialibus, ut vulgo aiunt, literis onera magis exarata quam codices, dummodo mihi meisque permittant pauperes habere schedulas et non tam pulchros codices quam emendatos*.<sup>1</sup> By *veteres libros* in this passage are meant not Hebrew or Greek manuscripts, but manuscripts of former biblical translations into Latin. Jerome had to contend with a strong conservatism of that day, which clung to the many old and very faulty Latin versions.<sup>2</sup> In the preface to his translation of Job from the Greek he says: *Tanta est enim vetustatis consuetudo ut etiam confessa plerisque vitia placeant dum magis pulchros habere malunt codices quam emendatos*.<sup>3</sup>

In a foot-note to the first quotation, it is stated on the authority of Martianaeus that two or three MSS. have *initialibus* instead of *uncialibus*. This reading *initialibus* has found favor with some who explain the words as referring to MSS. adorned with large and very ornate initials. The two words *uncialibus* and *initialibus* could easily have been mistaken for each other by the copyists. However, the custom of decorating MSS. with elaborate initials did not prevail as early as Jerome's day. In the earliest MSS. no prominence was given to initial letters, later they were separated a little from the rest of the word, and afterwards they were enlarged sometimes in colors. At first only the initials of paragraphs were made prominent, then the first letter also of each page. The Vatican *Vergil*, No. 3256, of the fourth century, has large initials in red, blue, and green, but these would not increase scarcely at all either the cost or bulk of a MS., two things that Jerome condemns in these old books. Accordingly the reading *initialibus* cannot be adopted, concerning which Vallarsi says: *Illud vero aperte mendosum est quod praeferunt quidam MSS. initialibus*.

The explanation given to *uncialibus litteris* by nearly all palaeographers or writers on the subject, is that the words mean large letters referring only to the size and not at all to the shape of the letters, not necessarily designating in the least the script that is now called uncial. They derive the word from *uncia*, a twelfth, which is a division of measure.<sup>4</sup> Vallarsi's comment is: *Unciales quas*

<sup>1</sup> Migne's ed. *Patr. Lat.*, vol. 28, p. 1142. The inconsistencies in Latin orthography are unaltered.

<sup>2</sup> Jerome *Pref. in Evang.*, vol. 29, p. 558.

<sup>3</sup> *Patr. Lat.*, vol. 29, p. 63.

<sup>4</sup> Mabillon, the Benedictines. Of later date among the Germans, Gardthausen, Wattenbach, Blass; among the French, De Vainés, De Wailly, Delisle, Prou; among the Italians, Paoli, Carini. Thompson in *Brit. Ency.* under Palaeography says: "the etymology of the word is doubtful." Zangemeister (*Ex. Cod. lat. lit.*, etc., *pref. viii.*) says the origin of the word is due to *Hieronymi verbis male intellectis*. Fabretti does not discuss the word.

*vocat Hieronymus, Glossa in cod. Vaticano 135 exponit longas. Budaeus de asse lib. I illas vult pollicis crassitudine exaratas. Multo autem est verisimilius sic dictas certae magnitudinis literas quae ad unciae granditudinem proportionem quadam accederent quarum specimen in antiquioribus nonnullis codicibus videre est. Eo pacto cubitales eas vulgo dicimus quae in lapidibus superne locandis et longius ab oculorum acie grandiores quasi ad cubiti speciem exaratas.*<sup>1</sup> Moreover, in the time of Charles the Great, Lupus of Ferrières wrote to Einhart (ep. 5): *Scriptor regius Bertcaudus dicitur antiquarum litterarum dumtaxat earum quae maximae sunt et unciales a quibusdam existimantur habere mensuram descriptam.*

In Jerome's day there were in vogue three kinds of script now called the capital, both square and rustic, the cursive, and the uncial. The cursive was the writing of business documents, the capital and the uncial were used for literary purposes. Jerome, in the passage quoted from his preface to Job, censures the extravagance and luxury of those who prefer old books written in gold and silver on purple parchment, or in a kind of script commonly called *uncialibus litteris*, which made them not only bulky but also very expensive, on account of the great amount of parchment used. Jerome elsewhere says: *Inficiuntur membranae colore purpureo aurum liquescit in litteras gemmis codices vestiuntur et nudus ante foras eorum Christus emoritur.*<sup>2</sup> There are extant two MSS. that come under Jerome's description; both are in uncial script and contain fragments of biblical translations into Latin before Jerome's. The one, Codex Vercellensis, was written by Eusebius, and belongs to the fourth century, the other, Codex Veronensis, also belongs to the fourth, or early part of the fifth, century.

A comparison of MSS. written in uncial with those written in capital script will show that the former were written with a lavish use of parchment not characterizing other MSS., thus greatly increasing the cost. The Vatican palimpsest of Cicero's *De Republica* is probably the oldest Latin MSS. on parchment, and belongs to the third, or early part of the fourth, century. Biblical MSS. of the same date would be designated as *veteres libros* by Jerome. This MS. is in uncial script of large characters, but not larger than those of the Vatican *Vergil*, No. 3256. On three sides there are wide margins and a broad space between the two columns. Each page has only thirty lines, or an average of about fifty-four words. The book of Job written in such a manner would make not only an unwieldy but also a most expensive work. The two MSS. of the Pre-Hieronymian Latin translation of the Bible (sometimes called the Itala), namely, the Vercellensis and the Veronensis Codex already referred to, are of a similar nature. The script, which is uncial, is in very narrow columns, sometimes a line contains but a single word, thus leaving a very wide margin. An examination of other early MSS. in uncial script will show the same manner of writing, with wide margins, narrow columns, and comparatively little text on a page; e.g. Verona palimpsest of Livy of the fourth century.<sup>3</sup> On the other hand, MSS. in capital script, both square and rustic, are found to contain, as a rule, far more text to a page, relatively, than the MSS. in uncial script. The Medicean *Vergil* has twenty-nine lines, or an average of about one hundred and eighty-five words to a page; the Vatican *Vergil*, No. 3225,

<sup>1</sup> Patr. Lat., vol. 28, p. 1142.

<sup>2</sup> Ad. Eustoc. de Cust. Virg., vol. 28, p. 418.

<sup>3</sup> Mommsen, Abh. d. Berl. Ak., 1868.

has twenty-one lines, or one hundred and forty words to a page. Comparisons may be made with the Turin palimpsest A. II<sup>2</sup> of *Cicero in Verrem*, of the Vatican *Vergil*, No. 3256, also of the St. Gall Vergilian MSS., as well as with others.<sup>1</sup> Gathering together the facts, we find that among the earliest classical Latin MSS. there is one kind in which there is an extravagant use of parchment. Moreover, the earliest codices (Vercellensis and Veronensis) containing biblical translations made before Jerome's, one of which certainly belongs to the fourth century, — and the same is probably true of the other, — are also written with an extravagant use of parchment. Remembering that these are written in uncial script, and that the early MSS. in capital script do not show such an extravagant use of parchment, we come to the conclusion that Jerome meant by *uncialibus litteris*, not large letters in general, but a distinct kind of writing; namely, that which is now called uncial. The fact that the size of the letters of the early MSS. in capital script is in some cases larger and in other cases smaller than the size of the letters of MSS. in uncial script, confirms the conclusion that Jerome did not primarily refer to the dimensions of the letters.

There remain two objections to be answered. The first is the letter of Lupus of Ferrières in which he mentions letters *quæ maximæ sunt et unciales a quibusdam existimantur*. This need not mean majuscules in general (i.e. capitals and uncials), but may mean specifically uncial script, as one of several majuscule scripts, for the Carolinian reform included both minuscules as well as capital and uncial scripts.

The second objection is the etymology of the word *unciales*. In the palimpsest of Cicero, *De Republica*, we find seven letters (a, d, e, h, m, q, u,) peculiar to uncial script. No designation would describe them better than *hook-shaped*. This is so marked that it probably led, in or before the time of Jerome, to an incorrect association of the word *unciales* with *uncus*, a *hook*. Jerome's language would not be contrary to such an inference, for he says: *uncialibus ut vulgo aiunt literis*. Jerome would not hesitate to use a word that expressed his meaning, even if that meaning was contrary to its etymology; and he would no doubt justify himself as did Augustine in his *Enarr.* in Ps. 138, 20, *Melius est reprehendant nos grammatici quam non intelligent populi*.

#### 19. Poetic Words in Thucydides, by Professor Charles Forster Smith, of Vanderbilt University.

This paper is a continuation of the one read at the meeting in 1891 on "Traces of Tragic Usage in Thucydides," which treated the poetic words found in Thucydides iii. Further investigation in all the books of Thucydides confirms the view then expressed, that the chief influence on Thucydides in the matter of elevated style was the language of Tragedy. Of the whole list of probably poetic words made out as the result of the investigation thus far there are found in Tragedy 173; in Homer, or Hesiod, or both, 67; in the Lyric poets, chiefly Pindar, 46; in Herodotus, or Hippocrates, or both, 75. It is possible, of course, that, as Thucydides and Tragedy have so much in common, we have here not so much really poetic words, as old Attic terms. This latter view is favored by the

<sup>1</sup> In the paper as read, detailed comparisons of the dimensions of these different MSS. were given. They are omitted here for want of space.



large number of these words which are found in Plato and Xenophon, but opposed by the exceedingly small number (not half a dozen) found in Antiphon.

In considering the matter of style, and specially the question whether the presence of so many poetic words in Thucydides is due to the undeveloped state of Greek prose and the consequent absence of any well-defined line of separation between prose and poetic usage, it is instructive to note the parts of the work where most of the poetic terms occur. These are, of course, the speeches. Now the speeches in Thucydides cover only 114 of the 565 pages of Bekker's text, i.e. about one-fifth of the whole; but in this one-fifth occur two-fifths of all the poetic words found thus far. Indeed, of the words which seem to be most certainly poetic, one-half occur in the speeches and a few elevated passages, such as iii. 81, 82, 104; vii. 75, etc. In book v., where there is only one short speech of a single chapter and the Melian dialogue, and in book viii., which has no speeches, there are hardly any poetic words—in each book only seven or eight that seem to be certainly poetic. These facts would seem to indicate that Thucydides's poetic vocabulary was largely a matter of choice, and not owing mainly to the undeveloped state of Greek prose.

Still there seems to be evidence of a clear development of prose style and a more clearly marked departure from poetic usage during the long period occupied in the composition of the work. This is inferred on the following grounds. More than two-thirds of the poetic words of Thucydides are found in the first four books, and most of the remainder, as might have been expected, in the tragic recital of the failure of the Sicilian expedition as described in the wonderful prose of book vii. It is especially to be noted that book vi., which gives more space to speeches than any other except book i., has comparatively few poetic terms. Of the words which seem to be most certainly poetic 56 occur only in books i.-iv.; 19 are common to both i.-iv. and v.-viii.; 26 are confined to v.-viii. Counting every occurrence of each word, these terms are found in i.-iv. 130 times, in v.-viii. 77 times.

One other general remark may be made. Of the poetic terms thus far investigated 27 occur in Xenophon, 42 (mainly the same as the 27) in Plato; and 11 of the 27 or 42 occur in late writers. Besides these 11, other poetic terms to the number of 35 are found after Thucydides only in Dio Cassius, Dionysius Halicarnassus, Josephus, Plutarch, Lucian, and other late writers; i.e. 46 (11 + 35) survive in late Greek, mainly the result it would seem of imitation of Thucydides by late writers.

The following is an alphabetical list of the words discussed in this paper which seem to be most certainly poetic. For those discussed in the former paper see PROCEEDINGS for 1891.

ἀβροδιαυτον, *the (spread of) delicate habits*, i. 6. 9 (Aesch., late writers).

ἄγγελμα, *message*, vii. 74. 1 (Eur.).

ἀδοκῆτος, *unexpected*, vi. 34. 42; 47. 11; vii. 29. 30; 43. 29 (ἀδοκῆτως, iii. 45. 25; iv. 17. 15). (Trag., Hes., late writers.)

αἰκία, *suffering, misery*, vii. 75. 34 (Trag.—as law phrase=*assault, outrage*).

αἰών, *life, lifetime*, i. 70. 28 (Hom., Pind., Trag., Hdt., Xen.).

ἀνηλοῦντο, *dispatched themselves*, iii. 81. 16; iv. 48. 17. Cf. ἀναλοῦντες σφᾶς, viii. 65. 11 (Trag.).



- ἄνθος, *flower* (of youth, of troops, etc.), iv. 133. 4 (Hom., Hes., Lyr., Trag., Plat., Xen., Dio C.).
- ἀπαράσσειν, *to sweep off*, vii. 63. 4. Cf. καταράσσειν, vii. 6. 15 (Hom., Trag., Hdt., late writers).
- ἀπονοστεῖν, *to return*, vii. 87. 26. Cf. ὑπονοστεῖν, iii. 89. 9 (Hom., Hes., Pind., Eur., Hdt., Xen., late writers).
- ἀποψυχεῖν, *to expire*, i. 134. 14 (Hom., Aesch., Soph., late writers).
- ἀρωγά, *serviceable*, vii. 62. 1 (Hom., Pind., Trag., Plat. (1), late writers).
- ἀτέκμαρτον, *without proof*, iv. 63. 1 (Pind., Aesch., Hdt., Plat. (1), late writers).
- αὔχεῖν, *to boast*, ii. 39. 18 (Aesch., Eur., Hdt., Com. (rare), late writers).
- αὔχημα, *a boast*, ii. 62. 28; vii. 66. 15; 75. 37 (Pind., Soph., Eur., late writers).
- ἄχθηδών, *a burden, grief*, ii. 37. 13; iv. 40. 7 (Aesch., Plat. (2), late writers).
- βέβηλος, *allowable to be trodden, profanus*, iv. 97. 14 (Trag., late writers).
- βόσκω, *to feed* (men), vii. 48. 33 (Trag., Ar., Hdt., Luc.).
- γεγωνίσκειν, *to cry aloud, proclaim*, vii. 76. 5 (Aesch., Eur., Dio C.).
- διαβάλλειν, *to cross*, vi. 30. 6; 44. 8 (Aesch., Eur., Hdt., late writers).
- διαμάω, *to clear away, cut through*, iv. 26. 6 (Eur., late writers).
- δρᾶν, *to do*. Thuc. uses it 85 times. Aesch., Soph., Eur., Hom. (1). In Ar. and Plat. only of other early Attic authors.
- δραστήριος, *efficacious*, ii. 63. 12 (Aesch., Eur., late writers).
- δύσερως, *love-sick*, vi. 13. 6 (Eur., Theocr., Xen. (1), late writers).
- ἐκάς, *far, far off*, i. 69. 23; 80. 9; viii. 94. 14; 104. 17 (Hom., Pind., Trag., Theocr., Hdt.).
- ἐξαπίνης, *on a sudden*, i. 50. 21; iii. 89. 20; iv. 36. 10; 111. 12; 115. 13; v. 10. 33 (Hom., Alcae., Pind., Ar., Plat., Xen.).
- ἐπάρχομαι, *offer, begin with* (the cups) *again*, iv. 120. 1 (Hom.).
- ἐπετήσιος, *yearly*, ii. 80. 26 (Hom., Callim.).
- ἐπικρατέστεροι, *superior*, vi. 88. 10. (The adj. is Thucydidean and late. Hom. and Hesiod have adv.).
- ἐπισπέρχειν, *to urge on*, iv. 12. 2. Cf. κατασπέρχειν, iv. 126. 33 (Hom., Aesch., Ap. Rhod.).
- ἀποτρύνειν, *to stir up, to urge on*, vi. 69. 17; vii. 25. 5 (Hom., Pind., Trag., Hdt., late writers).
- εὐλογία, *panegyric*, ii. 42. 3 (Lyr., Eur., Plat.).
- ἥπιος, *mild, kind*, ii. 59. 13; vii. 77. 18; viii. 93. 66 (Hom., Hes., Trag., Ar.).
- θάμβος, *amazement*, vi. 31. 44 (Hom., Pind., Trag., Ar., Plat.).
- ιέναι, *to send forth, utter* (sounds), iii. 112. 14 (Hom., Trag., Hdt., Plat.).
- καθύπερθε, *from above*, v. 59. 12 (Hom., Lyr., Trag., Hdt.).
- καταλινεῖν, *to approve of*, iv. 122. 8 (Pind., Trag., Hdt.).
- κατ' ἄκρας, *from top to bottom, utterly*, iv. 112. 9 (Hom., Trag., Plat.).
- κατεργάζεσθαι, *to finish, kill*, iv. 85. 9; vi. 11. 1; 33. 21; 86. 9 (Soph., Eur., Hdt., Xen. (1)).
- κατήφεια, *dejection*, vii. 75. 25 (Hom., late writers).
- κῆδος, *connexion by marriage*, ii. 29. 3 (Trag., Hdt.).
- κλέος, *good report, glory*, i. 10. 8; 25. 22; ii. 45. 10 (Hom., Pind., Trag., Hdt., Plat., Xen.).
- κλυδώνιον, *a wave, a surging sea*, ii. 84. 19 (Aesch., Eur.).
- κόμπος, *a boast*, ii. 40. 3; 41. 5 (Trag., Hdt., Aeschin.).

- κομπεῖν, *to boast*, vi. 17. 19. Cf. ἐπικομπεῖν, iv. 126. 37; viii. 81. 19 (Pind., Trag., Hdt.).
- κτύπος, *din*, vii. 75. 25 (Hom., Trag., Plat., Xen.).
- λογάδες, *picked*, i. 62. 23, etc. (12 times in all) (Eur., Hdt., late writers).
- μοχθεῖν, *to toil, to be weary*, i. 70. 28; ii. 39. 23 (Hom., Trag., Ar., Xen.).
- μυχός, *inmost recess*, vii. 4. 21; 52. 11 (Hom., Hes., Pind., Trag., Hdt., Xen.).
- ναυβάτης, *a marine*, i. 121. 10; vii. 75. 44; viii. 44. 3 (Trag., Hdt.).
- ξυμφορά, *an event, a hap*, i. 140. 4, 9 (Trag., Ar., Hdt., Plat. (1)).
- ξυνίστωρ, *conscious*, ii. 74. 10 (Trag., Anthol., Xen. (1), Plat. (1), late writers).
- ὄμμα, *eye*, ii. 11. 29 (Hom., Hes., Pind., Trag., Plat. (1), Xen. (1)).
- οὔπως, *nohow*, v. 15. 7 (Hom.).
- ὀργή, *disposition*, i. 130. 11; 140. 3; iii. 82. 19; viii. 83. 16 (Hes., Lyr., Trag., Ar., Plat. (1)).
- ὀρρωδία, *dread*, ii. 83. 3; 89. 3. Cf. ὀρρωδεῖν, v. 32. 13; vi. 9. 8; 14. 4 (Eur., Hdt.).
- ὅτι τάχος, *as quickly as possible*, vii. 42. 27 (Soph. (2)). Cf. Hdt. ὡς τάχος).
- πανωλεθρία, *utter destruction*, vii. 87. 24. (The noun is Thucydidean, but the adj. is Tragic.)
- παρέσχεν and παρασχῆσει (impers.), i. 120. 18; iv. 85. 8; v. 14. 11; vi. 86. 22 (Pind., Eur., Hdt.).
- περισταδόν, *standing round about*, vii. 81. 24 (Hom., Eur., Hdt.).
- πιστοῦν, *to bind by oath, make trustworthy*, iv. 88. 5 (Hom., Trag.).
- πίσυνος, *trusting in*, ii. 89. 21; v. 14. 19; vi. 2. 38 (Hom., Hes., Pind., Trag., Hdt.).
- ῥαχία, *the beach*, iv. 10. 7 (Aesch., Plut.).
- ρόθιον, *the surge*, iv. 10. 24 (Trag., Ap. Rhod., late writers).
- ῥεῖθρον, *a stream*, vii. 74. 10 (Hom., Pind., Trag., Hdt.).
- ῥύσσεσθαι, *compensate for, wipe out*, v. 63. 11. Cf. Soph. O. R. 313. (The word in sense of *save, rescue*, esp. common in Hom., Hes., Trag., Hdt.)
- σέβειν, *venerari*, ii. 53. 14 (Post-hom. and mostly Trag., also in Archil., Pind., Plat.).
- σμικρός, iv. 13. 19; vii. 75. 26; viii. 81. 11 (Acc. to Steph. the Trag. and Com. poets drop σ only metri vel euphoniae causa).
- σπέρμα, *seed, offspring*, v. 16. 25 (an oracle) (Pind., Trag., Plat.).
- στορέσαι, *bring down, tame*, vi. 18. 22 (Aesch., Eur., Simon., late writers).
- τρυχόμενοι, *worn out*, i. 126. 24. Cf. τρυχῶ, iii. 93. 9; iv. 60. 13; viii. 28. 23; 48. 11 (Hom., Hes., Lyr., Trag., Ar., Hippocr., Xen., late writers).
- τάφος, *burial*, ii. 35. 6; 47. 1 (Hom., Hes., Soph., Eur., Plat.).
- ὑμνεῖν, *to sing, laud*, ii. 42. 5 (Hes., Hom. Hymns, Pind., Trag., Plat., Xen., Lys.).
- ὑπέρφρων, *arrogant*, ii. 62. 32 (Trag., Dio C.).
- φειδῶ, *a sparing*, vii. 81. 28 (Hom., Eur., late writers).
- φερεγγυώτατος, *best warrant for*, viii. 68. 22 (Aesch., Soph., Hdt.).
- χέρνιψ, *water for hand-washing*, iv. 97. 15 (Hom., Trag., Ar., Dem. (2)).
- ὥς (= οὔτως), iii. 37. 26. Cf. καὶ ὥς, i. 44. 11; οὐδ' ὥς, i. 132. 24 (Hom., Trag., Hdt., Plat.).

Remarks upon the paper were made by Professor Wright and Dr. Earle.

20. On English Nouns which have Gained or Lost an Initial Consonant by Attraction, by C. P. G. Scott, Esq., of New York City.

This paper, which elicited a large amount of discussion, is printed in full in the Transactions.

21. The Third Class of Weak Verbs in Primitive Teutonic, with Special Reference to its Development in Anglo-Saxon, by Miss Marguerite Sweet, of Bryn Mawr College.

In the absence of the author this paper was read by title only.

From the time of Grimm to the present day, scholars have been seeking for an explanation of the origin and structure of the Teutonic third weak conjugation. To account for the diphthong alone forms one of the most perplexing problems of Teutonic grammar. The Latin conjugation in *ē* is so closely allied to the Teutonic *ai*-conjugation as to suggest at once identity of origin; still the Teutonic diphthong cannot be the direct equivalent of the Latin vowel. It seems, moreover, doubtful whether *ai* held in the Primitive Teutonic third class the position of *-ō-* in the second, of *-j-* in the first weak conjugation. In Anglo-Saxon, in Old Saxon, and in Old Norse, *ai* does not appear in the preterit, while in Gothic, Anglo-Saxon, and Old Saxon, *ai* is confined to the second and third persons singular and the second person plural. The condition of the inflexion, too, is no less perplexing than that of the stem-vowel. Gothic shows in the present an interchange of strong forms with forms in *ai*: the Saxon dialects have a corresponding interchange of *-j-* with *-ai*-forms. What is the significance for Primitive Teutonic of this mixture of forms, and which, Gothic or Anglo-Saxon, is nearer the primitive condition?

An historical review of the subject shows that the discussion from Bopp to Bartholomae has been guided by two assumptions; viz. (1) that the Latin *ē*-verb is the same as the Teutonic *ai*-verb; (2) that the *-j-* of Anglo- and Old Saxon is to be ascribed to primitive Teutonic. Professor Collitz alone, in his recent paper on the auslaut *ai* in Gothic, Old High German, and Old Saxon, denies the validity of these two assumptions. He proposes a solution of the problem which is based upon Gothic as representing the original inflexion.

The present paper will in no way touch upon the question of the origin of the *ai*-conjugation, but will admit the second important question; — what was the original form of the conjugation? For my purpose is to confine my attention to the third weak class as it exists in Teutonic, to give an historical treatment of the class and its development, hoping thereby to reconstruct the primitive *ai*-class and the primitive *ai*-inflexion.

#### I. — A. The Primitive Teutonic *ai*-verbs.

The following verbs may be ascribed without hesitation to Primitive Teutonic: —

	Goth.	OHG.	OSax.	AgS.	ON.
1.	<i>aīstan</i> ;	—	—	—	<i>æsta</i> .
2.	<i>arman</i> ;	<i>armēn</i> ;	<i>armon</i> ;	<i>earmian</i> ;	—
3.	—	<i>bibēn</i> ;	<i>bibon</i> ;	<i>bifan</i> .	<i>bifask</i> .

	Goth.	OHG.	OSax.	AgS.	ON.
4.	<i>fi(j)an</i> ;	<i>flên</i> ;	—	<i>fëon</i> ;	<i>fjð.</i>
5.	—	<i>folgên</i> ;	<i>folgon</i> ;	<i>folgian.</i>	—
6.	—	<i>frágên</i> ;	<i>fragon.</i>	—	—
7.	—	<i>fullên</i> ;	<i>fullon</i> ;	<i>fullian</i> ;	<i>fulla.</i>
8.	—	<i>ginên</i> ;	—	<i>ginian</i> ;	<i>gina.</i>
9.	<i>haban</i> ;	<i>habên</i> ;	<i>hebbian</i> ;	<i>hæbban</i> ;	<i>hafa.</i>
10.	<i>háhan</i> ;	<i>hangên</i> ;	<i>hangon</i> ;	<i>hangian</i> ;	<i>hanga.</i>
11.	<i>hatan</i> ;	<i>hazzên</i> ;	<i>haton</i> ;	<i>hatian</i> ;	<i>hata.</i>
12.	—	<i>hlinên</i> ;	<i>hlinon</i> ;	<i>hlinian.</i>	—
13.	—	<i>hogên</i> ;	<i>huggian</i> ;	<i>hycg(e)an.</i>	—
14.	—	<i>klebên</i> ;	<i>clibon</i> ;	<i>clifian</i> ;	<i>klifa.</i>
15.	<i>kunnan</i> ;	<i>kunnên</i> ;	<i>kunnon</i> ;	<i>kunnian.</i>	—
16.	<i>liban</i> ;	<i>libên</i> ;	<i>libbian</i> ;	<i>libban</i> ;	<i>lifa.</i>
17.	<i>leikan</i> ;	<i>licchên</i> ;	<i>likon</i> ;	<i>lícian</i> ;	<i>lika.</i>
18.	<i>luban</i> (lubains).	—	—	—	—
19.	<i>maurnan</i> ;	<i>mornên</i> ;	<i>mornon</i> ;	<i>murnde.</i>	—
20.	<i>reiran.</i>	—	—	—	—
21.	<i>rûnan</i> ;	—	—	—	<i>rýna.</i>
22.	—	<i>sagên</i> ;	<i>seggian</i> ;	<i>secg(e)an</i> ;	<i>segja.</i>
23.	<i>sifan.</i>	—	—	—	—
24.	<i>silan.</i>	—	—	—	—
25.	<i>slavan.</i>	—	—	—	—
26.	<i>skaman</i> ;	<i>scamên</i> ;	—	<i>scamian</i> ;	<i>skamma.</i>
27.	<i>saurgan</i> ;	<i>sorgên</i> ;	<i>sorgon</i> ;	<i>sorgian.</i>	—
28.	—	<i>swîgên</i> ;	<i>swîgon</i> ;	<i>swîgian.</i>	—
29.	<i>staurran</i> ;	<i>storrên</i> ;	—	—	<i>styrra.</i>
30.	—	<i>zalên</i> ;	<i>talon</i> ;	<i>talian</i> ;	<i>tala.</i>
31.	<i>trauan</i> ;	<i>trûên</i> ;	<i>trûon</i> ;	<i>trûwian</i> ;	<i>trúa.</i>
32.	<i>þahan</i> ;	<i>dagên</i> ;	<i>thagon</i> ;	—	<i>þegja.</i>
33.	<i>þivan</i> ;	—	—	<i>þéowian.</i>	—
34.	<i>þarban</i> ;	<i>darbên</i> ;	<i>tharþon</i> ;	<i>þearþian</i> ;	<i>þarfa.</i>
35.	<i>þulan</i> ;	<i>dolên</i> ;	<i>tholon</i> ;	<i>þolian</i> ;	<i>þola.</i>
36.	—	<i>wachên</i> ;	<i>wakon</i> ;	<i>wacian</i> ;	<i>vaka.</i>
37.	<i>witan</i> ;	—	—	<i>witian.</i>	—
38.	<i>wunan</i> ;	<i>wonên</i> ;	<i>wonon</i> ;	<i>wonian.</i>	—

To this list may be added certain other verbs which may have belonged originally to the ai-class, but whose present condition casts but little light upon their primitive form. These are: Goth. *bauan*; OHG. *borgên*; OHG. *garahvên*; OHG. *hlosên*; Goth. *hveilan*; Goth. *vanan*; Goth. *veiþan*.

A consideration of this list of original ai-verbs brings out certain facts which are of importance for the light they throw upon the original character and function of the class.

(1) Of the thirty-eight verbs to be ascribed certainly to Primitive Teutonic, eight only are denominatives; viz., *arman*, *fullên*, *leikan*, *rûnan*, *skaman*, *zalên*, *þivan*, *vunan*.



(2) The following may be called Primitive Teutonic deverbatives; *i.e.* verbs co-existing with and derived from a strong verb:—

*ginên* : from \**gīnan*. (Cf. OHG. *geinōn*; AgS. *gēnan*.)

*klebên* : from \**klīban*. (Cf. OHG. *klīban*; ON. *clifa*.)

*hlinên* : from \**hlīnan*. (Cf. OHG. *hleinjan*; ON. *hleina*.)

*liban* : from \**līban*. (Cf. Goth. *ga-leiban*.)

*hāhan* : from \**hanhan*. (Cf. Goth. *hāhan*, st. red. v'b.)

*wachên* : from \**wacan wōc*. (Cf. AgS. *wacan*; ON. p't part. *vakinn*.)

*frágên* : from \**frihnan* \**frah*. (Cf. Goth. *fraihnan*, etc.)

To this list should be added the verbs *vitan*, *þarban*, *kunnan*, developed in Primitive Teutonic from the corresponding preterit present verbs.

(3) There remain twenty non-derivatives; viz., *aistan*, *bibên*, *fi(j)an*, *folgên*, *haban*, *hatan*, *hogên*, *luban*, *maurnan*, *reiran*, *sagên*, *sifan*, *silan*, *slavan*, *saurgan*, *swigên*, *staurran*, *trauan*, *þahan*, *þulan*.

It is important to notice that where these non-derivative ai-verbs exist in the cognate languages, they are non-derivatives. *aistan* is in Greek *αἰδομαι* (= \**alz-dōmai*); *bibên*<sup>1</sup> = \**bhi-bhai-mi*; *reiran* is original \**ri-rai-mi*.<sup>1</sup> Sanskr. *pī-yati* is Teut. *fi-j-an*; Sanskr. *çddati*, Teut. *hatan*; Sanskr. *lubhati*, Teut. *luban*. Teut. *þulan* is Greek *ἐτλην*; Teut. *sagên*, Greek *ἐννεπε*, *ἐν-σεπε* (= Lat. *in-sece*).

Reconsider, now, the relation of the Teutonic ai-verbs with Latin verbs in *ē*. The number of Latin and Teutonic equivalents is in reality very small. There are only *haban*, *habēre*; *luban*, *lubēre*; *silan*, *silēre*; *þahan*, *tacēre*; *witan*, *vidēre*. Of these, *vidēre* is of little importance in evidence of the original identity of the two classes, inasmuch as *witan* is apparently a Teutonic derivative. A like development is seen in Teut. *wacan*, *wachên*, Lat. *vegēre*. The relation, too, of \**luban* to *lubhati* is quite as significant as that of *luban* to *lubēre*. Furthermore, Primitive Teutonic ai-verbs are represented in Latin by other conjugations. E.g., *gī-ên*, *hiāre*; *hlinên*, in-*clināre*; *hatan*, *cadēre*; *sagên*, *sequor*.

The likeness of vocabulary noticeable in the Latin *ē*-class and the Teutonic ai-class admits of ready explanation as the result of likeness in function. Identity of function and likeness in vocabulary are not sufficient to prove identity of origin.

#### B. The treatment of the original ai-class in the different dialects.

(a) With regard to the relative extent of the third weak class in the dialects, the state of the case is briefly this. Gothic and Norse are upon practically the same footing in their treatment of the class; in both dialects the verbs are few in number, and nearly all of them are neuters. Anglo-Saxon and Old Saxon have practically lost the inflexion, the primitive ai-verbs that have been retained, passing regularly into the *ô*-class. In Old High German alone has this class assumed any importance in the general process of verb development. There it appears as a large class, capable of indefinite growth.

The condition of the ai-verb in Anglo-Saxon is of particular interest. There the sole remnants of the class are *habban*, *libban*, *sęcg(e)an*, *hycg(e)an*. The other verbs classed by Sievers with these to form the third weak conjugation—viz., *ðręag(e)an*, *smęag(e)an*, *fęog(e)an*, *fręog(e)an*—do not, with the exception of *fęog(e)an*, belong to the original ai-class. They may, moreover, be accounted

<sup>1</sup> See Kluge KZ. XXVI.; also PBB. VIII. 343.

for regularly as contract verbs of the second class. Take, for example, *fréog(e)an*, which by the regular laws of contraction is thus derived. Goth. *frijôn* = AgS. *fréon*. In accordance with regular Anglo-Saxon development *fréon* becomes *fréog(e)an*. Now, if this verb has in Anglo-Saxon the inflexion of *habban*, *sęcg(e)an*, etc., there should be umlaut in the infinitive, the first person singular present indicative, etc. "The orig. inflex.," says Sievers, "is more clearly perceptible in Ps. than in WS." But the *i* of Ps. *frigan* is not necessarily the *i*-umlaut of WS. *éo*. It is found not infrequently where umlaut is impossible, and can only be considered a dialectic treatment of *éo* before *g*. For example, *wriga* is quoted for WS. *wréon*; *tih* for *téoh*; *fligu* and *ligende* for *fléogu* and *fléogende*.

(b) Anglo- and Old Saxon, then, yielded the *ai*-inflexion in favor of the *-ô*. Old High German, on the contrary, seized upon the central characteristic of the original conjugation as the basis of development for an important class. By emphasizing the passive nature of the class, Old High German pushed to its extreme the power of double formation, which may be seen already active in Primitive Teutonic. The *ē*- and *-j*-formations became active and passive counterparts, any adjective being capable of taking either form. E.g., *blinden* (from *\*blindjan*), to blind, *blintēn*, to become blind; *truoben*, to disturb, *truobēn*, to be disturbed; *heftan*, to bind, *haftēn*, to be in bonds; etc.

In Anglo-Saxon and Old Saxon it is noticeable that the *ô*-conjugation exercises, to a certain extent, the passive function belonging in Primitive Teutonic to the *ai*-class. The explanation of this fact can only be that, with the passage of the *ai*-verbs into the *ô*-conjugation, the power of passive formation was transferred to the latter. E.g., *earmian*, *yrman*; *bealdian*, *byldan*; *cōlian*, *cēlan*; etc.

There is a marked contrast between the East and West Germanic in their treatment of the *ai*-inflexion. While in West Germanic the *ai*-inflexion was developed as the class of passive formation, in East Germanic a parallel development took place with the *n-an* inflexion. E.g., Goth. *ga-batjan*, to make use of, *ga-batnan*, to be of use; *ga-blindnan*, to be blind, *ga-blindjan*, to make blind; etc. In Norse the *n-an* class, as the *ai*-class in Anglo-Saxon, passed into the *ô*-inflexion, and thus the Norse *ô*-inflexion gained the power of passive formation.

(c) The main points with regard to the inflexional condition of the *ai*-class in Teutonic may be thus summed up. Gothic and Old High German are upon practically the same footing; but at the same time Old High German has, instead of the strong forms of Gothic, regular forms in *ē*: Old Norse agrees in the present system with Old High German, but has a preterit without connecting vowel. Anglo-Saxon and Old Saxon agree in the present system with Gothic, Old High German, and Old Norse in the form of the second and third singular present indicative: everywhere else in the present, *j*-forms occur. The Saxon preterit is the same as that of the Norse.

## II. Concerning the Primitive Teutonic inflexion of verbs of the third weak class.

The problem for discussion is represented in —

(a) Goth. <i>haba</i> ;	AgS. <i>hæbbe</i> ;	OSax. <i>hebbin</i> .
<i>habais</i> ;	<i>hafast</i> ;	<i>habas</i> , -es.
<i>habaiþ</i> ;	<i>hafað</i> ;	<i>habad</i> , -ed.

(b) Goth. *habaida*; OHG. *habêta*; OSax. *habda*; ON. *hafði*; AgS. *hæfde*.

The general opinion of scholars to-day is that we must infer for the Primitive Teutonic ai-inflexion a present having an interchange of j- and ai-forms, and a preterit without connecting vowel. But, it seems to me, that the view has been accepted upon evidence too slight, without giving due attention to the possibility of another explanation. The general condition of Gothic is so much older than that of the other dialects that, in case of variance in form among the dialects, the supposition must always be in favor of the antiquity of the Gothic, until the varying form has been proved the older.

What are the arguments adduced in proof of an original j- in the conjugation?

The condition of the corresponding class in Slavonic and Lithuanian furnishes the main support for the generally accepted opinion. In OSlav. *śězda* (= \**śědja*), *śědiši*, beside *śěděchŭ*, *śěděti*, *śědětŭ*; Lith. *śėdzu* (= \**śėdjū*), *śėdi*, beside *śėdėjau*, *śėdėsiu*, *śėdėti* may be seen, it is argued, the original thematic and athematic conjugations which combined to form the inflexion of Goth. *haban*, *liban*, etc. But, whatever should be concluded from these data about the verb \**śědjō* in Letto-Slavic, it is difficult to see what bearing the result would have upon the question of the original ai-inflexion. Teut. \**sitjan* is a strong verb like \**bidjan*, without trace of relation with the Teutonic ai-class. Furthermore, Lithuanian is exceedingly untrustworthy with respect to the use of -j- in the verbs. Says Bremer: "The j-formations are so numerous in comparison with the other languages, that we may hardly avoid the conclusion that the j-inflexion has overstepped its original limits, and thus includes many verbs not originally belonging there. Not only numberless derived verbs have a-j- in the present; it is found also in the present of primary verbs." In short, Lithuanian in its verb system is as far from original as are the Saxon dialects.

Mahlow sees in *habēe* (late *habēie*) of the Alemannian (Weinhold, Alem. Gr. 368 sq.), a trace of the old j-inflexion. These optative forms, however, may be readily explained as an effort to differentiate the optative from the present indicative, — perhaps as an effort toward the equalization of endings. The present optative endings -e, -es, -e belong, not only to weak j-verbs, but to all strong verbs as well. The Alemannian dialect has simply chosen to consider -e, -ēs, -e the general optative endings, irrespective of class stem.

Of far more importance in the discussion are the j-forms in Old Norse inflexion of *hafa* (pres. *hef*, *hefe*, *hefr*), *segja*, and *þegja*. Sievers (PBB. VIII. 93), by an ingenious method of comparison, arrives at an ideal inflexion for Norse, showing the ancient interchange of forms.

Infinitive.	*hefja	<i>hafa</i>	<i>segja</i>	<i>þegja</i>		
Pres. Ind. 1.	<i>hef</i>	<i>hefi</i>	<i>seg segi</i>	*þeg þegi		
2. 3.	*hafir	<i>hefr</i>	*sagir	<i>segr</i>	*þagir	<i>þegr</i>
pl. 1.	*hefjom	<i>hofom</i>	<i>segjom</i>	<i>þegjom</i>		
2.	<i>hafid</i>		*sagið	<i>segið</i>	*þagið	<i>þegið</i>
3.	*hefja	<i>hafa</i>	<i>segja</i>	<i>þegja</i>		

The weakness in Sievers' method is that, although it is possible by careful arrangement to form a model inflexion out of the material at hand, there is no evidence that such an inflexion ever existed. If it did, why have we not *hefja*? If there was originally \**hef* \**hafir* in the present, how shall we explain the consistent j-inflexion in the present of the three verbs? Assuming the original Norse



inflexion to have been *\*heffa* *\*hef* *\*hafir*, is there any explanation for the fully developed regular inflexion of Norse, which is in every respect the same as that of Gothic, except in the first singular present indicative? It is not possible to consider, *hafa* a development from *\*heffa*, *waka* from *wekja*, etc. To avoid this difficulty, Johansson resorts to the supposition of two original conjugations. This supposition makes the problem assume a form apparently simple. But there still remains to explain how two independent Primitive Teutonic conjugations should have developed as we find them in the dialects. Why does only the one appear in Gothic and in Old High German, while in the Saxon dialects the two are preserved in a curious mixed conjugation, and finally in Old Norse alone the two are kept independent?

It seems much simpler and more natural to consider the Norse j-forms a late development after the analogy of the j-class.

An important fact to be noticed in the Saxon and Anglo-Saxon ai-inflexion is the instability of umlaut. In Old Saxon inflexion *hebbian* and *habbian* occur; also second plural *hebbiad* and *habbiad*. No dialect of Anglo-Saxon gives *habban* with umlaut regularly. The form *hebbe* is found in the Durham Book, but in that Ms. the common form is *hæbbe*. The same irregularity is noticeable in *sæcg(e)an*, *sæcg(e)an*.

This irregularity in use of umlaut is very strong evidence that the Anglo-Saxon j-forms are of comparatively late development. And, adding this to the evidence furnished by the other dialects, I am unable, for myself, to avoid the conclusion that the original ai-conjugation at least did not contain an interchange of -j- and -ai- forms.

If we reject Anglo-Saxon as the original inflexion, the choice then lies between Gothic and Old High German. The regular inflexion of the latter are readily explained as the natural adoption of *ai* as the characteristic stem. On the other hand, the strong forms of the Gothic are inexplicable, save as remnants of an older condition. Anglo-Saxon, through *hafu*, *sægo*, would seem to bear direct evidence to the antiquity of the Gothic inflexion.

The question arises, is there anything in the condition of the inflexion itself to account for the j-formation in Anglo-Saxon, and is there any connection between the Anglo-Saxon j-forms and those of Old Norse and Old High German? For Anglo-Saxon and Old Norse the explanation is simple: the point of agreement between the first and third classes is plainly in the preterit, which has the same form as that of the short-stemmed verbs of the j-class. Do not facts justify our assigning the same explanation to the OHG. *hebis*, *hebit*; *segis*, *segit*; *libis*, *libit*; *libita*, *hebita*? The pret. *segita* bears apparently the same relation to *\*sagta*, and *libita* to *lipta*, that *hebita* bears to *hapta*. Abundant evidence for such treatment of the preterit is found in verbs of the first class. E.g., *zalta*, *zelita*; *ratta*, *retita*; *scutta*, *scutita*; etc.

Such a view of the common development of j-forms in the ai-inflexion is conditioned by the antiquity of the Norse and Anglo-Saxon short preterit. Here Norse and West Germanic seem undoubtedly older than Gothic. ON. *sagði*, *hafði*, *lifði*, *hugði*; OHG. *\*sagta* (*segita*), *hapta*, *hocta*, *fráhta*; AgS. *sagde*, *hafde*, *lifde*, *hogde* cannot be explained as new formations, nor could they have been developed by contraction from *libaida*, *\*sagaida*, *\*hugaida*, *habaida*. Goth. *gahugds* gives testimony to an original short preterit. Also OHG. *dult* (OSax. *githild*, AgS. *gēdyld*) supplies the old short preterit of Goth. *pulan*, *\*pulda* = ON. *folda*.



## 22. Differences in Versification between the Satires and Epistles of Horace, by Guy V. Thompson, of Yale University.

The statement is often made that the Epistles of Horace are written in more polished hexameters than are the Satires. The object of the following paper is to determine what grounds, if any, exist for this statement, so far as it may be done by an examination of the mechanism of the verse without regard to the question whether Horace purposely wrote his Satires in rougher rhythm. The Georgics of Vergil, considered the most finished of Latin hexameters, have been taken as a model. Of course this method of comparison is not to be applied too rigidly, but in cases where there is a marked difference between the Georgics and Horace's hexameters, and also a reasonable explanation of that difference, the figures for the Satires and Epistles will be significant.

As regards quantity, instances of variation from the normal usage are few, and will not be discussed here. The remaining points of comparison, then, may be divided into the following classes:—

- I. Proportion and position of dactyls and spondees.
- II. The caesura.
- III. The close of the verse.
- IV. Miscellaneous points.

### I. DACTYLS AND SPONDEES.<sup>1</sup>

	Satires.	Epistles.	Georgics.
Dactyls . . . . .	42 %	44 %	43.9 %
Spondees . . . . .	58 %	56 %	56.1 %
Dactylic lines . . . . .	48 cases	36 cases	49 cases
Spondaic " . . . . .		1 case	4 cases
First foot a dactyl . . . . .	55 %	54.8 %	63 %
Second foot a spondee . . . . .	55.8	54.1	54.5
Third " " " . . . . .	62.1	60.7	61.1
Fourth " " " . . . . .	69.9	64	71.5

No striking differences occur in this class, the spondaic lines being so few as to furnish no basis for comparison. It is interesting here, however, to note the corresponding figures for Homer,—Dactyls 68.1 %, spondees 31.9 %, dactylic lines 17.6 % (Horace about 2 %), spondaic lines 4 %, first foot a dactyl 60.3 %, second a dactyl 59.6 %, third a dactyl 84.8 %, fourth a dactyl 61.8 %.

### II. CAESURA.

The determination of the caesura being so largely a matter of individual opinion, absolute accuracy is not claimed for the following table in all respects, but consistency has been aimed at throughout the three bodies of text.

For convenience, the figures given in this class stand for so many in one thousand lines, the actual number of occurrences being, therefore, about twice as many, since the Satires number 2113 lines, the Epistles 1958, the Georgics 2189.

<sup>1</sup> The figures in this class mostly from Drobisch, *Formen des lat. Hex.; Berichte der kön. sächs. Ges.*, 1868, p. 16 ff.

	Satires.	Epistles.	Georgics.
Prin. caesura other than m 3 . . . . .	241	254	266
m 3 wanting . . . . .	113	131	121
No word ending in 3d foot . . . . .	28	26	27
Prin. caesura m 3 with B. D. . . . .	68	45	22
“ “ m 4 . . . . .	113	104	144
“ “ m 2 and m 4 . . . . .	61	79	95
“ “ m 2 and B. D. . . . .	17	16	4
“ “ f 3 . . . . .	48	53	23
f 4 subordinate caesura . . . . .	2	6	2
Caesura before elision . . . . .	8	12	24
( “ “ “ minus <i>-que</i> . . . . .	7	7	3.2-)

The lines in which m 3 is wanting are of course those which have f 3 either as principal or as subordinate caesura, and those in which no word ends in the third foot.

The differences in use of caesura are not striking excepting in the case of the tripartite line formed by masculine caesura of the second foot (m 2) with bucolic diaeresis (B. D.), and in the case of caesura before the enclitic *-que*.

The combination m 2 B. D., making a weak line, is hardly found in the Georgics at all, i.e. only ten times, while it is found thirty-one times in the Epistles, and thirty-seven times in the Satires.

The occurrence of caesura before elision, as in the line (Sat. I, 1, 35) : —

quem struit haud ignara ac non incauta futuri,

eight, twelve, and twenty-four times in 1000 lines respectively in the Satires, Epistles, and Georgics would seem to show the Georgics faulty in this respect. But upon examination it is found that in many cases in the Satires and Epistles, and in the great majority of cases in the Georgics, the syllable following the caesura is *-que*, combined by elision with the following word. Removing these cases, we have remaining not quite half as many in the Georgics as in the Satires or Epistles. That it is right to remove them, that such a case was not regarded as a blemish, that a distinct pause was sometimes allowed between *-que* and the preceding word, is shown not only by the large number of such occurrences as compared with the remaining instances of caesura before elision, which number is much larger in the more carefully written verse, but also by the fact that most of the cases of hypermeter (five out of the seven) in the three bodies of verse under consideration have *-que* as the final and extra syllable. If, as is supposed, the elision of *-que* was total, the admission of such caesurae as the above is sufficiently accounted for.

Waltz (*Variations*, etc., p. 223) notices only one case of feminine caesura of the fourth foot, viz. Sat. I, 8, 1. They are rare, but Sat. I, 3, 110; II, 3, 295; 8, 17; Epistles I, 2, 3; 5, 6; 18, 2, 32, 40; II, 1, 34, 59; 2, 7; 3, 87; should be added to this.

Kiessling in his preface to the Satires, p. xviii, notices several cases of a preposition cut off from the verb with which it is compounded by a caesura. There are twelve lines in the Satires and sixteen in the Epistles, the thesis of whose third foot consists of such a preposition. But in all these lines the principal

caesura may be regarded as m 4 or m 2 and 4, excepting in the line (Sat. II, 3, 134): —

an tu reris eum occisa insanisse parente,

and Ep. II, 3, 87 and 377: —

cur ego si neque ignoroque poeta salutor?  
sic animis natum inventumque poema juvandis.

In the last two lines, in view of the occasional separation of *-que* from the preceding word, m 4 is no harder than m 3.

Two instances occur of a negative prefix (*in*) cut off from its adjective by a caesura. Sat. I, 3, 181, and Ep. II, 3, 263: —

vestrum praetor, is intestabilis et sacer esto;  
non quivis videt immodulata poemata iudex.

Or perhaps it is better, especially in the latter, to regard these lines as without caesura.

### III. CLOSE OF VERSE.

	Satires.	Epistles.	Georgics.
Monosyllabic endings . . . . .	249	152	21
“ “ preceded by polysyllables . . .	111	69	8
“ “ beginning new sentences . . .	24	27	0
Dissyllabic endings “ “ “ . . .	117	68	9
Quadrisyllabic endings . . . . .	30	6	5
Pentesyllabic “ . . . . .	21	10	3
Rhyme . . . . .	2	1	3
Echoing lines . . . . .	2	1	1
Hypermeter . . . . .	2	0	5
Words broken by end of line . . . . .	4	4	1
Elision in sixth foot . . . . .	31	19	7
Word and verse accent conflicting in fifth and sixth feet	142	90	12

In the above table the actual number of occurrences is given, without reduction to the basis of 1000 verses.

It will be seen at once that the most marked differences between the Satires, Epistles, and Georgics are found in the close of the verse. A monosyllabic word at the end of the line is not objectionable unless preceded by a word of more than one syllable. So few cases of rhyme, echoing lines, hypermeter, and broken words occur as to afford no basis of comparison. In the remaining points the Epistles are seen to be superior to the Satires, excepting in the case of monosyllabic finals beginning a new sentence, in which the Satires and Epistles are nearly equal, while the Georgics contain no instance of such final. The most striking point of difference is that of conflict between word- and verse-accent in the last two feet of the verse. Harmony in the last two, conflict in the first four, feet of the verse is the rule in Latin hexameter, less in the earlier poets, who perhaps followed the rule unconsciously; more in the later, who evidently aimed at such effect.

IV. MISCELLANEOUS POINTS.

In frequency of elision the Satires and Epistles differ greatly, the former having 922 cases, the latter 386. But Vergil does not avoid elision, the Georgics presenting 1068 cases, the Aeneid even a greater proportion. In the sixth foot, however, elision is avoided, as seen above.

The Satires furnish 56 cases in which the word- and verse-accent coincide throughout the line, as:—

Sat. I, 1, 57, plenior ut si quos delectet copia justo.

The Epistles present 39 cases, the Georgics 11.

Remarks upon the paper were made by Professors Humphreys, Ashmore, and J. L. Hall.

23. On the Narrative Use of Imperfect and Perfect in the Brāhmaṇas, by Professor W. D. Whitney, of Yale University.

In the absence of the author this paper was read by title only. It is printed in full in the Transactions.

24. The Pronunciation of Scientific Terms in English, by Professor F. A. March, of Lafayette College.

There are reasons for regarding the technical terms of science and art in English as constituting a department of language so different from the common and literary speech as to be entitled to separate treatment in linguistic discussions.

It is plain that laws of unconscious action are not supreme in this department. There is deliberate study and adoption not only of particular words, but of general principles on which classes of words shall be formed. It was suggested—(1) That the written words should be recognized as the primary words in this department. The words are made for the most part from Greek words which are known to the makers only as book words, the pronunciation not being thought of, and it being expected and recognized that each scientist will pronounce for himself, but must write correctly.

(2) It would be well to give up the attempt to have the vowel sounds conformed throughout to the analogy of literary English, and accept the common sounds of the continental vowels as given in our schools.

(3) It may be well to give up the attempt to accent compound words according to the quantity of penultimate syllables, and accept the Germanic rule of accenting significant syllables, dividing compounds so as to make their parts plain to the ear.

The paper was very generally discussed by the members of the Association.

25. Notes on Greek Grammar, by Professor M. W. Humphreys, of the University of Virginia.

1. A peculiar use of *ἄτι*.

P. Schmidt, in Schanz's Beiträge, cites examples from Homer, in which *ἄτι* or *ἄ* has the force of "that" in "What ails you *that* you do not eat?" He remarks that in Attic a participle is employed in such cases (*τί παθὼν οὐκ ἐσθίεις*). O.



Riemann, reviewing Schmidt's work in the *Revue de Philologie*, xiv, p. 184, cites *Soph. Ant.* 161, and a similar use of *ὥς* in *Ar. Vesp.* 266 f., and adds that he cannot say whether the usage occurs in Attic prose or not. His remark that these two Attic examples occur in *lyric* passages is calculated to mislead those who do not call an anapaestic system "lyric." An example of *ὥς* not in lyric poetry can be obtained by correcting the punctuation in *Ar. Nub.* 325 f., and, possibly, in *Soph. Phil.* 914. But there is at least one example in Attic prose, in the very first sentence of Plato (*Euthyph.* 2 A), *Τί νεώτερον . . . γέγονεν, οἳ σὺ . . . διατρίβεις περὶ τὴν βασιλείῃς στοάν;*

2. The dative of measure or difference with *μετά*, "after."

The examples cited in grammars are unsatisfactory. The dat. is in reality construed with *ὑστερον* which, in the historians, seems to be invariably added. The only exception the writer has observed in Attic prose is *Dem.* xxxiii. 9, *οὐ πολλῷ δὲ χρόνῳ μετὰ ταῦτα* (without *ὑστερον*).

3. Negatives in a negative sentence.

a. Some of the grammars assume erroneously that *οὐποτε*, *οὐπω*, *οὐπώποτε*, *μήποτε*, etc., belong to the list of compound negatives that may be induced by a preceding *οὐ* or *μή*; while in fact they are, and perhaps should be, written, *οὐποτε*, *οὐπω*, *οὐ πώποτε*, etc. Of course *οὐδέποτε* (i.e. *οὐδέποτε*) and other combinations of *οὐδέ* belong to the list, because *οὐδέ* in these cases emphasizes just as it does with any part of speech. It is often erroneously inferred by students that *οὐκέτι* and *μηκέτι* belong to the list.

b. Attention should be called to the fact that *μή* after verbs of fearing, *εἰ μή* = *nisi*, and (*ἵνα*, *ὅπως*) *μή*, "lest," do not induce compound negatives after them.

c. An investigation is needed of the question when the compound negative is used, and when not, in those cases where the sentence is plainly negative, and the subsequent pronoun or conjunction (*τις*, *καί*, etc.) unquestionably has a negative compound representative. For instances where the simple conjunction and the negative compound give different meanings, cf. *Thuc.* v. 18. The negative would be wrong in *Xen. Cyrop.* i. 6. 17; *Isae.* ii. 15; *Luc. Dial. Mort.* 25, 3; *Aeschin. F. L.* 42, 19. In *Plat. Lys.* 217 e, the compound negative has independent force.

4. Ingressive second aorist.

In the *Classical Review*, v. 6, p. 249, Mr. Frank Carter speaks of a certain interpretation as violating "Prof. Gildersleeve's canon *apud* C. D. Morris on *Thuc.* i. 12. 3, that *ἔσχον* is the only strong aorist used ingressively." Ib. p. 252 he defends this "canon" against seeming exceptions, and is inclined to deny ingressive force to *ἔσχον* itself. Whatever be the force in the passage under discussion, *ἔσχον* elsewhere is certainly sometimes ingressive, as *Thuc.* v. 17. 2.

But Professor Gildersleeve's so-called canon was only an incidental remark. His words are: "This is the only *second aor.* which appears to be used ingressively, the pres. which is 'process' of holding, connoting 'state.'" He certainly did not intend this to be a regulative canon. Each second aorist must be considered separately; and so we find another, *ἔκαμον*, used ingressively, as in *Xen. Hell.* iii. 3. 1, *Ἅγυς ἀφικόμενος εἰς Δελφοὺς καὶ τὴν δεκάτην ἀποθύσας, πάλιν ἀπιὼν ἔκαμεν ἐν Ἡραίᾳ, γέρον ἥδη ὢν, καὶ ἀπηνέχθη εἰς Λακεδαίμονα ἔτι ζῶν, ἐκεῖ δὲ ταχὺ ἐτελεύτησεν.* v. 3. 19, *ἐβδομαῖος ἀφ' οὗ ἔκαμεν ἔξω τοῦ ἱεροῦ ἐτελεύτησεν.* In these sentences *νοσήσαι* might have been used.

The paper was discussed by Professor Gildersleeve.

Professor J. H. Wright here referred to the improved financial condition of the Association, and moved that the Executive Committee be requested to consider and act upon the question of restoring the *honorarium* of the Secretary. The motion was carried without a dissenting voice. The Executive Committee voted that the salary of the Secretary should be \$250 for the year 1892-93.

Professor F. A. March, of Lafayette College, reported as Chairman of the Committee on Spelling Reform.

The Committee has not taken any official action during the year. The Century Dictionary has published in the last volume the list of amended spellings according to the rules jointly recommended by the Philological Society, of England, and the American Philological Association, with introductory remarks by Professor W. D. Whitney. This is the list published in the Transactions of this Association in 1886. There is a movement among the scientists connected with the United States departments at Washington to secure the organization of a government Board on the orthography of scientific terms, similar to the Board on Geographic Names appointed in 1890 by President Harrison. The chemists in the American Association for the advancement of science have taken action toward a reform of their technical terms. Many petitions have been presented to Congress for the adoption of some amended spellings, and hearings have been had before the Committee on Education of the House of Representatives.

The report was accepted, and the Committee continued. It now consists of Messrs. March (Chairman), Child, Lounsbury, Price, Trumbull, and Whitney.

The following papers, which were announced in the circular issued before the meeting, were withdrawn by their authors:—

The Rhesus ascribed to Euripides, by Professor John C. Rolfe, of the University of Michigan.

The Time and Place of Greek Plays, by Professor Thomas D. Seymour, of Yale University.

Scythes and Cos, by Professor J. H. Wright, of Harvard University.

After receiving an invitation to visit the Chapel and Museum of the University, the Association adjourned at 1 P.M.

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[Number of foreign institutions, 37.]

[Total (379 + 61 + 37 + 1 =), 478.]

# CONSTITUTION

## OF THE

### AMERICAN PHILOLOGICAL ASSOCIATION.

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#### ARTICLE I. — NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

#### ARTICLE II. — OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

#### ARTICLE III. — MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.



ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.

## PUBLICATIONS OF THE ASSOCIATION.

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THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decides to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the volumes of Transactions thus far published : —

### 1869-1870. — Volume I.

- Hadley, J.: On the nature and theory of the Greek accent.  
Whitney, W. D.: On the nature and designation of the accent in Sanskrit.  
Goodwin, W. W.: On the aorist subjunctive and future indicative with *ῥπως* and *οὐ μή*.  
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Haldeman, S. S.: On the German vernacular of Pennsylvania.  
Whitney, W. D.: On the present condition of the question as to the origin of language.  
Lounsbury, T. R.: On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.  
Trumbull, J. Hammond: On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.  
Van Name, A.: Contributions to Creole Grammar.  
Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

### 1871. — Volume II.

- Evans, E. W.: Studies in Cymric philology.  
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Proceedings of the third annual session, New Haven, 1871.

**1872. — Volume III.**

Evans, E. W.: Studies in Cymric philology.

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Proceedings of the fourth annual session, Providence, 1872.

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Proceedings of the fifth annual session, Easton, 1873.

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Proceedings of the sixth annual session, Hartford, 1874.



## 1875. — Volume VI.

Harkness, A. : On the formation of the tenses for completed action in the Latin finite verb.

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Proceedings of the seventh annual session, Newport, 1875.

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Proceedings of the eighth annual session, New York, 1876.

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Proceedings of the eleventh annual session, Newport, 1879.

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Proceedings of the twelfth annual session, Philadelphia, 1880.

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Whitney, W. D.: On Mixture in Language.

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 Proceedings of the fifteenth annual session, Middletown, 1883.

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 Proceedings of the sixteenth annual session, Hanover, 1884.

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 Proceedings of the seventeenth annual session, New Haven, 1885.

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 Fairbanks, A.: The Dative case in Sophokles.  
 The Philological Society, of England, and The American Philological Association: Joint List of Amended Spellings.  
 Proceedings of the eighteenth annual session, Ithaca, 1886.

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Proceedings of the nineteenth annual session, Burlington, 1887.

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- Allen, W. F.: The *Lex Curiata de Imperio*.  
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Proceedings of the twentieth annual session, Amherst, 1888.

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Proceedings of the twenty-first annual session, Easton, 1889.  
Index of authors, and index of subjects, Vols. I.-XX.

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- Goodell, T. D.: The order of words in Greek.  
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Proceedings of the twenty-second annual session, Norwich, 1890.

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Proceedings of the twenty-third annual session, Princeton, 1891.



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